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THE

APOCALYPSE

EXPLAINED

ACCORDING TO THE SPIRITUAL SENSE.

BY

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BEING A TRANSLATION OF HIS POSTHUMOUS WORK ENTITLED

"APOCALYPSIS EXPLICATA secundum Sensum Spiritualem ; ubi revelantur Arcana, quæ ibi prædicta, et hactenus ignota fuerunt." Londini. 1785—1789.

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THE

APOCALYPSE EXPLAINED.

CHAPTER XIII.

1. AND I saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and the whole earth wondered after the beast.

4. And they worshipped the dragon, which gave power unto the beast, and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

5. And there was given unto him a mouth speaking great things and blasphemies; and power of continuing to act was given unto him forty and two months.

6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9. If any man have an ear, let him hear.

10. He that leadeth into captivity, shall go into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints.

11. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

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12. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13. And he doeth great wonders, so that he maketh fire come down from heaven on the earth, in the sight of men.

14. And deceiveth them that dwell on the earth, by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15. And he had power to give a spirit to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16. And he causeth all, both small and great, rich and poor, free and bond, to give them a mark on their right hand, or on their foreheads.

17. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred three score *and* six.

EXPLANATION.

773. VERSE 1. *And I saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.*

"And I saw a beast rise up out of the sea," signifies reasonings from the natural man confirming the separation of faith from life.

"Having seven heads," signifies the science of holy things, which are falsified and adulterated.

"And ten horns," signifies much power.

"And upon his horns ten crowns," signifies, that power arising from appearances of truth in great abundance.

"And upon his heads the name of blasphemy," signifies falsification of the Word.

774. "And I saw a beast rise up out of the sea."—That by these words are signified reasonings from the natural man confirming the separation of faith from life, is clear from the signification of a beast rising up out of the sea, as denoting things pertaining to the natural man. For by beasts, in the Word, are signified the affections of the natural man, in both senses, as may be seen above, n. 650. And by the sea are signified the

various things belonging to that man, which have reference to his scientifics, both true and false, and to the thoughts and reasonings thence derived; as may also be seen above, n. 275, 342, 511, 537, 538, 600. From which it is evident that by the beast rising up out of the sea are signified reasonings from the natural man.

That they are reasonings confirming the separation of faith from life, is clear from this consideration, that the dragon is further described in this chapter—his reasonings from the natural man confirming separation of faith from life being described by the beast rising up out of the sea, and the confirmations thereof from the literal sense of the Word; and also the falsification of that sense, by the beast rising up out of the earth; as will be seen below from verse 11 to the end of this chapter.

That the dragon is further described in this chapter, and is also understood by the two beasts, is plain from the fact that it is said that the dragon gave to the beast rising up out of the sea, his power, and his seat, and great authority; and moreover that they worshipped the dragon, which gave power to the beast; likewise, that the other beast, which came up out of the earth, spake as a dragon, and that he exercised all the power of the first beast in the sight of the dragon. Hence it is evident, that they who are signified by the dragon, are described—in so far as they separate faith from life, and confirm that separation by reasonings from the natural man—by the beast rising up out of the sea. And also that in so far as they confirm the same from the literal sense of the Word, which they thereby falsify, they are described by the beast coming up out of the earth. That this is the case, may be fully seen from the description given of each in what follows.

Reasonings from the natural man enter into the dogmas of those who make faith the only mean of salvation—thus the very essential principle of the Church—and so separate it from life or from charity, which they do not acknowledge as a mean of salvation, and as an essential of the Church. This is but little seen, and consequently but little known, by the advocates and teachers thereof, because their thought is continually fixed on those passages of the Word which they make use of to confirm such reasonings. And inasmuch as the dogmas which they so confirm from the ultimate or literal sense of the Word are falsities, they are of necessity obliged to make choice of reasonings derived from the natural man; for without these it would not be possible to make their falsities appear as truths. This, however, shall be illustrated by an example.

In order to separate life or charity from faith, they say that "by the fall of Adam man lost all freedom of doing good from himself, and hence it is, that man can in no wise fulfil the law; and yet without fulfilling the law there is no salvation; and that

the Lord came into the world that he might fulfil the law, and so his righteousness and merit might be imputed to man, and by that imputation man might be loosed from the yoke of the law, so far that nothing condemns him; and that man receives the imputation of the Lord's merit through faith alone, and nothing through works." That these things, for the most part, are reasonings derived from the natural man, confirming the preconceived principle of faith alone, and also its connecting subordinate principles, may appear from a survey of them each in their order.

As I. "By the fall of Adam man lost his free-will, which is the freedom of doing good from himself." This reasoning arises from falsities; for the freedom of doing good from himself belongs to no man, and cannot belong to any one, inasmuch as man is only a recipient. Wherefore the goodness which man receives is not man's but the Lord's in him. Yea, neither have the angels any goodness except from the Lord. And the more they acknowledge and perceive this, the more they are angels—that is, higher and wiser than the rest. Much less therefore was it possible for Adam, who had not yet become angel, to be in a state of goodness from himself. His integrity consisted in a more full reception of goodness and truth, and thence of intelligence and wisdom from the Lord, than that which obtained among his posterity. This was also meant by his being an image of God; for that man becomes an image who receives the Lord; and he becomes an image in so far as he does receive. In a word, liberty or free-will consists in doing good from the Lord; and slavery in doing good from self. Hence it is evident, that the reasoning above mentioned originates in falsities, flowing forth from fallacies, which are all derived from the natural man. Moreover it is not in accordance with truth that hereditary evil was ingenerated in the whole human race by the fall of Adam. Its origin is from another source.

II. "Hence it is that man can by no means fulfil the law." This is also a mode of reasoning derived from the natural man. The spiritual man knows that to do the law, and to fulfil it in the external form, does not save; but that in so far as he observes the law in the external form, from the internal, it does save. The internal form, or internal principle of the law, is to love what is good, sincere, and just; and its external is to do these things. This the Lord thus teaches in Matthew:—*Cleanse first that which is within the cup and platter, that the outside of them may be clean also* (xxiii. 26). In as far as man observes the law from an internal principle, in so far he fulfils it; but not in so far as he does this from an external, without an internal principle. The internal of man is his love and will. But to love what is good, sincere, and just; and, from love, to will these things, is from the Lord alone. Wherefore to be led

by the Lord is to fulfil the law. All this, however, must be more fully illustrated in what follows.

III. "Without the fulfilling of the law there is no salvation." This involves that if man were able to fulfil the law of himself, he would be saved; which nevertheless in itself is false. Now whereas it is false, and yet appears as if it were a truth, inasmuch as it is a received dogma, it must be confirmed by reasonings derived from the natural man. That it is false is clear from the fact, that a man cannot do any good from himself; and that all good is from the Lord. Moreover a state of integrity such as that above alleged concerning Adam, in which any good which is in itself good takes place or may take place on the part of man, is in no wise possible. And whereas such a state of integrity never did and never could exist, it follows that the law is to be fulfilled by the Lord, according to what was just now said above. Nevertheless, he who believes otherwise than that man is to do all things as of himself, albeit he does it from the Lord, is much deceived.

IV. "The Lord came into the world that he might fulfil the law, and thus that his righteousness and merit might be imputed to man; and by such imputation man is freed from the yoke of the law to such an extent, that after justification by faith alone nothing can condemn him." This is also a mode of reasoning derived from the natural man. It was not for this end that the Lord came into the world, but to effect a judgment, and thereby reduce to a state of order all things in the heavens and in the hells, and at the same time to glorify his Humanity. By that glorified Humanity all have been saved, and still are saved, who have done and who now do good from him, and not from themselves; and thus not by any imputation of his merit and righteousness. For the Lord teaches:—*I came not to destroy the law and the prophets: I am come not to destroy but to fulfil. Whosoever therefore shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.* (Matt. v. 17, 19.)

V. "Man receives the imputation of the Lord's merit by faith alone, and nothing thereof by works." This is a conclusion deduced from the reasonings which go before. And whereas those reasonings are derived from the natural man, and not from the rational, illustrated by the spiritual man, and consequently are from what is false and not from truths, it follows that the conclusion drawn from them falls to the ground. Hence it may be evident, that in order to confirm any principle false in itself, there must be reasonings derived from the natural man, and confirmations from the literal sense of the Word. For reasonings will give the appearance of coherence to those passages

which are chosen from the literal sense of the Word. Wherefore reasonings from the natural man are signified by the beast rising up out of the sea; and confirmations from the literal sense of the Word, by the beast coming up out of the earth.

775. "Having seven heads."—That hereby is signified the science of the holy things of the Word, which are falsified and adulterated; appears from the signification of the head, as denoting intelligence and wisdom; and in the opposite sense, insanity and folly; concerning which see above, n. 533, 578. And since intelligence and wisdom cannot be predicated of those who by reasonings from the natural man confirm the separation of faith and life—who are meant by the beast rising up out of the sea; therefore, by his head is signified science. That it is the science of the holy things of the Word which is meant, is, because there were seven heads; and the number seven is predicated of things holy, as may be seen above, n. 257. The reason why such science is meant, is, that they who are understood by the dragon, are not hostile to the Word; for they call the Word holy and Divine, because they seek out of it confirmations of their own dogmas. Nevertheless, that the holy things of the Word, of which they have the science, are falsified and adulterated by them, will be evident from what follows; and in general from this circumstance, that they who separate faith from life, cannot do otherwise; because that separation is against each and all things pertaining to the Word. For in each and all there is a marriage of goodness and truth, which is abundantly clear from the spiritual sense. On this account, also, there are in most passages two expressions, which appear as if they belonged to the same thing. One of them, however, has reference to goodness, and the other to truth; thus both make, as it were, a marriage, which is called the Divine Marriage, the celestial marriage, and the spiritual marriage, and which, regarded in itself, is the marriage of goodness and truth; concerning which see above, n. 238, 288, 484, 660. Similar should be the marriage of faith and love, or of faith and good works; for faith pertains to truth, and truth to faith; and love pertains to goodness, and goodness to love. Hence it is plain, that they who separate faith from the life thereof—or, what is the same—from love, cannot do otherwise than falsify the Word; because they explain its literal sense in a manner contrary to that marriage of goodness and truth, which is contained in all and everything pertaining to the Word.

It was said, that the head signifies wisdom and intelligence, and that with respect to those who are not in wisdom and intelligence, it signifies science; hence as regards those who falsify and pervert the Word, it signifies insanity and folly; the same as above, n. 715—where it was explained what is signified by

the seven heads of the dragon. Hence the same also is here signified by the head of this beast. For the beast here mentioned is the dragon, as to reasonings from the natural man, confirming the separation of faith from life.

The head signifies wisdom, intelligence, and the science of truths, and in the opposite sense folly, insanity, and the science of falsities, because these things reside *in the head;* and they are there in their first principles. This may appear manifestly from the fact that *there* are the origins of all the fibres, which proceed thence to all the organs of sense and motion belonging to the face and the whole body. There are to be found substances in an infinite number, which appear as little spheres, and are called by anatomists the cortical and cineritious substances. From these proceed small fibres, the first of which are not evident to sight, and which are afterwards folded together. From these is produced the medullary substance of the whole cerebrum, cerebellum, and medulla oblongata; and from this medullary substance proceed fibres manifest to sight, and which being conjoined are called nerves. By these the cerebrum, cerebellum, and spinal marrow forms the entire body, and each and all things pertaining to it, and by this means brings to pass that each and all things belonging to the body are under the rule of the brain. From this it may be evident, that the understanding and the will, which are expressed by the one term *mind*—consequently also intelligence and wisdom—reside in the brain, and that they are *there* in their first principles. Also that the organs which are formed to receive sensations, and produce motions, are derivations thence; altogether as streams are derived from their fountains, or as results from their principles, or as substantial products from their respective substances. Moreover those derivations are such that the brain is every where present; almost in like manner as the sun, by its light and heat, is present in each and all things of the earth.

Hence it follows, that the whole body, and all and every thing belonging to it, are forms under the intuition, auspices, and obedience, of the mind, which is in the brain; and that it is so constructed to the nod and beck of the mind, that the part in which the latter is not present, or to which it does not communicate its life, is no part of the life of man. From this it may be evident, that the mind, whilst it is in its thought which belongs to the understanding, and in its affection which pertains to the will, has an extension into every individual part of the body, and there by means of its own forms ranges at large, as the thoughts and affections of the angels do in the societies of the whole heaven.

The case is also similar in the present instance, inasmuch as all things belonging to the human body correspond to all things of heaven; wherefore, the form of the whole heaven, in the sight of the Lord, is the *human form*. This subject is treated of at

great length in the *Arcana Cœlestia*, and in the work concerning *Heaven and Hell*.

These facts are mentioned that it may be known whence it comes to pass that the head signifies wisdom and intelligence; likewise also, in the opposite sense, folly and insanity. For such as is the quality of man in his principles, such is he in the whole; the body, together with all and every part of it, being a derivation, according to what has been just now stated. If, therefore, the mind is in the faith of what is false, and in the love of what is evil, then its entire body—that is the whole man—is in a like state.

This is also manifestly evident from man, as soon as he is a spirit, whether good or evil; for then his whole spiritual body, from head to foot, is altogether such as is the quality of his mind. If the mind be celestial, the whole spirit also, even as to the body, is celestial. If the mind be infernal, the whole spirit also, even as to the body, is infernal. Wherefore the latter spirit appears in a direful form as a devil; but the former, in a beautiful form as an angel of heaven. On this subject, however, we shall have occasion to treat further elsewhere.

776. "And ten horns."—That hereby is signified much power, appears from what has been stated above, n. 716, where an explanation was given of the dragon, which also had ten horns.

The great power which is attributed to the dragon and to this beast, and which is represented in the spiritual world by horns, and thence was representatively shewn to John upon the beast of the dragon, is the power belonging to reasonings derived from the natural man, and arising from fallacies, thus from falsities. In such reasonings there is not indeed any real power—inasmuch as all power pertains to truths—nevertheless, falsities which arise from the fallacies of the senses, and, consequently, reasonings thence derived, exercise great power over men on earth before they are in truth from goodness; that is, before they are regenerated by the Lord. For man from his birth is in evils, and thence also in falsities. For what is false flows from evils as impure waters from an impure fountain; and those falsities, when confirmed by reasonings from the fallacies of the senses, appear as truths. Now whereas man from his birth is in falsities from evils, he therefore easily seizes upon, acknowledges, and believes them; for they are in agreement with his first natural light, and with the heat of that light, which arises from the fire of the love of self or of the world. And since man is easily, and as it were spontaneously, led away to believe such things, and is thereby deceived; therefore great power is here attributed to the beast, and above to the dragon. Against the man, however, who is in truths from goodness, or against one who is regenerated by the Lord, they have no power. And

always less in proportion as truths are multiplied in him; and at length none at all. For, as was said above, all power pertains to truths from goodness, consequently none to falsities from evil. This may be confirmed from what is seen and perceived in the spiritual world. For there, in certain places, there are continual combats between those who are in falsities, with such as are similar and with such as are dissimilar. It has, moreover, been seen that the evil conquered by falsities, and drew many over to their side: and when I wondered at this, it was said and perceived, that falsities prevail against those who are in falsities; for it was discovered that they who were conquered, and so drawn over, were equally in falsities; and *vice versâ*, that falsities do not prevail against those who are in truths. Moreover it was also seen, that they who were in falsities fought with those who were in truths, and that they also conquered them; but still it was perceived that the latter were not in truths from goodness, but in truths without goodness. On the other hand when they who are in falsities fight against those who are in truths from goodness, they cannot prevail in the least; but are as chaff in the air, which is dispersed and dissipated every way by a man's breath, without any power of resisting. From this it may be evident whence it is that, in the Word, the evil are sometimes called mighty and powerful. Hence the reason is now manifest, why upon the head of the dragon, and upon the head of this beast, and likewise upon the head of the scarlet beast, (Apoc. xvii. 3,) were seen ten horns.

777. "And upon his horns ten crowns."—That hereby is signified that power arising from the appearances of truth in great abundance, is clear from the signification of horns, as denoting power, of which we have just above treated; and from the signification of ten, as denoting much, thus also abundance; concerning which see above, n. 675: and from the signification of crowns, as denoting truths in the last degree of order, which are the truths of the literal sense of the Word; concerning which also see above, n. 717. The reason why they also denote the appearances of truth, is, because the truths of the literal sense of the Word are, for the most part, appearances of truth; and thence is derived the power of those who are meant by the beast. These are they who confirm by reasonings the separation of faith from life. For the truths of the literal sense of the Word—which are appearances of truth, which they also connect by reasonings so as to appear like genuine truths—are what are here signified by crowns. But when those truths are connected by reasonings from falsities and fallacies, they are no longer truths in appearance, but truths falsified, and thus falsities; according to what was shewn above, n. 719, and illustrated by the apparent progression of the sun.

The reason why upon the heads of the dragon there appeared seven crowns, but upon the horns of the beast ten crowns, is, because by the head of the dragon is signified the science of the holy things of the Word, which are falsified and adulterated—thus truths in appearance, which are the truths of the literal sense of the Word; but by the horns are signified their great power when the same are connected and confirmed by reasonings from the natural man. This great power, however, is not derived from reasonings, but by means of reasonings from the truths of the literal sense of the Word.

778. "And upon his head the name of blasphemy."—That hereby are signified falsifications of the Word, appears from the signification of heads, as denoting the science of the holy things of the Word, which are falsified and adulterated; concerning which see above, n. 775: and from the signification of name, as denoting the quality of a thing and also a state; concerning which see above, n. 192, 135, 696; in this case the quality of the reasonings derived from the natural man, confirming the separation of faith from life; which reasonings are signified by this beast: and from the signification of blasphemy, as denoting the falsification of the Word; concerning which we shall speak presently. From all this it is evident that the name of blasphemy upon his heads, signifies the quality of those who, by reasonings from the natural man, confirm the separation of faith from life, and that their quality is the falsification of the Word.

The reason why blasphemy here signifies the falsification of the Word, is, because in what follows, by this beast is described how they who are understood by the dragon, pervert the literal sense of the Word, by reasonings from the natural man; that they may confirm the doctrine of justification and salvation, by faith alone, without good works. This, however, cannot be done unless by falsifying the Word, which in all and every part conjoins truths to goodness and goodness to truths, thus faith to charity and charity to faith; as was shewn above, n. 775. Hence it is that falsifications of the Word are signified by blasphemy, which is said to be the name of this beast.

But how the Word is blasphemed by the falsification of it shall be illustrated by the following example. They who separate faith from good works say that, "God the Father removed, yea, rejected from himself the human race on account of their evils, and that therefore his Son was sent—or that the Son himself, being moved with compassion, came into the world; and that by suffering the punishment of extreme condemnation—which was the passion of the cross—and by shedding his own blood upon it; and, lastly, by his death—he reconciled mankind to the Father, by thus interceding for them." Now

inasmuch as this is among the primary doctrines held by those who separate faith from its life—which is charity, I will state briefly how the Divine Being is thereby blasphemed. He is blasphemed by this, that they believe and think that the Divine Being removed or rejected mankind from himself; when notwithstanding God is love itself, mercy itself, and goodness itself; and these are his *Being* (*Esse*). And from this it is clear, that it is impossible for God to remove or reject any one of the human race; for this would be to act against His own *Being*, which, as was said, is that from which all love, all mercy, and all goodness flows. It is not possible even for any angel, or any man, who is in love, in mercy, and in goodness from the Lord, to act thus; and yet their love is finite, and the Divine Love is infinite. The removal or rejection of mankind by God the Father, they call vindicative justice; of which they entertain no other idea than that of a king or judge avenging an evil done to him; consequently as being like their vengeance; and in this there cannot but be something of anger. To confirm this view they adduce passages from the Word, where God is called avenger, revenger, jealous, angry, wrathful, and the like; and these passages of the Word they thus falsify; inasmuch as such things are said only in the sense of the letter, according to appearances. For the fact is, that when man after death, as soon as he becomes a spirit, is in evils, owing to the life he has lived in the world, he then turns himself away from the Lord; and when he turns himself away from him, and denies him, he can no longer be under his protection otherwise than by his evils punishing him. For in evil is the punishment of evil; as in good is the reward of good. And since the punishment of evil from evil, that is, from those who are evil, appears as if it were punishment from the Divine Being, therefore *from that appearance* it is said in the Word, of the Divine Being, that he is angry, condemns, casts into hell, and the like. That, nevertheless, the Lord condemns and punishes no one, may be seen in the work on *Heaven and Hell*, n. 545—550, where the subject there treated is, "That the Lord casts no one into hell, but that the spirit himself casts himself thither."

From this it may be evident, how the Divine Being is blasphemed by the falsification of the Word. For it is thought that God is in some respect an avenger, and revengeful, that he is angry, that he casts into hell and punishes; when, nevertheless, it is evil which punishes itself—consequently hell, from which evil is—and not the Divine Being. The Divine Being is blasphemed by the falsification of the Word, also, by their believing and thinking that God the Father was willing to be reconciled to the human race by the extreme punishment of condemnation—which was the passion of the cross; and thus by the blood of his Son; and that by this he was moved, and still is moved, to

mercy. Who that has an enlightened understanding does not see, that this, also, is contrary to the Divine Being; and, consequently, contrary to the genuine truth of the Word? For what is contrary to, or against, the Divine Being, is blasphemy. Hence, also, wresting the literal sense of the Word to confirm this doctrine, is blasphemy. Upon this subject, however, more will be said in what follows.

What blasphemy therefore means, may be evident from the passages in the Word where it is mentioned; from which we shall only adduce the following from the Evangelists. Jesus said:—"*All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Spirit shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world neither in the world to come.* (Matt. xii. 31, 32.) *Verily I say unto you, All sins shall be forgiven unto the sons of men. . . . But he that shall blaspheme against the Holy Spirit, hath never forgiveness, but shall be in danger of eternal damnation.* (Mark iii. 28, 29.) *Whosoever shall speak a word against the Son of Man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit, it shall not be forgiven.* (Luke xii. 10.)

What is signified by sin and blasphemy against the Holy Spirit, and what by a word against the Son of Man, has not as yet been known in the Church—and this because it has not been known what properly is to be understood by the Holy Spirit, and what by the Son of Man. By the Holy Spirit is meant the Lord as to Divine Truth, such as it is in heaven; thus the Word is meant, such as it is in the spiritual sense. For this is Divine Truth in heaven. And by the Son of Man is meant Divine Truth such as it is on earth; consequently, the Word, such as it is in the natural sense. For this is Divine Truth on earth. When it is known what is meant by the Holy Spirit, and what, by the Son of Man, it may also be known what is meant by sin and blasphemy against the Holy Spirit, and by a word against the Son of Man: as also why a word against the Son of Man can be forgiven, but not sin and blasphemy against the Holy Spirit.

Sin and blasphemy against the Holy Spirit is the same as denying the Word; and also to adulterate its very goodness, and falsify its very truths. On the other hand, a word against the Son of Man is to interpret the natural sense of the Word—which is the sense of the letter—according to appearances.

The reason why to deny the Word is a sin which cannot be forgiven in this world nor in that which is to come, that is, to eternity, and why he who does it is in danger of eternal dam-

nation, is, that they who deny the Word, deny God, deny the Lord, deny heaven and hell, and deny the Church and all things pertaining to it. And they who are in such denial are atheists, who, although with their lips they attribute the creation of the universe to some Supreme Being, or Deity, or God, yet in their heart ascribe it to nature. Such persons, inasmuch as by denial they have dissolved all bond of connection with the Lord, cannot be otherwise than separated from heaven, and conjoined to hell.

The reason why to adulterate the very goodness of the Word, and to falsify its very truth, is blasphemy against the Holy Spirit, which cannot be forgiven, is, because by the Holy Spirit is meant the Lord as to Divine Truth, such as it is in heaven; thus the Word, such as it is in the spiritual sense, as was said above. In the spiritual sense are genuine goodness and truth; but in the natural sense these are as it were clothed; and are presented naked only here and there. Wherefore they are called the good and true *in appearance*. It is these that are adulterated and falsified; and they are said to be adulterated and falsified when they are explained so as to be contrary to genuine goodness and truth. For then, heaven removes itself, and man disjoins himself from it; because, as was said, genuine goodness and truth constitute the spiritual sense of the Word, in which the angels of heaven are. For example heaven is removed from man if the Lord and His Deity be denied, as was done by the Pharisees, who said that the Lord performed miracles from Beelzebub, and had an unclean spirit. In consequence of this denial they were said to commit sin and blasphemy against the Holy Spirit—because against the Word; as may be seen in the preceding verses of that chapter. Hence also it is that Socinians and Arians, who, although they do not deny the Lord, yet deny His Deity, are out of heaven, and cannot be received by any angelic society. Take also another example. They who exclude the goodness of love, and the works of charity, from among the means of salvation; and assume faith exclusive of these to be the sole mean of salvation; and who also confirm this opinion not only in doctrine *but also in life*—saying in their heart, goodness does not save me, nor evil condemn, because I have faith—these also blaspheme the Holy Spirit; for they falsify the genuine goodness and truth of the Word, and this in a thousand passages, where love and charity, as also deeds and works, are mentioned. Moreover, as was said above, in all and every part of the Word there is a marriage of goodness and truth, thus a marriage of charity and faith. Wherefore when goodness or charity is taken away, that marriage perishes; and instead of it adultery takes place, the nature and quality of which will be explained elsewhere. Hence it is, that these cannot be received into heaven. The reason also is, that in the place of heavenly love they have adopted earthly love;

and instead of good works they have done evil works; inasmuch as infernal love arises from earthly love, when the latter is separated from that which is heavenly. The case, however, is otherwise with those who, from the doctrine of the Church, and from their teachers, do indeed believe faith to be the sole mean of salvation, or who merely know, but do not inwardly affirm or deny; and who, at the same time, live a good life from the Word, that is to say, because the Lord has so commanded in the Word. These do not blaspheme the Holy Spirit, for they do not adulterate what is good in the Word, or falsify its truths. Wherefore they have conjunction with the angels of heaven. Few also of such persons know, that faith is anything else but believing in the Word. The dogma of justification by faith alone, without the works of the law, they do not grasp, because it transcends their understanding. These two examples are adduced that it may be known what is meant by sin and blasphemy against the Holy Spirit; and that sin against the Holy Spirit is the same as denying Divine Truth, thus denying the Word: and also that blasphemy against the Holy Spirit is the same as adulterating the very goodness of the Word, and falsifying its very truths. Let it be observed, that the goodness of the Word, when adulterated, is *evil*; and that its truth when falsified is *falsity*.

The reason why a word against the Son of Man signifies to interpret the natural sense of the Word—which is the sense of the letter—according to the appearances, is, because by the Son of Man is meant the Lord as to Divine Truth, such as it is on earth; consequently, such as it is in the natural sense. The reason why this word is forgiven unto men, is, because most things in the natural or literal sense of the Word are goodness and truth clothed, and only some are presented naked, as in the spiritual sense: and also because goodness and truth when clothed are called the appearances of truth. For the Word, in its ultimate form, is like a man clothed with a garment, who is nevertheless naked as to his face and hands. And where the Word is thus naked, there its goodness and truth appear naked, as in heaven; thus, such as they are in the spiritual sense. Wherefore it is possible that from the literal sense of the Word, the doctrine of genuine goodness and genuine truth may be seen by those who are enlightened from the Lord, and may be confirmed by those who are not so enlightened. The reason why the Word is such in the sense of the letter, is, that it may be a basis for the spiritual sense. It is also thereby accommodated to the capacity of the simple, who are unable to perceive otherwise than what is stated, and to act according to their perceptions. And inasmuch as the divine truths in the literal sense of the Word are, for the most part, the appearances of truth, and that the simple in faith and heart cannot be elevated above them, hence it is not sin and blasphemy to interpret the Word according to

appearances; provided false principles are not formed from them, and confirmed to the destruction of Divine Truth in its genuine sense. For example, where it is said:—*Behold the Lamb of God which taketh away the sin of the world,* (John i. 29); and in Matthew; *This is My blood, of the new testament, which is shed for many, for the remission of sins,* (xxvi. 28); likewise in the Apocalypse; . . . *Michael and his angels fought against the dragon; and the dragon fought and his angels . . . . and they overcame him by the blood of the Lamb,* (xii. 7, 11)—and when from these and such like passages, it is simply believed, that the Lord suffered the passion of the cross on account of our sins, and that by this and by his blood redeemed us from hell. Since this is an apparent truth, and can be *said and believed,* therefore it does not condemn the simple in faith and in heart. But to establish a principle from such appearances and to confirm this principle so far as to insist that God the Father was in this way reconciled to man, and is still so reconciled, and that by faith in this principle alone man is justified and saved, without the good things of charity—which are good works—and to be in that principle not only in doctrine *but also in life;* this cannot be remitted. From all this it may be evident that by blasphemy against the Holy Spirit is signified the falsification of the Word even to the destruction of divine truth in its genuine sense.

The reason therefore why the name of blasphemy signifies the falsification of Divine Truth, thus of the Word, is, because it is called blasphemy when any one speaks against God. And to speak against God is to speak against Divine Truth proceeding from the Lord, which, in the Word, is understood by God; and against Divine Goodness, which is understood by Jehovah, and also by the Lord. And whereas it is blasphemy to speak against God, thus also against the Word—inasmuch as this is Divine Truth—hence it follows that blasphemy is the same as to falsify the Word. For they who falsify it make the truth of the Word to be false; and the false continually speaks against the true, yea, assaults it. Hence, then, it is that by blasphemy is signified the falsification of the Word, even to the destruction of its genuine goodness and truth. The like is said concerning the scarlet beast in a subsequent part of the Apocalypse, where it is said, *The woman who sat upon the scarlet beast, was full of names of blasphemy* (xvii. 3). By that beast, and by the woman sitting upon it, is there understood Babylon; and by the names of blasphemy are understood the adulteration of goodness and the falsification of truth as contained in the Word; and these, as was said, are blasphemies against the Lord. That blasphemies signify to believe and speak wickedly and falsely concerning God, and concerning Divine Truth, may also appear from other passages in the Word, as in Isaiah:—*Jehovah said, be not afraid on*

account of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. And Hezekiah the king prayed, and said, hear, O Jehovah, all the words of Sennacherib, who hath sent to blaspheme the living God. And Jehovah spake concerning him. Whom hast thou blasphemed and calumniated, and against whom hast thou exalted the voice, and lifted up thine eyes on high? Against the Holy One of Israel! By the hand of thy servants thou hast blasphemed the Lord, (xxxvii. 6, 17, 23, 24). From these words, also, it is evident that blasphemy is predicated of false speaking against God. For by the king of Assyria, who at that time was Sennacherib, is signified the rational principle; but in this place is meant the rational principle perverted, which speaks against Divine Truth, and treats it opprobriously, and wrests it by falsities. This is also to falsify it, as was said above. The falsities which he spake against Divine Truth are signified by the things mentioned in verses 10, 11, 12, 13, 24, 25, all of which were not only blasphemies against God, but also falsifications of Divine Truth.

It is said in Moses, *That the soul which doeth ought with a high hand, and blasphemeth Jehovah, by despising the word of Jehovah and making his precepts vain, shall be utterly cut off, its iniquity upon it,* (Numb. xv. 30, 31). The subject there treated of is concerning those who, against the precepts of God given through Moses, act not only by error or mistake, but also from fixed purpose; as may appear from the 23rd and following verses of that chapter. But in this case, the subject is concerning those who act against them from fixed purpose, which is meant by the words *acting with a high hand.* And whereas to act against the precepts is to act against Divine Truth, and to act purposely against this is to act from the intention of the will, and thence to speak what is false—which is actual adulteration and falsification of the Word—therefore, it is said that such a one blasphemes Jehovah. And whereas this is the same thing as sin and blasphemy against the Holy Spirit, it is said, that this soul shall be utterly cut off, its iniquity upon it; its iniquity upon it, signifying that it cannot be remitted.

That blasphemy is predicated of evil speaking and of false speaking concerning God, consequently, concerning Divine Truth, it would be tedious to confirm here by the many passages which might be adduced from the Word; not only because every one may see that blasphemy is nothing else in the spiritual sense, but also because the kinds thereof are so various. Wherefore in human languages, and also in the Hebrew, there are various names by which the various kinds of blasphemy of God, and of Divine Truth, are expressed—such as calumny, contumely, ignominy, opprobrium, reproach, rebuke, jesting, scoffing, mocking, and several others; each of which is mentioned with a

generic and specific difference in the Word. To explore and expound these, however, would require many pages.

779. Verse 2. *And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority.*

"And the beast which I saw was like unto a leopard," signifies reasonings which are discordant, and yet appearing to be coherent.

"And his feet as of a bear," signifies from natural things, which are fallacies.

"And his mouth as the mouth of a lion," signifies reasonings from false principles destroying the truths of the Word.

"And the dragon gave to him his power, and his seat, and great authority," signifies that they who separate faith from life, strengthen their doctrinal principles, and corroborate them by reasonings from fallacies, and therefore powerfully seduce.

780. "And the beast which I saw was like unto a leopard." That hereby are signified reasonings which are discordant, and yet appearing to be coherent, appears from the signification of the beast ascending out of the sea, which is the subject here treated of, as denoting reasonings, from the natural man, confirming the separation of faith from life; concerning which see above, n. 774; in this case therefore signifying those reasonings. and from the signification of a leopard, as denoting those reasonings which are discordant, and yet appear as true. The reason why such things are signified by a leopard, is, that a leopard is distinguished by its skin being variegated with spots, from which variegation it appears not unbeautiful. But whereas it is a fierce and insidious animal, and above all others swift to seize its prey, and whereas they also are such who are skilful in reasoning expertly to confirm the dogma concerning the separation of faith from good works, and this by reasonings from the natural man—which, notwithstanding their discordance with truths, they make to appear as if they were coherent with it—therefore, that beast as to its body appeared like a leopard.

Inasmuch as these things are signified by a leopard, we will first illustrate, by some examples, how they who separate faith from the life thereof—which is good works—cause things which are discordant to appear by their reasonings as if they were coherent. In many parts of the Word heretical doctrines are described by idols, which the fabricator forms by various means so as to appear in the figure of a man, but which nevertheless cannot be endued with any life, so that they may see, hear, move the hands and feet, and speak. This also I have seen done in the spiritual world by some who separated faith from good works; and this work continued for several hours. And

after the idol was made it appeared indeed in the sight of many as the image of a man, but before the eyes of angels, as a monster. They had a desire also to endue it with something of life by means of their arts, but this they were not able to effect. The reason why such things take place in the spiritual world, is, that all things which appear in that world are representative of things spiritual, which are exhibited in forms such as exist in this world. Hence there appear beasts of the earth of every kind, and birds of heaven; also houses and chambers in them with various decorations; likewise gardens and paradises full of trees bearing fruit and flowers. There appear also tables and eatables of every kind upon them, with innumerable other things, which however are all from a spiritual origin, and thence representative of spiritual things. From this ground it is that, by certain spirits, various things are there formed by means of which things spiritual are presented in effigy. Hence it is, that they also desired to exhibit faith, separate from good works, under the image of a man, in order that by such appearance they might persuade the simple that that heretical dogma was Divine Truth. For every truth from the Lord, in its form, is a man; and hence the angels, inasmuch as they are receptions of Divine Truth from the Lord, are human forms, yea, whatever is in an angel from Divine Truth, is of such a form. That this is the case may appear from what is said upon this subject in the work on *Heaven and Hell*, n. 460; and that idols, in the Word, signify false doctrinal principles derived from self-derived intelligence, appearing as truths, may be seen above, n. 587.

These things are mentioned in order that it may be known, that upon all heresies—and especially upon this universal one concerning the separation of faith from good works—an appearance may be induced by reasonings as if they were derived from truths and not from falsities. But this shall be illustrated by an example. Who may not be brought to believe that faith alone is the one only mean of salvation, when it is grounded in the argument that man cannot do good of himself which is good in itself? For it appears to every one at first sight as a necessary consequence, and thus as cohering with truth; and in this case it is not perceived to be reasoning from the natural man, confirming the separation of faith from good works; whilst the person who is persuaded by this reasoning begins to think that he has no need to attend to his life, because he has faith. But he who is in such a persuasion is not aware of the real truth of the case, namely, that to do good from the Word, that is, because it is commanded in the Word, is to do good from the Lord; and that in this way a man may do good of himself, and yet still believe that it is from the Lord. But upon this subject more will be said in what follows.

From these few observations it may be seen, how, by means

of reasonings, an appearance may easily be induced as if that falsity which universally reigns in the Christian Church is in agreement with this truth, that all goodness, which is goodness in itself, is from the Lord, and nothing thereof from man; and that therefore man may desist from doing good and yet be saved; when, nevertheless, they are altogether discordant.

That such reasonings are signified by the leopard, may appear from the following passages in the Word. Thus in Jeremiah:—*Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, who have been instructed to do evil* (xiii. 23). Can the Ethiopian change his skin, signifies, that evil cannot change its nature. The Ethiopian denotes evil in its form, because he is wholly black; and the skin—inasmuch as it is the outermost part of man, and corresponds to his sensual principle—denotes his nature. Or the leopard his spots, signifies, that neither can the falsity of evil change. Leopard here denotes the false principle derived from evil; for it denotes truth falsified by reasoning: and spots denote things falsified. Inasmuch as both are against goodness, it is also said, then may ye do good who have learnt to do evil. It is said that both are against goodness, namely, evil and the false principle of evil; because it is evil of the will and falsity of the understanding thence derived. Evil of the will is evil from nature, and the false principle of the understanding is evil by act; for the will acts by the understanding, and does evil. Again in Isaiah:—*Justice shall be the girdle of his loins, and truth the girdle of his thighs; wherefore the wolf shall tarry with the lamb, and the leopard with the kid; the calf, the young lion also, and the fatling together, and a little boy shall lead them* (xi. 5, 6). These things are said concerning the Lord and concerning his kingdom, and the state of innocence and peace therein. That they are said concerning the Lord is evident from the first verse of the chapter, where it is said, that a rod shall go forth out of the stem of Jesse, and a branch shall grow from his roots. That justice shall be the girdle of his loins and truth the girdle of his thighs, signifies that the Divine Goodness, proceeding from the Divine Love of the Lord, shall conjoin those in Heaven and in the Church who are principled in love to Him; and that Divine Truth proceeding from him shall conjoin those in Heaven and in the Church who are in a state of love towards their neighbour. By justice, when predicated of the Lord, is understood Divine Goodness, and by his loins are understood those who are principled in love to him; by truth is understood Divine Truth; and by his thighs are understood those who are in a state of love towards their neighbour; and by girdle is signified conjunction with them in Heaven and in the Church.

Wherefore he shall tarry, signifies a state of peace, which takes place when nothing of evil from hell is feared, because it

can do no hurt. The wolf with the lamb and the leopard with the kid, signifies that no evil and falsity shall hurt those who are in innocence and in charity from the Lord. By the wolf is signified that evil which is the opposite of innocence, and attempts to destroy it; and by the leopard is understood the falsity which is opposed to charity, and which, by reasonings in favour of faith alone, attempts to destroy charity. By the lamb is signified innocence, and by the kid charity. The calf also, and the young lion, and the fatling together, signifies that infernal falsity shall not hurt the innocence of the natural man, nor any good affection thereof; the calf signifying the innocence of the natural man, the fatling or ox the affection of the natural man, and the lion infernal falsity as to the power and lust of destroying Divine Truth. And a little boy shall lead them, signifies the state of innocence and love to the Lord in which they will be; a little boy signifying innocence, and at the same time love to the Lord; for love to the Lord makes one with innocence, inasmuch as they who are in that love are also in innocence; as is the case with those who are in the third heaven, who thence also appear before the eyes of others as infants and children.

Again in Jeremiah:—*The lion out of the forest has smitten the great ones of Jerusalem, the wolf of the plains shall devastate them; the leopard is watching against their cities; every one who goes out shall be torn in pieces, because their prevarications are multiplied, their aversions are become strong* (v. 6). These things are said concerning the falsification of truth in the Church. And by the great ones of Jerusalem are understood those who take the lead of others in teaching truth and goodness; and by Jerusalem is understood the Church as to doctrine. By the lion out of the forest which smote the great ones, is signified the dominion of infernal falsity. By the wolf which shall devastate, is signified the dominion of the evil thence derived—both destroying the truth and goodness of the Church. By the leopard watching against the cities, are signified reasonings from the falsities of evil against the truths of doctrine—cities denoting doctrinal principles, consequently truths of doctrine. By every one who goeth out shall be torn in pieces, is signified that every one who recedes from the truths of doctrine shall perish by falsities. By the prevarications which are multiplied, are signified the falsifications of truth. By the aversions which are become strong, are signified the adulterations of goodness. That falsifications of truth and adulterations of goodness are signified by prevarications and aversions, appears from the verse following, where it is said, that they committed adultery, and entered by troops the house of the harlot; by which those falsifications and adulterations are signified.

And in Habakkuk:—*Whose horses are swifter than leopards, keener than the wolves of the evening, so that the horsemen*

thereof spread themselves abroad, (i. 8), treating of the devastation of the Church by the adulteration of truth, which is signified by the Chaldæan nation, of which these things are spoken. *Whose horses are swifter than leopards*, signifies the lust of seducing by reasonings; and the consequent expertness of seducing; such lust and expertness being signified by their lightness and swiftness. By horses are there signified reasonings from the natural man. And whereas leopards have a like signification, therefore it is said, their horses are swifter than leopards. Keener than the wolves of the evening, signifies the subtlety of deceiving by fallacies; the fallacies of the senses being here signified by the wolves of the evening, because they are fallacies from the sensual man, who, being in darkness, sees falsities as truths. So that their horsemen spread themselves abroad, signifies that the truths of the Word, by adulteration, become heretical; horsemen denoting heresies, because by horses are signified reasonings, whereby falses are confirmed.

And in Daniel:—*The third beast ascending out of the sea was like a leopard, which had four wings, like birds' wings, upon its back* (vii. 6). In that chapter by the four beasts ascending out of the sea is described the successive devastation of the Church. And by this third beast, which was like a leopard, are signified similar things as by the leopard here treated of in the Apocalypse, namely, reasonings which are discordant and yet appearing to cohere. Which had four wings, like birds' wings, upon its back, signifies, having the appearance of the understanding of goodness and truth, by reason of the application of the literal sense of the Word.

And in Hosea:—*I knew thee in the wilderness, in a land of drought: when pasture was given them, then were they saturated, when they were saturated, then their heart was elated, wherefore they have forgotten me, therefore am I become to them as a lion, as a leopard upon the way will I observe* (xiii. 5, 6, 7). I knew thee in the wilderness, in the land of droughts, signifies a state without goodness and truth; wilderness denoting a state without goodness, and the land of droughts a state without truth. When pasture was given them, then were they saturated, signifies when goodness and truth were given them, that is, when they were instructed concerning them from the Word, even to the full nourishment of the soul. When they were saturated, then their heart was elated, signifies, when by reason of that fulness they lifted up themselves above all, believing that therefore heaven was for them alone, and not for others. Wherefore they have forgotten me, signifies, that things good and true were obliterated by their conceit; and hence their desire, and therewith their heart, departed from the Lord. Therefore am I become to them as a lion, signifies the consequent devastation of all the truth of the Church: and as a

leopard upon the way will I observe, signifies the falsification of truth by reasonings from the natural man; the leopard denoting falsification by reasonings; the way, truth leading to goodness; and to observe, denoting the intention of perverting.

It is thus said concerning the Lord in the literal sense of the Word, *according to the appearance of truth*, in which nevertheless *lies hid* the genuine truth, which is the spiritual sense of the Word, and in which it is not the Lord who is as a lion, which devastates the church, nor as a leopard, which falsifies truth by reasonings, but man himself who so does, when he becomes elated in heart. From these considerations it may appear what is signified by a leopard in the Word.

781. "And his feet were as *the feet* of a bear."—That hereby is signified reasonings from natural things which are fallacies; appears from the signification of feet, as denoting things natural, concerning which see above, n. 69, 600, 632, 666. Also from the signification of a bear, as denoting those who are in power from the natural sense of the Word—as well the good as the evil; concerning which we shall speak presently. The reason why by the feet of the beast, which as to the body was like a leopard, and as to the feet as a bear, are signified fallacies, is, because by the leopard are signified reasonings which are discordant, and yet appearing to cohere; concerning which see just above, n. 780. And those reasonings, so far as they are from the ultimate natural principle, which is the sensual, are fallacies, which are signified by the feet of the bear.

Beasts, both clean and unclean, are frequently mentioned in the Word, and signify various things pertaining either to heaven or hell; the clean and useful beasts signifying such things as pertain to heaven, and the unclean and useless, such as pertain to hell. But what principle of heaven and hell they signify cannot be better known than from representatives in the spiritual world, where also beasts appear; all which are appearances representing the thoughts of angels and spirits as arising from their affections, inclinations, appetites, pleasures, and desires. For in the spiritual world these things are presented before the eyes in various forms, as in gardens, forests, fields, plains, and also fountains; likewise in palaces and houses, and in chambers therein, in which are various decorations and utensils. There are also presented tables upon which are various kinds of food. Moreover those things are exhibited in the forms of animals of the earth, fowls of the heaven, and reptiles, in an infinite variety; and not only in the forms of such as are upon our earth, but in various compound forms, such as never existed on any earth, several of which it has been granted me to see. And when such things appear, it is known immediately from what spiritual origin they are derived, and thus what they signify. But those

animals and fowls immediately vanish, as soon as the spirit or angel desists from his thought and meditation.

That such things do appear in the spiritual world, may be manifest from similar things having been seen by the prophets; as that the Lord appeared like a lamb. Cherubs were seen as to their faces like a lion, an ox, and an eagle, in Ezekiel; horses were seen going forth out of the book of life, when the Lamb opened the seals thereof; likewise a white horse, and several white horses, upon which they rode in heaven, in the Apocalypse; and also white, bay, red, black, and grisled horses, in Zechariah. Likewise there was seen a red dragon which had several heads and horns; and now here a beast like a leopard, with the feet of a bear and mouth of a lion, as also another beast which had two horns like a lamb, and afterwards a scarlet beast upon which sat a woman. There also appeared to Daniel four beasts ascending out of the sea, the first of which appeared as a lion which had the wings of an eagle, the other like a bear, the third like a leopard, which had four wings, and the fourth terrible. Hence it is evident, not only that such beasts appear in the spiritual world, but also that they are significative. Hence also it may be seen that all the beasts, and likewise all the birds, mentioned in the Word, are significative of such things as are represented by beasts in the spiritual world. What is signified by the bear will be shown in what follows.

But previous to its being shewn from the Word, we will illustrate, by some examples, what is meant by the fallacies, which are here signified by the feet as of a bear. Several things are called fallacies which man reasons on and concludes from the natural man without spiritual light—that is, without the light of the understanding enlightened by the Lord. For the natural man takes the ideas of his thought from earthly, corporeal, and worldly objects, which in themselves are material; and when the thought of man is not elevated above them, he thinks materially concerning things spiritual. And material thought without spiritual light derives all its quality from the loves of the natural man and from their delights, which are contrary to celestial loves and to their delights. Hence it is, that conclusions and reasonings from the natural man alone, and his infatuated natural life, are fallacies. But this shall be illustrated by examples. It is a fallacy *that faith which is merely of the thought saves*, when, notwithstanding, man is such as is the quality of his life. It is a fallacy *that faith which is merely of the thought is spiritual;* when, notwithstanding, to love God above all things, and our neighbour as ourselves, is the real spiritual principle: and to love is to will and do. It is a fallacy *that faith is also given instantaneously;* when, notwithstanding, man is to be purified from evils and from falsities thence derived, and to be regenerated by the Lord; which is a process of long continuance;

and in proportion only as he is purified and regenerated does he receive spiritual faith. It is a fallacy *that man can receive faith and be saved at the hour of death, whatever has been his life;* when, notwithstanding, the life of man remains, and he is judged according to his deeds and works. It is a fallacy *that faith is communicated to children by baptism;* when, notwithstanding, faith must be procured by the knowledges of truth and goodness, and by a life in accordance with them. It is a fallacy *that by faith alone the Church exists in man;* when, notwithstanding, it is by the faith of charity that the Church exists in him; and charity pertains to the life, and not to faith separate from the life. It is a fallacy *that man is justified by faith alone, and that, when he is justified, the merit of the Lord is thereby imputed to him, and that afterwards nothing can condemn him;* when, notwithstanding, faith without the life of faith—which is charity—is as something said to be living without a soul, but which, in itself, is dead; for charity is the soul of faith, inasmuch as it is the life thereof. Wherefore man is not justified by a dead faith, much less is the merit of the Lord thereby imputed and salvation effected; and where there is no salvation, there is condemnation. It is a fallacy *that love and charity is implanted in faith alone;* when, notwithstanding, love and charity is to will and do; for what a man loves, this he not only thinks, but also wills and does. It is a fallacy *that where doing is spoken of in the Word, and where deeds and works are mentioned, it is meant thereby to have faith, because these are implanted in faith;* when, notwithstanding, they are distinct like thought and will; for man can think many things which he does not will, whereas what he wills this he thinks when left alone to himself: and to will is to do. The will also and the thought thence derived is the real man; and not the thought separate from the will: and deeds and works are of the will and thence of the thought: but faith alone is of the thought, separate from deeds and works, which are of the will. It is a fallacy *that faith is to be separated from good works, because a man cannot do good of himself, and if he does good that he places merit therein;* when, notwithstanding, man does not do good from himself, but from the Lord, when he does it from the Word, inasmuch as the Lord is in the Word, and also is the Word; and man does not do good of himself, when he does it as of himself, and yet believes that it is from the Lord, because from the Word. Inasmuch, also, as he believes that the good which he does is from the Lord, he cannot possibly place merit therein. It is a fallacy *that the understanding is to be held captive under obedience to faith, and that faith seen in the understanding is not spiritual faith;* when, nevertheless, it is the understanding which is enlightened in the things of faith when the Word is read; and the understanding shut out from illustration does not

know whether a thing be true or false: whence faith in such case cannot become a man's own, but the faith of another *in him:* and this is a mere historical faith, which can see falsities as truths and truths as falsities. Hence comes the faith which pertains to heresies of all kinds. It is a fallacy *that the confidence which is called saving faith, conceived without understanding, is spiritual confidence;* when, nevertheless, confidence without understanding is persuasion from another, or from confirmation by passages scattered here and there in the Word; which are collected together, and by reasonings from the natural man applied to a false principle. Such confidence is a blind faith, which, inasmuch as it does not see whether what it conceives be true or false, is merely natural. Moreover, all truth desires to be seen, because its source is the light of heaven; but the truth which is not seen may be falsified by various means: and truth falsified becomes falsity. Such are the fallacies connected only with faith separate from good works. There are yet several others, which have reference not only to faith, but also to good works, to charity and to the neighbour; and especially to the conjunctions of charity with faith, which are artfully devised by the learned.

The reason why such fallacies are signified by the feet of a bear, is, because by a bear are signified those who are in power from the natural sense of the Word, as well the upright or simple good, as the wicked. And whereas by feet are signified things natural, therefore by the feet of the bear are signified the fallacies from which, by means of reasonings, they falsify the literal sense of the Word, and into which they turn the appearance of truth pertaining to that sense.

That a bear signifies power from the natural sense of the Word, as well among the upright as the wicked, may appear from the following passages. Thus in 2 Kings:—*When Elisha went up to Bethel, as he was going in the way, there came little children out of the city and mocked him, and said to him, go up thou bald head, go up thou bald head: and he looked back behind him, and saw them, and cursed them in the name of Jehovah; and there came two bears out of the forest, and tore in pieces forty-two children of them* (ii. 23, 24). Why the little children were cursed by Elisha and therefore torn in pieces by two bears, because they called him bald head, cannot be known unless it be known what Elisha represented, and what a bald head signifies, and also what is signified by the bears. That this was not done by Elisha from immoderate anger and without just cause, may be evident from this consideration, that he could not be so cruel to little children for only saying, go up thou bald head. It was indeed a reproach against the prophet, but not a sufficient cause for them to be torn in pieces by bears; but this circumstance took place, because Elisha represented the Lord as

to the Word, thus the Word, which is from the Lord. By bald head was signified the Word deprived of the natural sense, which is the sense of the letter; and by the bears out of the wood is signified the power derived from the natural and literal sense of the Word, as was said above: and by those children were signified those who blaspheme the Word on account of its natural sense being such as it is. By forty-two is signified blaspheming. Hence, then, it is evident, that by those things was represented, and thence signified, the punishment of the blaspheming of the Word. For all the power and sanctity of the Word resides collected in the literal sense; for if this sense did not exist, there would not be any Word; since without it the Word would be like a house without a foundation, which would vibrate in the air, and thence fall to pieces and be destroyed. It would be also like a man without a skin, which covers and contains the inclosed viscera in their situation and order. And whereas baldness has such a signification, and by Elisha was represented the Word, therefore the children were torn in pieces by bears; by which was signified the power derived from the natural sense of the Word, which is the sense of the letter, as well with the good as with the bad. From these considerations also it is evident, that the historical parts of the Word, as well as the prophetical parts, contain a spiritual sense.

The like is signified by the bear which David smote, concerning which it is thus written in 1 Samuel:—*David said unto Saul, thy servant was feeding his father's flock, and there came a lion and bear, and took away a cattle of the flock; I went out after him, and smote him, and when he arose against me, I took hold of his beard and smote him and slew him; thy servant smote both the lion and the bear: therefore this uncircumcised Philistine shall be as one of them, because he hath opprobriously challenged the arranged forces of the living God* (xvii. 34—37). The reason why to David was given the power of smiting the lion and the bear which took away the cattle of the flock, was, because by David was represented the Lord as to Divine Truth, by which they who are of his Church are instructed; and by the lion is signified the power of Divine Truth spiritual, and—in the opposite sense, as in this case—the power of infernal falsity against Divine Truth; and by the bear is signified the power of Divine Truth natural, and, in the opposite sense, the power of falsity against that truth: but by the cattle of the flock are signified those who are of the Lord's Church. And whereas these things are represented, therefore to David was given the power of smiting the bear and lion, in order that thereby might be represented and signified the Lord's power of defending his own in the Church, by his Divine Truth, from the falsities of evil which are from hell. That David laid hold of the beard of the bear, involves a mystery, which may

indeed be made known, but can scarcely be comprehended. The beard signifies Divine Truth in the ultimates, in which the essential power thereof consists; which truth also the evil, who are in the falses, do indeed confess with their mouth, but they abuse it even to destroying it; and when it is taken away they have no longer any power: wherefore he slew the bear, and smote the lion. But this will be further explained elsewhere.

By Goliath, who was a Philistine, and thence was called uncircumcised, are signified those who are in truths without goodness; and truths without goodness are truths falsified, which in themselves are falsities. Uncircumcised signifies those who are in unclean corporeal affections; for the foreskin corresponds to those affections. Hence it is evident what the victory of David over Goliath represented. From these considerations it may appear whence it is *that David is compared by Hushai to a bear bereaved in the field* (2 Sam. xvii. 8).

Again in Daniel:—*Another beast ascending out of the sea, like to a bear, and it raised up itself upon its side, and it had three ribs in its mouth between his teeth; and they said unto it, arise, devour much flesh* (vii. 5). In that chapter, by the four beasts ascending out of the sea, is described the successive states of the Church, even to devastation, which is its end: and by this other beast, which was like to a bear, is signified the falsification of the truth of the Word, the power thereof still remaining in the literal sense. The lust of destroying the good things thereof is signified by its raising itself up on one side. By the three ribs in the mouth between the teeth, are signified the knowledges of truth from the Word in abundance, which by reasonings from fallacies are perverted; and by eating much flesh, is signified the destruction of goodness by falsities; likewise the appropriation of evil.

And in Hosea:—*I am become to them as a lion, as a leopard upon the way will I observe: I will meet them as a bear bereaved, and there will I devour as a fierce lion, the wild beast of the field shall rend them* (xiii. 7, 8). The signification of the former part of these words was explained in the preceding article. By meeting them as a bear bereaved, is signified the falsification of the literal sense of the Word. By devouring as a fierce lion, is signified the destruction and devastation of all the truths of the Word, and consequently of the Church. The wild beast of the field shall rend them, signifies that they will perish by the falsities of evil.

And in Lamentations:—*Although I cry and vociferate, he obstructeth my prayers, he hath hedged about the ways with hewn stones, he hath overturned my paths; a bear lying in wait for me, a lion in secret places, he perverteth my ways, he hath made me desolate* (iii. 8—11). This is a lamentation from God concerning the desolation of truth in the Church.

And that they cannot be heard by reason of falsities is signified by, although I cry and vociferate, he obstructeth my prayers. That falsities from self-derived intelligence avert and reject the influx of truth, is signified by, he hath hedged about the ways with hewn stone, he hath overturned my paths. By the ways and paths of God are signified truths leading to goodness; and by hewn stone are signified those things which are of self-derived intelligence—on account of which signification it was forbidden to construct the altar of hewn stones, and likewise the temple of Jerusalem. A bear lying in wait for me, signifies the natural man perverting the literal sense of the Word. A lion in secret places, signifies the interior natural man, from evils therein, perverting every sense of the truth of the Word, and consequently of the Church; whence come falsities. He perverteth my ways, he has made me desolate, signifies the devastation of the truth of the Church.

Again in Amos:—*Woe to them that desire the day of Jehovah; What is the day of Jehovah to you? A day of darkness and not of light; as he who fleeth from a lion meeteth a bear, or who cometh to a house and leaneth his hand upon the wall, and a serpent biteth him* (v. 18, 19). By the day of Jehovah is understood the advent of the Lord, who is the Messiah whom they expected. And whereas they believed that he would deliver them from earthly enemies, and exalt them in glory above all nations, therefore they desired him. But inasmuch as the Lord did not come for the sake of any kingdom on earth, but for the sake of a kingdom in heaven; and whereas the Jewish nation was in falsities originating in evil, which were then made manifest; therefore it is said, *Woe to them that desire the day of Jehovah, What is the day of Jehovah to you? It is a day of darkness and not of light.* Darkness and not light denotes the falsities in which they were. As he who fleeth from a lion meeteth a bear, signifies fear on account of the dominion of what is false, in seeking truths from the literal sense of the Word, which they cannot but falsify. For he is said to flee from a lion and to meet with a bear, who is interiorly in falsities from evil, and is led to the knowledge of truths from the literal sense of the Word, which, by reason of the interior dominion of what is false arising from evil, he, in that case, cannot but pervert. Or who comes to a house, and leans his hand upon a wall, and a serpent biteth him, signifies that while being such, he consults the Word in the sense of the letter, seeking what is good, he does not see that evils pervert it; the bite of the serpent here signifying the falsification which arises from the interior dominion of the false from evil.

Again in Isaiah:—*The wolf shall tarry with the lamb, and the leopard with the kid; the calf shall lie down, and the young lion and fatling together, and a little child shall lead*

them; and the heifer and the bear shall feed, and their young shall lie down together; the lion shall eat straw like the ox (xi. 5, 6). What is signified by the wolf tarrying with the kid, and the calf and the young lion and the fatling lying down together, and a little child leading them, was explained in the preceding article. By the heifer and the bear feeding, and their young lying down together, is signified that the power and evil desire which the natural man has of falsifying the truths of the Word, shall not hurt the goodness of the natural man and the affection thereof; the heifer denoting the affection of goodness and truth pertaining to the natural man; and the bear, the power and evil desire of the natural man to falsify the truths of the literal sense of the Word. The lion shall eat straw like an ox, signifies that infernal falsity, which burns to destroy the truths of the Church, shall not hurt the affection of goodness pertaining to the natural man, either in the case of man in himself or of men among each other; and that neither shall it hurt the Word. Straw signifies the Word in the letter, which is perverted by infernal falsity, but cannot be perverted by those who are in truths from goodness.

Again in the same prophet:—*We feel for the wall as the blind, we grope as they that have no eyes, we stumble at noon day as in the twilight, amongst the living as dead, we roar as bears, and moaning we moan as doves, we look for judgment but there is none, salvation is far from us; for our prevarications are multiplied before thee, and our sins answer against us* (lix. 10, 11, 12). We feel for the wall as the blind, and we grope as they that have no eyes, signifies that there is not any understanding of truth. We stumble at noon day as in the twilight, signifies the lapsing into errors, although they are in the Church where the Word is, from which they might come into the light of truth. Amongst the living as dead, signifies that they might be in spiritual life by the Word, and yet are not because they are in falsities. We roar as bears, and moaning we moan as doves, signifies the grief of the natural man, and thence of the spiritual man. We look for judgment but there is none, salvation is far from us; signifies the hope of enlightenment of the understanding, and thence of salvation, but in vain. Our prevarications against thee, are multiplied, and our sins answer against us; signifies, by reason of falsities arising from evil.

From these considerations it may now appear, that by a bear is signified the natural man as to power from the literal sense of the Word in both senses; likewise as to the lust of falsifying that sense. That such things are signified by a bear, has been made evident to me from bears seen in the spiritual world, in whose forms were represented the thoughts of those who were natural, and who studied the Word; whilst by science thence derived they desired to prevail. There were also seen bears

which had ribs between their teeth, like that described in Daniel; and it was given to understand, that by the ribs were represented the knowledges which they imbibed from the Word, whilst they were in the world. There appeared also white bears, by which was represented the power of the spiritual natural man by the Word. Moreover in that world there appear beasts composed of bears, panthers, wolves, oxen, &c., and also the same furnished with wings, all which are significative of such persons, whilst they pass along in meditation.

782. "And his mouth as the mouth of a lion."—That hereby are signified reasonings from falsities destroying the truths of the Church; appears from the signification of mouth, as denoting thought; concerning which see above, n. 580; but in the present case reasoning, of which we shall speak presently. And from the signification of a lion, as denoting infernal falsity as to power; concerning which also see above, n. 278 at the end. The reason is, because by a lion is signified Divine Truth; wherefore the Lord is also called a lion in the Word. Hence, in the opposite sense, a lion signifies infernal falsity as to the power of destroying Divine Truth, and thus the Word; and this is done especially by falsifications and adulterations thereof. And whereas a lion is the most powerful of all animals, and his power increases according to his appetite for devouring, and thus of seizing his prey and tearing it in pieces, therefore by a lion is also signified the lust of destroying the truths of the Word. Similar things are also represented by lions in the spiritual world, for lions also appear there; but their forms are appearances arising from the evil desire of those who have great power to adulterate and falsify the truths of the Word, whereby they are destroyed; and this power attends them according to the faculty of reasoning. Hence it is that by lions, in the Word, in the opposite sense, is signified infernal falsity destroying the truths of the Church.

Forasmuch as these things are signified by a lion, and also that by the beast which was like to a leopard, and which had feet as a bear, are signified reasonings confirming the separation of faith from life, whereby the goodness and truth of the Word are falsified and adulterated; therefore by the mouth of that beast, which was as the mouth of a lion, is signified reasonings from falsities destroying the truths of the Word.

By mouth, in the proper sense, is signified thought; but whereas the speech or discourse of man is thence, therefore by the mouth are signified the various things which flow from thought, as instruction, preaching, reasoning—in the present case, reasoning—because reasonings proceeding from the natural man are signified by the beast here treated of.

More, however, will be said upon this subject in the explana-

tion of the 5th, 6th, and 7th verses of this chapter, in which are these words:—"*And there was given unto him a mouth speaking great things and blasphemies, and power was given to him of making war forty and two months: and he opened his mouth in blasphemy against God, to blaspheme his name, his tabernacle, and them that dwell in heaven: and it was given him to make war with the saints, and to overcome them;*" from which it will appear what is the nature and quality of their power and evil desire, and also of the ability they possess, by reasonings, of falsifying the truth and adulterating the goodness of the Word.

783. "And the dragon gave unto him his power, and his seat, and great authority."—That hereby is signified that they who separate faith from life, by reasonings based on fallacies strengthen their own points of doctrine, and corroborate them, and thereby powerfully deceive; appears from the signification of the beast to which the dragon gave his powers, as denoting reasonings from the natural man confirming the separation of faith from life; concerning which see above, n. 774. The reason why those reasonings are from the fallacies of the senses, is, because that beast appeared like a leopard, and his feet were as the feet of a bear; and by the feet of a bear are signified fallacies; concerning which also see above, n. 781; and from the signification of giving his potency, his seat, and great authority, as denoting to strengthen points of doctrine and thus to corroborate them; power signifying validity; the seat, the Church as to doctrine, which is from falsities; and great authority signifying strengthening and corroboration thence derived. That these things coincide with reasonings and their fallacies, was shewn above.

That they who separate faith from life—that is, from good works—have power, a seat, and great authority, is not because the falsities in which they are have any power in themselves; for in falsities from evil there is not in reality the least power, inasmuch as all power is in truths from goodness. But the false have power over the false, as like over like. This may manifestly appear from the power of infernal spirits among each other, which they exercise by things imaginary and resembling correspondences; from which they desire to appear most powerful and mighty; nevertheless they have no power at all against truths, and so completely none, that it is nothing. This might be confirmed from much experience were there space to enlarge so far in these explanations of the Apocalypse. It may however appear solely from this consideration, that the hells, in which are myriads of myriads, are kept bound by Divine Truth proceeding from the Lord, so that no one of them dare venture to raise a finger of his hand. It may likewise appear from this consideration, that a thousand companies of evil spirits may be led, restrained, bound, and dispersed, by one angel through the

medium of truths from the Lord; and this by merely looking at them from an intention of the will. Such power has been sometimes granted to me also, from the Lord.

That the Church when at its end is in falsities and evils thence derived, and yet that all power pertains to truths from goodness—which seem to be given from the Lord by truths from the Word—may appear wonderful. But the reason, however, is that falsities have power against those who are in what is false from evil; and at the end of the Church those falsities bear rule; and when they bear rule, truths are not received. On this account falsities cannot be dispersed by truths, and hence it is that the devil in such case is called powerful, and loosed from bonds.

Hence it is that infernal falsity is called in the Word a lion, a bear, a wolf, and a beast; also a wild beast, strong and rapacious. From this circumstance also it is, that they who are in falsities are called, in the Word, powerful, mighty, robust, strong, heroes, rulers, terrible, formidable, and devastators; as may appear from various passages where they are treated of, as from the following in Jeremiah:—*Behold I bring upon you a nation from afar, O house of Israel, a mighty nation, all men of might* (v. 15, 16); again:—*Come up ye horses, rage ye chariots, let the mighty men come forth* (xlvi. 9); and again:—*A sword against the mighty that they may be dismayed* (l. 36); and in Ezekiel:—*I will give Pharaoh into the hand of a mighty one of the nations* (xxxii. 11, 12); and in Hosea:—*Thou hast trusted to thy way, to the multitude of the mighty* (x. 13); and in Joel:—*A people great and strong, like heroes they run, they climb over the wall* (ii. 2, 7); and in Amos:—*The refuge of the swift shall perish, and the mighty shall not confirm his strength, neither shall the powerful deliver his soul, the mighty in his heart among heroes shall flee naked in that day* (ii. 14, 16); and in David:—*Rebuke the wild beast of the reed; the congregation of the mighty* (Psalm lxviii. 31); and in 1 Samuel:—*The bows of the mighty are broken* (ii. 4); and in the Apocalypse:—*All the kings, and great men, and rich men, and chief captains, and the powerful, hid themselves in the dens, and in the rocks* (vi. 15); and in Matthew:—*The princes of the gentiles exercise dominion, and the great men exercise power* (xx. 25); and in Luke:—*This is your hour and the power of darkness* (xxii. 53); besides various other passages.

To what has been said above it may be added, that infernal spirits believe themselves to be strong and powerful above others. But this is owing to their prevailing only against those who are in evils and in falsities thence derived; for thus one infernal spirit prevails over another, or one evil and its falsity against another evil and its falsity; and from this appearance it is that they believe themselves to be powerful. Such power, however, may be compared to that of a mite against a mite, or

of a flea against a flea, of dust against dust, and of a straw against a straw; the power whereof is only relative to their mutual strength. Add to this that infernal spirits are elate in mind, and wish to be accounted as strong, mighty, and heroes, from the most trivial causes.

Inasmuch as the subject here treated of is concerning the power and great authority which the dragon gave from himself to the beast rising up out of the sea, and hence concerning the power of infernal spirits among each other, some mysteries shall here be disclosed concerning the arts they practise with the view of acquiring power in the spiritual world. There are some who procure to themselves power by means of the Word; for they are acquainted with some passages thereof, which they repeat, and by virtue of which communication is effected with those who are in simple good, and thence conjunction with them as to externals; and in proportion as they are in that conjunction, they prevail over others. The reason is, because all things of the Word are truths, and all power belongs to truths, in which the simple good are principled; whence power is derived from conjunction with them, but only so long as that conjunction has place; which however does not continue long, because they are shortly afterwards separated from each other by the Lord.

Some procure to themselves power by pretended affections of goodness and truth, and by affections pertaining to the love of what is sincere and just; whereby also they induce the simple good to think favourably of them, and to cherish good-will towards them; and thus they attract and adjoin them. And so long as that benevolence intercedes as it were mutually, so long they are more powerful than the rest.

Some also procure to themselves power by representatives of various kinds, which are abuses of correspondence: and some by means of another kind. And whereas all power belongs to truths derived from goodness, and that these have their residence in angels; hence nothing is more earnestly desired by evil spirits than to attract good spirits to their side, inasmuch as hereby the evil prevail. As soon, however, as they are separated from them, they are in the falsities of their own evil; and when this is the case with them, they are deprived of all power.

This is the reason, moreover, why all the evil who flock out of the world, are first separated from the goodness and truth which they know only from memory, and thence professed with their lips; and when they are separated from these, their inner states appear, which consist of nothing but masses of falsities originating in evils. And inasmuch as when they are in these they have no longer any power, they fall down headlong into hell, as heavy bodies in the air fall to the earth. That the good and the truth are taken away from the evil, is a thing known from the Word; for the Lord says, *Take away the talent from*

him, and give it to him that hath ten talents; for to every one that hath shall be given, that he may abound, but from him who hath not shall be taken even that which he hath: but cast out the useless servant into outer darkness, there shall be wailing and gnashing of teeth. (Matt. xxv. 28, 29, 30; Mark iv. 25; Luke viii. 18; chap. xix. 26.)

784. Verse 3. *And I saw one of his heads as it were wounded to death: and his deadly wound was healed, and the whole earth wondered after the beast.*

"And I saw one of his heads as it were wounded to death," signifies the discordance of their doctrinal principles with the Word, wherein love, life, and works, are so often mentioned; which do not at all agree with that religious principle.

"And his deadly wound was healed," signifies the discordance apparently removed by invented conjunctions of works with faith.

"And the whole earth wondered after the beast," signifies acceptance by the more learned in the Church, and reception afar off by those who are less learned.

785. "And I saw one of his heads as it were wounded to death."—That hereby is signified the discordance of their doctrinal principles with the Word, wherein love, life, and works, are so often mentioned; which do not at all agree with that religious principle; appears from the signification of the heads of that beast, as denoting the science of the holy things of the Word, which are falsified and adulterated; concerning which see above, n. 775. By head, in the Word—where the Church is treated of, and they who belong to the Church—is signified intelligence and wisdom; and, in the universal sense, understanding truth and willing what is good. But whereas the subject here treated of is concerning those who are unwilling that the understanding should enter into the mysteries of faith, but that it should be held captive under obedience to their mysteries; and that these are they who are described by the dragon and by this his beast; it follows, that by the head of this beast is signified science; for where the understanding does not see, there intelligence does not abide, but in the place thereof science. And moreover concerning those who are in falsities, intelligence cannot be predicated, but science; concerning which see the *Doctrine of the New Jerusalem*, n. 33; and from the signification of being wounded to death, as denoting to disagree with the Word; for the doctrine which disagrees with the Word is dead; and this is what is signified by being wounded to death.

The disagreement here meant is, that they separate the life of love, which is good works, from faith, and make the latter alone justifying and saving, and thereby take away every thing of justification and salvation from the life of love, and from

good works. Now inasmuch as to love and to do are mentioned in the Word in a thousand passages, and that man is to be judged according to his deeds and works, and these things do not agree with the above religious persuasion, therefore these are what are signified by the deadly wound of the head of this beast. From these considerations it may now appear that by these words, "I saw one of the heads of the beast as it were wounded to death," is signified the disagreement of their doctrinal principles with the Word, wherein love, life, and works, are so often mentioned; which do not at all agree with that religious principle.

That they do not agree is manifestly evident from this circumstance, that it is the dogma of this religion that faith alone justifies and saves, without the works of the law; yea, that if any thing of salvation be placed in works, it is hurtful, by reason of the merit and the *proprium* of man therein. Wherefore also many abstain from doing them, saying in their heart, good works do not save me, and evils do not condemn me, because I have faith. From this principle also they declare those to be saved, who, at the hour of death, can pronounce with a sort of confidence that they have faith, whatever may have been their life.

But whereas deeds and works, also doing and loving, are mentioned in the Word in a thousand passages, and those things disagree with their religious principle, therefore the assertors of that principle have invented means of conjoining those things with faith. These things therefore are what are signified by seeing one of the heads of the beast as it were wounded to death, and by his deadly wound being healed, and by the whole earth wondering after the beast. But how that wound was healed, namely, by inventing means of conjunction, shall be explained in the following article. First, however, some passages shall here be adduced from the Word, where deeds, works, doing, and working, are mentioned, in order that every one may see the disagreement which is here signified by the wound of one of the heads; likewise that this wound is incurable unless man live according to the precepts of the Word by doing them. Thus in Matthew:—*He who heareth my words and doeth them, is like to a prudent man; but he who heareth my words and doeth them not, is like to a foolish man* (vii. 24, 26); and in Luke:—*Why call ye me Lord, Lord, and do not the things which I say? Every one who cometh to me, and heareth my words, and doeth them, is like unto a man who built his house upon a rock; but he who heareth and doeth not, is like unto a man who built his house upon the ground without a foundation* (vi. 46—49); again in Matthew:—*That which was sown in good earth is he who heareth the Word and attendeth to it, and who thence beareth fruit and bringeth forth, some a hundred fold, some sixty fold, and some thirty*

fold (xiii. 23); again:—*Whosoever shall break the least of these precepts, and shall teach men so, he shall be called least in the kingdom of the heavens* (v. 19); and in John:—*Ye are my friends, if ye do whatsoever I command you* (xv. 14); again:—*If ye know these things, happy are ye if ye do them* (xiii. 17); and again:—*If ye love me, keep my commandments; he who hath my precepts and doeth them, he it is who loveth me, and I will love him, and will manifest myself unto him, and I will come unto him, and make my abode with him; but he who loveth me not, keepeth not my words* (xiv. 15, 21—24); and in Luke:—*Jesus said, my mother and my brethren are they who hear the word of God and do it* (viii. 21); again in Matthew:—*I was hungry and ye gave me to eat, I was thirsty and ye gave me to drink, I was a sojourner and ye took me in, I was naked and ye clothed me, I was sick and ye visited me, I was in prison and ye came unto me; to whom the Lord will say, Come ye blessed, inherit the kingdom prepared for you, from the foundation of the world: but to them who have not done these things, he will say, depart from me, ye cursed, into eternal fire, prepared for the devil and his angels* (xxv. 31 to the end); and in John:—*My Father is the husbandman; every branch which beareth not fruit, he taketh away* (xv. 12); and in Luke:—*Bring forth fruits worthy of repentance: every tree that bringeth not forth good fruit, shall be hewn down and cast into the fire; by their fruits ye shall know them* (iii. 8, 9); and in John:—*Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples* (xv. 7, 8); and in Matthew:—*The kingdom of God shall be taken away from them, and shall be given to a nation bringing forth the fruits thereof* (xx. 40—43); and in John:—*He who doeth the truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God* (iii. 21); again:—*We know that God heareth not sinners, but if any one worship God, and do his will, him he heareth* (ix. 31); and in Matthew:—*The Son of Man shall come in the glory of his Father with his angels, and then shall he render to every one according to their deeds* (xvi. 17); and in John:—*Then shall they come forth, they who have done good unto the resurrection of life, but they who have done evil unto the resurrection of judgment* (v. 29); and in the Apocalypse:—*I will give unto you every one according to his works; he who overcometh, and keepeth my works unto the end* (ii. 23, 26); again:—*Their works shall follow them* (xiv. 13); *The dead were judged according to the things which were written in the books, according to their works* (xxi. 12, 13); *Behold I come quickly, and my reward is with me, to give unto every one according to his works* (xxii. 12); again:—*Blessed are they who do his commandments* (xxii. 14):—*He said*

to the angel of the church of Ephesus, I have against thee that thou hast left thy first love; remember whence thou art fallen, and do the first works, or else, &c. (ii. 4, 5); *It was said to the angel of the church in Smyrna, I know thy works; to the angel of the church in Pergamos, I know thy works; to the angel of the church in Thyatira, I know thy works; to the angel of the church of Sardis, I know thy works; and to the angel of the church of Philadelphia, I know thy works* (Apoc. ii. 9, 12, 18, 19, chap. iii. 1, 8). The nature and quality of the seven churches, explored and judged from their works, and according to their works, is treated of throughout those two chapters.

The Lord also teaches good works, likewise the quality thereof, and the heavenly blessedness thence derived, in the v. vi. and vii. chapters of Matthew, from beginning to end; likewise in the parables of the labourers in the vineyard; the husbandman and his servants; and the traders, to whom were given pounds, and to whom were given talents; the fig-tree in the vineyard, which should be cut down, if it did not bear fruit; the man wounded by robbers, to whom the Samaritan showed mercy, and the Lord asked the lawyer, which of the three was neighbour to him that fell among thieves, and when he answered, he that shewed mercy on him, Jesus said, go and do thou likewise; the ten virgins, of whom five had oil in their lamps and five had none; where oil in the lamps signifies charity in faith: besides various other passages.

The twelve disciples of the Lord also represented the Church as to all things of faith and charity in the aggregate; and in particular, Peter, James, and John, represented faith, charity, and good works in their order—Peter faith, James charity, and John good works. Hence it was that the Lord said to Peter, when Peter saw John follow the Lord, *What is that to thee, Peter? Follow thou Me, John,* for Peter said of John, *what shall this man do?* (John xxi. 21, 22); and the Lord's answer signified that they who do good works should follow the Lord. Because John represented the Church as to good works, therefore he leaned upon the breast of the Lord. That the Church is in those who do good works, is also signified by the Lord's words from the cross, in John:—*Jesus saw his mother, and the disciple whom he loved, standing by, and he said to his mother, Woman, behold thy son; and he said to that disciple, Behold thy mother; and from that hour that disciple took her unto himself* (John xix. 26, 27); whereby was signified that where good works are, there the Church must be. For by woman, and likewise by mother, is signified the Church.

The passages which have been adduced are all from the New Testament. And there are yet a greater number in the Old Testament to the same purpose. As where it is said:—*That blessed are all they who keep and do the statutes, the judg-*

ments, and the precepts, and cursed are they who do them not (as in Levit. xviii. 5; chap. xix. 37; chap. xx. 8; chap. xxii. 31, 32, 33; chap. xxvi. 4, 14, 15; Numb. xv. 39, 40; Deut. v. 9, 10; chap. vi. 25; chap. xv. 1; chap. xvii. 19; chap. xxvii. 26); and in a thousand other passages.

Besides the passages in the Word where deeds and doings are mentioned, there are also a great number where love and loving are mentioned; and by loving is meant the same as by doing. For he who loves also does. For to love is to will, inasmuch as every one wills what he inwardly loves; and to will is to do, inasmuch as every one does that which he wills, when he is able. A deed, moreover, is nothing else but the will in act.

Love is taught by the Lord in many passages, as in Matthew:—v. 43—48; vii. 12; Luke vi. 27—39; 43 to the end; vii. 36 to the end; John xiii. 34, 35; xiv. 14—23; xv. 9—19; xvii. 22—26; xxi. 15—23; and in brief in these words:—*Thou shalt love the Lord thy God with all thy heart, and with all thy soul; this is the first and great commandment: the second is like unto it, thou shalt love thy neighbour as thyself; on these two commandments hang all the law and the prophets.* (Matthew xxii. 35—38; Luke x. 27, 28; Deut. vi. 5.) To love God above all things, and our neighbour as ourselves, is to keep the commandments, or do His precepts. (See John xiv. 21—24.) Moreover the law and the prophets signify the whole Word as to all and every part thereof.

From all that has been adduced it may now fully appear, that it is not faith separate from good works which saves, but faith which is in good works and from them. For he who does good works has faith, but he who does not, has not faith.

786. "And his deadly wound was healed"—That hereby is signified the disagreement apparently removed by means of invented conjunctions of works with faith; appears from the signification of a deadly wound, as denoting disagreement with the Word; for the same is here signified by a deadly wound, as that just above by the head wounded to death. That wounds in the Word signify such things as destroy the Church, and the spiritual life of man, may be seen above, n. 584. And whereas doctrine from the Word constitutes the Church, therefore when doctrine disagrees with the Word it is no longer a Church, but a religious persuasion which counterfeits a Church. The same also appears from the signification of being healed, namely, the wound, as denoting that that disagreement was apparently removed by invented conjunctions of works with faith. That this is signified by being healed, when by the deadly wound is signified disagreement with the Word, may appear without further deduction. Nevertheless that wound is not healed, but only apparently removed. This will be seen in what follows.

In the meantime it may be necessary to make some observations concerning the conjunctions of good works with faith as invented by those who have believed themselves to be more acute and sagacious than the rest, and at the same time to be endowed with such gifts of genius, that by reasonings from fallacies they can induce upon any false principle whatever, the appearance of truth. In order, however, that these subjects may be investigated, brought on a level with the apprehension, and afterwards unfolded, the conjunctions of good works with faith shall here be stated. Some of these are believed by the simple, and some invented by the learned: whereby it appears as if that disagreement with the Word were removed.

I. The most simple know no otherwise, than that faith alone consists in believing those things which are in the Word, and which the doctrine of the Church thence teaches.

II. The less simple do not know what faith alone is, but only that faith is the same as believing in what is to be done. Few of them make any distinction between believing and doing.

III. Others, indeed, suppose that faith produces good works, but do not think how it produces them.

IV. Others think that faith in all cases goes before, and that goodness is thence produced, or that it exists as fruit from a tree.

V. Some believe that the latter is effected by co-operation from man; some, on the contrary, that it is effected without such co-operation.

VI. But whereas the doctrinal tenet dictates that faith alone saves, without good works; therefore some make no account of good works, saying in their hearts, that all things which they do in the sight of God are good, and that evils are not seen by God.

VII. Howbeit, inasmuch as deeds and works, also doing and working, are frequently mentioned in the Word, hence, from the necessity of reconciling the Word with that dogma, they devise various modes of conjunction, which, however, are such that faith is kept by itself, and works by themselves, in order that salvation may be in faith, and nothing thereof in works.

VIII. Some conjoin faith with the endeavour to do good on the part of those who have reached the last degree of justification; but this with an endeavour which derives nothing from the voluntary principle of man, and which, on the contrary, is solely from influx or inspiration, inasmuch as goodness, arising from the voluntary principle of man, is, in itself, not good.

IX. Some conjoin faith with the merit of the Lord, saying that this worketh in everything pertaining to man's life, while at the same time he is ignorant of it.

X. Some conjoin faith with moral good, and with civil good, which forms of good are to be done for the sake of man's life in the world, but not for the sake of eternal life. They also affirm that this goodness is meant by the deeds and works, and

by the doing and working, mentioned in the Word; and that for the sake of the uses therein, good works are to be taught and preached before the laity, because they have no knowledge of these mysteries concerning the conjunction of faith and works; and some cannot comprehend them.

XI. Many of the learned suppose that the conjunction of all principles is in faith alone, that is to say, that in it is contained love to God, love towards the neighbour, the good of life, works, the Lord's merit, and God; besides what man thinks concerning these things, and wills and does from himself.

XII. It is to be observed that there are still many other means of conjunction invented; and yet more by the same persons in the spiritual world; for spiritual thought can range over innumerable things, which transcend the ability of natural thought.

It was granted me to see a certain person in the spiritual world devise more than a hundred methods of this conjunction, and in every one there was a progress in meditation from the beginning, through the means, even to the end: but when he was in the end, and believed that he now saw the conjunction, illustration was then granted him, and he observed that the more interiorly he thought upon the subject, the more he separated faith from good works, instead of conjoining them.

From these considerations it may appear, what are the methods of conjunction which the learned, especially, have invented, whereby the disagreement of the dogma of faith alone with the Word appears to be removed; and which is understood by the deadly wound of the beast being healed.

787. "And the whole earth wondered after the beast."—That hereby is signified acceptance by the more learned in the Church, and reception afar off by those who are less learned; appears from the signification of wondering after the beast, when predicated of that discordance with the Word which is apparently removed by invented conjunctions of works with faith, as denoting acceptance by the more learned, and reception by the less learned, of which we shall speak presently; and from the signification of earth, as denoting the Church; concerning which see above, n. 29, 304, 417, 697, 741, 742, 752.

The reason why the whole earth wondering after the beast signifies acceptance and reception, is, because wondering attracts, and they whom it attracts follow it. In the Word mention is sometimes made of going and walking after God; also after other gods, after a leader, and after many; and thereby is signified to follow and acknowledge in heart; likewise to be and to live with them, and to be in fellowship with them, as in the following passages. Thus in 2 Kings:—*David hath kept my precepts, and walked after me with all his heart, to do what is right in mine eyes*, xiv. 8; and in 1 Samuel; *The sons of*

Jesse went after Saul to the war, (xvii. 13); and in Moses :—*Thou shalt not go after many to evils :—thou shalt not answer upon a cause of strife after many to pervert* (Exod. xxiii. 2); and in Jeremiah :—*Thou shalt not go after other gods whom thou hast not known* (vii. 9) : again :—*They went after other gods to serve them,* xi. 10, Deut. viii. 19 : and again : *The man who goeth after Baal-peor, Jehovah thy God will destroy from the midst of thee* (Deut. iv. 3). Hence it is evident that to go after any one signifies to follow him, to obey him, to act from him, and to live from him. To walk also signifies to live. From these considerations it may appear, that by wondering after the beast is signified acceptance and reception, from a persuasion that discordance with the Word is apparently removed.

The reason why acceptance by the learned, and reception afar off by the less learned, is signified, is, because the learned invented the conjunctions of faith with the life thereof, which are good works; but the less learned, not being able inwardly to search into these discordances, received them, every one according to his apprehension. Hence the dogma—that faith alone is the essential medium of salvation—has been received in the whole earth or Christian Church.

It shall also be explained, in a few words, how the chief point of that religion, namely, that salvation consists in faith alone, and not in good works, has been to all appearance removed, and is thence accepted by the learned. For the latter have invented degrees of the progression of faith to good works, which they call degrees of justification. The *first* degree they make to consist in hearing from masters and preachers. The *second* degree they make to be information derived from the Word, that it is so. The *third* degree they make to be acknowledgment. Now, whereas nothing of the Church can be acknowledged in heart, unless temptation precede, therefore they adjoin temptation to this degree; and if the doubts, which are then presented, are dissipated from the Word, or by the preacher, and victory is thereby obtained, they say that the man has confidence, which is said to be a certainty of the truth of the thing, and also confidence that he is saved by the Lord's merit. But whereas the doubts which occur in temptations arise principally from not understanding the Word, where deeds, works, doing, and working, are so often mentioned; they say that the understanding is to be held back under obedience to faith. Hence follows the *fourth* degree, which is the endeavour to do good; and in this they rest, saying that when man arrives at this degree, he is justified, and that then all the actions of his life are accepted by God, and the evils of his life are not seen by God, because they are pardoned.

This conjunction of faith with good works has been invented by the learned, and also accepted by them, but it rarely extends

to the common people; in the first place, because it transcends the apprehension of some of them; and, secondly, because they are for the most part engaged in their business and employment; and these divert the mind from understanding the inner mysteries of this doctrine.

The conjunction of faith with good works, and thereby an apparent agreement with the Word, is received in a different manner by those who are less learned. These know nothing concerning the degrees of justification, but believe that faith alone is the only medium of salvation. And when they see from the Word, and hear from the preacher, that good must be done, and that man is to be judged according to his works, they think that faith produces good works, for they know no otherwise than that to know those things which the preacher teaches, and thence to think that it is so, constitutes faith. And whereas this goes before, they believe that faith produces good works, which they call the fruits of faith, not knowing that such faith is a faith of the memory only; which, viewed in itself, is historical faith, because from another; thus, also, that it is the faith of another in them, and that such faith can never produce any good fruit.

Into this error most of the Christian world have fallen in consequence of faith alone having been received as the principal, yea, as the only medium of salvation. But how faith and charity, or believing and doing, make one, shall be explained in what follows.

788. Verse 4. *And they worshipped the dragon who gave power unto the beast, and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?*

"And they worshipped the dragon who gave power unto the beast," signifies the acknowledgment of salvation and justification by faith alone, strengthened and corroborated by those invented modes of conjunction, and thence received in doctrine.

"And they worshipped the beast," signifies acknowledgment of the reasonings whereby disagreement with the Word is apparently removed.

"Saying, who is like unto the beast," signifies confession that nothing is more true.

"Who is able to make war with him," signifies that it cannot by any means be assaulted.

789. "And they worshipped the dragon who gave power unto the beast."—By these words is signified the acknowledgment of salvation and justification by faith alone, strengthened and corroborated by those invented modes of conjunction, and thence received in doctrine. This appears from the signification of worshipping, as denoting to acknowledge and worship as

Divine, and thence to receive in doctrine which is for the Church. For they who acknowledge, and from such acknowledgment worship it as Divine, adore it, and also receive it in doctrine which is for the Church. The same appears from the signification of the dragon, as denoting those who are in faith separate from charity both in doctrine and in life, thus, such as acknowledge salvation and justification by faith alone; concerning which see above, n. 714; also from the signification of the power of the beast from the dragon, as denoting the strengthening and corroboration of that dogma by invented conjunctions of faith with works; concerning which see above, n. 786. Hence it appears, that by the words "they worshipped the dragon who gave power to the beast," is signified the acknowledgment of salvation and justification by faith alone, strengthened and corroborated by invented modes of conjoining it with good works; and thence reception in doctrine.

It is said that the dogma concerning salvation and justification by faith alone is strengthened and corroborated by invented modes of conjunction thereof with good works; but it is to be understood that that doctrine cannot by any means be so strengthened and corroborated. For that dogma is meant by the dragon; and confirmation of it, by reasonings from the natural man, is described by this beast; and by the dragon and his beast is signified such doctrine as disagrees with the Word, and cannot possibly be conjoined with it.

In order that it may be evident that it cannot possibly be conjoined, it shall here be shewn that faith alone cannot produce any goodness; in other words, from faith alone good fruit cannot possibly be produced. It is supposed that faith consists in believing that the Lord suffered the passion of the cross for our sins, and thereby redeemed us from hell; and that a faith in these things is what principally justifies and saves. And, besides this, it is supposed that faith consists in believing that God is triune; also in believing those things which are declared in the Word; in believing in eternal life, and a resurrection on the day of the Last Judgment, and other things which the Church teaches. Now inasmuch as they separate faith from the life of charity—which latter is the same as to do good works—most persons at this day suppose, that to know these things, to think and speak of them, is that faith which saves. Wherefore they pay no attention to willing and doing them; nor do they even know that they ought to will and do them. Neither does the Church teach this, inasmuch as the doctrine of the Church is a doctrine of faith alone, and not a doctrine of life. The doctrine of life they call *Moral Theology*, which they make but little account of, because they believe that the virtues of a moral life, which in themselves are good works, contribute nothing to salvation.

Nevertheless that to know, think, and speak of, the things above mentioned, is not faith, and—even although they be called faith—that still they do not produce goodness, as a tree its fruits, may appear from the following considerations.

I. All that a man knows, thinks, and speaks, in proportion as he understands it, he calls truth; and all that he wills and does, in proportion as he loves it, he calls goodness. Hence truth pertains to the faith of man, and goodness to his love. From this it is evident, that the truth which belongs to faith is distinct from the goodness which pertains to love; just as knowing and thinking are distinct from willing and doing.

That they are distinct, and how far they are so, may appear from this consideration. It is possible for a man to know, think, speak, and even understand, many things that he does not will and do, because he does not love. On the other hand, whatsoever a man wills and does from love, this he also thinks and speaks of from faith—if not before the world, yet within himself, when he is alone. From these considerations it follows:—

II. That the love and will of man enter into all things belonging to his faith and thought; but that faith and thought cannot enter into his love and will. For what a man loves, he also loves to do, know, think of, speak of, and understand; thus also to have faith in it. In like manner if the will be assumed in the place of the love: what a man wills, he also wills to do, know, think of, speak of, and understand; thus also to have faith in it. The reason why the same things are predicated of the will as of the love, is, because love pertains to the will, and the will is the receptacle of love. Hence then it follows, that love produces faith, as the will produces thought. And inasmuch as faith, like thought, is produced, and love like the will produces, it follows that it is speaking inversely to say that faith produces love. From these considerations it may appear that to believe that faith produces the various forms of good, which are called good works, as a tree produces fruit, is contrary to order.

III. What is here said concerning faith and love, are also to be understood concerning truth and goodness, for truth pertains to faith and faith to truth; for what a man believes, he calls truth. Goodness also pertains to love and love to goodness; for what a man loves, he calls good. Truth, regarded in itself, is nothing else but goodness in form; for goodness may indeed present itself so as to be *felt*, but not *seen*, except in some form. And the form in which it presents itself to be seen in the thought—thus in the understanding and perception—is called truth. From these considerations also it follows, that love produces faith, as goodness produces truth; consequently that faith does not produce the goodness of love, as a tree produces fruit.

IV. Moreover, to know and thence to think and speak, are from the memory; but to will and act from love are from the

life. Man can think and speak many things from the memory which are not from his life—which is love—as is the case with every hypocrite and flatterer. He cannot, however, when left to himself, think and speak any thing from the life, which is not from his love. For love is the life of every one; and according to the quality of the love such is the life. The memory is only the storehouse, from which the life selects what it may think and speak, and what may serve it for nourishment. Wherefore to say that faith produces goodness as a tree does fruit, is to say that the thought and speech of man produce his life, and not the life his thought and speech; when, notwithstanding, the wicked, even the very worst, can think and speak truths from the memory, but the good only can speak them from the life.

V. That faith alone, or a faith separate from goodness in act, which constitutes good works, is not possible, may appear from a consideration of the essence of faith, which is charity. Charity, moreover, is the affection of doing those things which pertain to faith. Wherefore faith without charity, is like thought without affection; and thought without affection is no thought; consequently faith without charity is no faith. To speak, therefore, of faith without charity is to speak of thought without affection, likewise of life without a soul, of existence without being, of a form without that which forms, of a product without something which produces, and of an effect without a cause. Wherefore faith alone is a nonentity; and from a nonentity, to produce goodness in act, which constitutes good works, as a good tree does fruit, is a contradiction, from which what is believed to be something turns out to be nothing.

VI. Inasmuch as faith without charity has no existence, and yet the thought and persuasion of a thing's being so and so appears as if it were faith, and is also called faith, it is evident that such faith cannot be saving. It is merely an historical faith; because proceeding from the mouth of another. For he who believes any thing from another whom he supposes worthy of credit, and so receives it, stores it in his memory, and thence thinks and speaks of it without seeing whether it be false or true, possesses it no otherwise than as something historical. If, however, he confirms it in himself, by appearances from the Word, and by reasonings, then from an historical faith it becomes a persuasive faith; and this is like the sight of an owl, which sees objects in darkness, and nothing in the light. Such a persuasive faith exists from all confirmation of what is false. For every falsity may be confirmed, until it appears as truth; and the false when confirmed shines with a deceitful and inferior light.

From these considerations also it may appear, that such a faith cannot possibly produce goodness in which good works consist.

VII. Inasmuch as the mere faith of thought is nothing else but historical or persuasive faith, it follows also that it is merely

natural. For spiritual faith is produced from spiritual love—which is charity—just as light is produced from the sun, but does not produce the sun. Wherefore a faith merely natural is produced from a love merely natural, which derives its soul from the love of self; the delight of which love is a delight of the flesh, which is called pleasure, lust, and wantonness; from which flow evils of every kind, and from these evils, falsities. Hence it may be evident that the faith thence proceeding cannot produce goodness as a tree does good fruit. And even if it appear to produce it, it is goodness derived from the proprium of man, which in itself is evil; and at the same time a meritorious goodness, which in itself is iniquitous. It is otherwise, however, with spiritual faith, of which we shall speak in the following article.

790. "And they worshipped the beast."—That by these words is signified an acknowledgment of those reasonings by which disagreement with the Word was apparently removed, appears from the signification of worshipping, as denoting to acknowledge for certain, and thence to worship as Divine; according to what was said above, n. 789; and also from the signification of the beast, as denoting reasonings from the natural man, confirming the separation of faith from life; concerning which see above, n. 772. And whereas that beast was seen to have seven heads and ten horns; and, moreover, was like a leopard as to the body, a bear as to the feet, and a lion as to the mouth, and because various things are thereby signified; therefore these things are also here understood by the beast; for on account of them they worshipped it.

Inasmuch as, in the preceding article, it was shewn that faith alone, or faith separate from charity, cannot produce goodness of life, as a tree does fruit; it is of importance now to shew in what manner spiritual faith, or the faith derived from charity, is acquired. But inasmuch as the learned world have not heretofore known, in its essence, the nature and quality of what is spiritual, and how it is distinguished from what is natural; therefore neither could they know the nature and quality of spiritual faith, and how this is distinguished from natural faith. And yet natural faith, without spiritual faith as its origin, is not any faith, but only science, and also thought thence derived that a thing is so; and this, if it be called faith, is merely an historical faith, which when it is confirmed, is persuasive faith. Moreover both these kinds of faith are natural; and faith merely natural does not save, but only spiritual faith. Wherefore in what follows it shall now be explained how spiritual faith is formed by the Lord.

It is known in the world, that there is a natural man and a spiritual man; likewise, that the natural man is worldly, and

the spiritual man heavenly. Nevertheless it is not known what spiritual faith is, and how this differs from natural faith. Wherefore it is to be observed,

I. That every man has two minds, one natural and the other spiritual. And whereas it is the mind that wills and thinks, every man has also a natural will and thought, and a spiritual will and thought. The natural mind wills and thinks as a man in the world, and the spiritual mind wills and thinks as an angel of heaven. Hence it follows, that faith, inasmuch as it is in man, is also natural and spiritual; and that natural faith is according to the will and thought of a man in the world; and that spiritual faith is according to his will and thought in heaven.

It is said *will and thought*, because all that constitutes man as man, has reference to these two principles. For from the will he acts, and from the thought he speaks. And whereas man acts and speaks either from himself or from God, therefore he wills and thinks either from himself or from God.

From these considerations it is clear, first, that there is such a thing as natural faith, and also a spiritual faith; and that to have a natural faith without a spiritual, is to think of such things as are in the Word from self; but that to have a natural faith from a spiritual, is to think of them from God; although this also appears to man to be as from himself.

II. Inasmuch as every man has two minds, a natural and a spiritual, and the natural mind is opened and formed by such things as are in the world, the spiritual mind on the contrary by such things as are in heaven; and inasmuch as the things that are in heaven are all spiritual, therefore it is necessary that man's spiritual mind be opened and formed by those things that are contained in the Word, where all is spiritual, because Divine.

In the Word are contained truths which are to be known and thought, and goodness which is to be willed and done; and therefore, by both the latter and the former, man's spiritual mind is opened and formed. From these considerations it follows, that unless the spiritual mind be opened and formed by truth and goodness from the Word, it remains closed; and also that when this mind is closed, the natural mind only is opened and formed by such things as are in the world; from which man has indeed a natural and lower light (*lumen*); but it is such that it possesses no discernment of any thing from heaven.

From these considerations it is clear, secondly, that faith is not faith so long as the natural mind alone is opened. If, however, the thought that a thing is so, is called faith, it is evidently an historical faith, which is nothing else but science, from which the natural man thinks.

III. In order that the spiritual mind may be opened and formed, it is necessary that it have a storehouse from which it may supply itself with what is useful for its purpose. Otherwise

the man would be as it were empty ; and no Divine operation can take place in a void. This storehouse is in the natural man and its memory, in which every thing knowable can be stored up, and thence called forth as occasion may require. In this storehouse, for the formation of the spiritual man, there must be truths which are to be believed, and goodness which is to be done—both of which are derived from the Word, and from doctrine and preaching drawn from the Word. These man must learn even from his infancy.

But all these things, in whatever abundance they may be, even though they are derived from the Word, are nevertheless only natural, before the spiritual mind is opened ; for they are mere science. It is *thought* from this storehouse that is called *faith* by those who separate faith from good works in doctrine and in life.

IV. The spiritual mind is primarily opened by man's abstaining from doing evils, because they are contrary to the Divine precepts in the Word. If man abstains from evils from any other fear than this, the spiritual mind is not opened.

The reasons why the spiritual mind is opened by this means and not otherwise, are these :—*First*, That evils in man must first be removed, before communication and conjunction can be granted him with heaven. For evils, which are all in the natural man, keep heaven closed, which, notwithstanding, must be opened, inasmuch as otherwise man remains natural. The *second* reason is, because the Word is from the Lord ; and consequently the Lord is in the Word, insomuch that he is the Word. For the Word is Divine Truth, all of which is from the Lord. Hence it follows, that he who abstains from doing evils, because they are contrary to the Divine precepts in the Word, abstains from them by an influence from the Lord. The *third* reason is, that in proportion as evils are removed, in the same proportion goodness enters. That this is the case, man may see from a lower natural light alone. For when lasciviousness is removed, chastity enters ; when intemperance is removed, temperance enters ; when deceit is removed, sincerity enters ; when hatred and the delight of revenge are removed, love and the delight of love and friendship enters ; and so in other cases. The reason is, that the Lord enters—and, with the Lord, heaven —in proportion as man abstains from doing evils from the Word ; because he then abstains from them by an influence from the Lord.

V. This, however, shall be illustrated by examples. Thus with respect to the four precepts of the Decalogue—*thou shalt not commit adultery, thou shalt not steal, thou shalt not kill, thou shalt not bear false witness*—which are Divine precepts, because they are in the Word :—he who shuns and is averse to adultery, from a fear that it is against the Lord, against heaven,

and against the spiritual life—which is the ground of eternal felicity—such a one loves chastity, and also his conjugial partner; inasmuch as love truly conjugial is chastity itself. He who shuns or is averse to theft, from a like fear, such a one loves sincerity, and also the good of his neighbour as his own good. He who shuns and is averse to murders, or deadly hatred, from a like fear, such a one loves his neighbour and is in charity. He who shuns and is averse to false testimony, from a like fear, such a one loves justice, and also truthfulness—and this from the Lord, because from the Word. Hence such persons after death, when they become spirits, are like the angels of heaven, and therefore become angels.

On the other hand, he who does not shun adultery from that *holy fear*, but from a fear of the loss of fame, and thence of honour and gain, or from fear of the law or of disease, or because of infirmity; such a one is still unchaste, inasmuch as he fears only the world, and the loss of his emolument in the world; and does not fear the Lord, nor consequently the loss of heaven and of eternal life. In like manner he who abstains from thefts, from murders or murderous hatreds, and from false testimonies, owing to natural fear only and not spiritual fear, such a one abstains from these things of himself, and not from the Lord; and he who abstains from them of himself, still remains *interiorly* in them, inasmuch as no one can be withdrawn from such things but by the Lord.

From these considerations it may appear, that the spiritual mind is opened in man by his abstaining from doing evils, from the Word; and, moreover, that it is opened in the same degree in which he abstains by shunning and becoming averse to them.

VI. So far concerning the opening of the spiritual mind. Something shall now be said concerning its formation.

The spiritual mind is formed from those things which are deposited in man's memory from the Word; the memory being a storehouse, of which we have spoken above; but those things are elevated by the following means.

First, man is gifted with the affection of truth, which is called the spiritual affection of truth, and which consists in loving truth because it is truth. The reason why this affection of truth is then given, is because, evils being removed, man is in goodness from the Lord, and goodness loves truth, and truth goodness; and they desire to be conjoined. This affection is given from the Lord alone, inasmuch as the Lord in heaven is Divine Truth; and it is given by the Word, because the Lord in the Church is the Word.

Secondly, those things which are derived from the Word, in the above mentioned storehouse of man, are raised up and purified by the Lord; and genuine truths are there discriminated, and separated from what is false; for the spiritual mind cannot

be formed except from genuine truths, inasmuch as heaven is not in any other.

Thirdly, those truths are elevated by the Lord in a wonderful manner, and become spiritual. This is effected by the influx of heaven, and thence of spiritual things corresponding to natural; and these truths are there disposed into a heavenly form, the nature and quality of which may be seen described in the work concerning *Heaven and Hell*, n. 200—212.

Fourthly, those truths which are elevated into the spiritual mind are not in a natural form, but in a spiritual form. Truths in a spiritual form are such as are in the spiritual sense of the Word; but truths in a natural form are such as are in the natural sense of the Word; and that these are distinct from each other, and yet are united by correspondences, may also be seen illustrated in the work concerning *Heaven and Hell*, n. 87—115. Hence it is, that man after death when he becomes a spirit, and his spiritual mind is opened, no longer thinks and speaks naturally, but spiritually.

Fifthly, man does not at all know, so long as he lives in the world, what he thinks in the spiritual mind; but only what he thinks from that mind in the natural. After death, however, the state is changed, and he then thinks from the spiritual mind, and not from the natural. So far concerning the opening of the spiritual mind, and its formation.

VII. When the spiritual mind of man is opened and formed, then the Lord forms the natural mind. For the natural mind of man is formed from the Lord by the spiritual mind. The reason is, that the spiritual mind of man is in heaven, and his natural mind in the world; for the natural principle cannot be formed to the idea of such things as are in heaven, otherwise than from heaven; nor before communication and conjunction with heaven is effected. This formation is effected from the Lord by influx out of the spiritual mind into the natural, whereby the things which are in the natural mind are disposed in order, so as to correspond to those which are in the spiritual, which correspondence is treated of in many places in the *Arcana Cœlestia*, and also in the work concerning *Heaven and Hell*. The truths which are in the natural mind from the spiritual, are called rational, moral, natural, and, in general, scientific truths; and the various kinds of goodness which are in that mind, from the spiritual, are called affections and desires for those truths, and, from them, to think, to speak, and to do them; and in general are called uses. All those things which are from the spiritual mind in the natural, come under the man's intuition and into his perception.

VIII. It is to be observed, that this formation of both minds in man continues from his infancy to old age, and afterwards to eternity; and sometimes from the middle age of man to his

last, and afterwards to eternity. Nevertheless it continues in a different manner in the other life from that which has place in the world; and as man is formed, so he is perfected in intelligence and wisdom, and becomes a man. For no man is a man from his natural mind, being rather a beast from this; but he becomes a man by intelligence and wisdom from the Lord, and in proportion as he is intelligent and wise, in the same proportion he is a beautiful man, and an angel of heaven. In proportion, however, as he rejects, suffocates, and perverts the truths and goodness of the Word—thus of Heaven and the Church—and thence refuses intelligence and wisdom, so far he is a monster and not a man; because he is so far a devil. From these considerations it may appear that man is not a man from his parents, but from the Lord, of whom he is born anew, and created; this therefore is regeneration and new creation.

IX. This being premised, something shall now be said concerning the will and understanding of the man who is created anew, or regenerated by the Lord; and afterwards concerning charity and faith. The will of the regenerate in the natural man is formed by the influx of the heat of heaven through the spiritual mind from the Lord. The heat of heaven in its essence is divine goodness proceeding from the divine love of the Lord. On the other hand, the understanding in the natural man is formed by the influx of the light of heaven through the spiritual man from the Lord. The light of heaven, in its essence, is Divine Truth proceeding from the Divine Love of the Lord. Hence it follows that the will is formed from goodness, by virtue of which man is endowed with love and affection; and that the understanding is formed from truths thence derived, by virtue of which man is endowed with intelligence and wisdom. And whereas truths are nothing else but forms of goodness, it follows that the understanding is nothing else but the form of its will. The only difference is, that the understanding sees, and the will feels. Hence it is evident, that according to the quality of the will of what is good pertaining to man, such is his understanding of truth; or what amounts to the same, according to the quality of his love, such is his intelligence.

Hence it appears, that although the will and the understanding are two faculties of life, still they act as one; wherefore also those two faculties of life are called one mind. This is the case in the natural man. In the spiritual man also there are will and understanding, but much more perfect; and these are also called one mind. The latter therefore is the spiritual mind and the former the natural mind. Such is the case with the man whose spiritual mind is opened and formed; but it is altogether otherwise with him whose spiritual mind is shut, and only the natural mind opened.

X. The same things may be said concerning charity and faith

as are said concerning the will and understanding; for the will is the subject and receptacle of charity, as it is the subject and receptacle of goodness; and the understanding is the subject and receptacle of faith, because it is the subject and receptacle of truth. For charity derives all its quality from goodness, and faith derives all its quality from truth; wherefore, also, we say the goodness of charity and the truth of faith. Hence it follows, that charity and faith act as one, like will and understanding; and that according to the quality of the charity such is the faith. This takes place in the natural mind; but in the spiritual mind, the love of goodness is in the place of charity, and the perception of truth in the place of faith.

XI. That spiritual love, which is charity, produces faith, may appear from this single circumstance, that man after death, who is then called a spirit, is nothing else but affection which is of love; and that his thought is thence derived. Wherefore the universal angelic heaven is arranged into societies according to the varieties of affections; and everyone in heaven, in whatever society he may be, thinks from his own affection. Hence then it is that affection, which is love, produces faith; and the faith is according to the quality of the affection. For faith is nothing else but thinking that a thing is so in verity. By affection is meant love in its continuity.

But man in the world at this day is ignorant that his thought is from affection, and according to it. And the reason is this: he sees his thought, but not his affection. And whereas thought is his affection in a visible form, therefore he knows no otherwise than that the whole mind of man is thought. The case was otherwise formerly with the ancients, where Churches existed. These men of the old time, inasmuch as they knew that love produces all things of thought, therefore made charity—which is the affection of knowing truths, of understanding them, likewise of willing them, and thereby becoming wise—the principal medium of salvation. And inasmuch as that affection makes one with faith, therefore of faith, as such, they knew nothing.

From these considerations it may appear not only how faith is formed in man, but also that faith can never produce charity; but that charity, which is spiritual love, forms faith to a resemblance of itself, and therein presents an image of itself; and that hence it is that the quality of faith is known from charity and its good things, which are good works, as the quality of a tree is known from its fruit. By the tree, however, is not understood faith, but the man as to his life; by the leaves thereof are signified truths whereby is faith, and by the fruits thereof are signified goodness of life, which is the goodness of charity. Besides these there are innumerable other mysteries respecting the formation of faith by charity from the Lord; but still the Lord alone brings to pass all those mysteries, whilst man is

ignorant thereof; all the work necessary on the part of man, is to learn truths from the Word, and to live according to them.

791. "Saying, who is like unto the beast."—That hereby is signified a confession that nothing is more true; appears from the connexion of what precedes with these words, thus from the series of the things treated of; for in what goes before, it is said that they worshipped the dragon, which gave power to the beast, and that they worshipped the beast; whereby is signified an acknowledgment of the dogma concerning the separation of faith from life, because it was strengthened and corroborated by invented conjunctions with good works, likewise also by reasonings, whereby its disagreement with the Word was apparently removed; concerning which see above, n. 789, 790. And inasmuch as the false was thereby made to appear as true, therefore it is said, who is like unto the beast. Wherefore by these words is signified a confession that nothing is more true; but, in the genuine sense, that nothing is more false. For a heresy which, by its partisans, is believed to be the truth, is seen by wise men to be falsity.

792. "Who is able to make war with him."—That hereby is signified, that it can in no wise be assaulted, appears without explanation. For when by the dragon and his beast is signified the heretical dogma concerning faith alone; by not being able to fight with the beast is signified that it cannot be assaulted. That the persuasion of those who are in that dogma is so strong that they believe nothing can be more true, is manifest from its reception in the Christian churches. For they say, who is able to do good of himself? thus they omit to do good. But what man at the first view, or as it is said, at the first glance of the eye, cannot see that the quality of man is according to his life? Who can call this into doubt, or turn it into a negative, especially when everyone might confirm himself therein from the Word, where it is said, that he is a wise man who hears and does, and that all shall be judged according to their works. I do not see how any one, who has not (so to say) bent backwards his intellectual faculty, and thence talks wildly, can possibly think that to live well is of no account; when, notwithstanding, every man remains after death according to the quality of his life in the world. It has been granted me to speak with some who lived in former ages, and it was discovered that their life was similar to that which is written about them in history. It has also been given me to speak with some who believed that they had faith, but who had not lived the life of faith, which is charity; and it was discovered that they were shut out from heaven. And, moreover, it has been often told me from heaven, that the life of man remains, and that faith separate from life is nothing.

793. Verses 5, 6. *And there was given unto him a mouth speaking great things and blasphemies; and power of continuing to act was given to him forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and his tabernacle, and them that dwell in heaven.*

"And there was given to him a mouth speaking great things and blasphemies," signifies doctrine destroying the good things of the Word, and its truths utterly.

"And the power of continuing to act was given him forty and two months," signifies the destruction thereof, until nothing of goodness and truth remained.

"And he opened his mouth in blasphemy against God," signifies the falsification of Divine Truth, thus of the Word, which is from the Lord, and which is the Lord.

"To blaspheme his name," signifies, by falsifying all the quality thereof.

"And his tabernacle," signifies, all the doctrine of the Church, and worship thence derived.

"And them who dwell in heaven," signifies spiritual goodness and truth, of the spiritual order, from which arises the celestial marriage.

794. "And there was given unto him a mouth speaking great things and blasphemies"—That hereby is signified doctrine destroying the goods of the Word, and its truths utterly; appears from the signification of mouth, as denoting doctrine, from which is instruction, preaching, and reasoning; concerning which see above, n. 782. The reason why doctrine is signified by the mouth of the beast, is, because in the verse just preceding it was said, that they worshipped the dragon and his beast; and thereby was signified the acknowledgment of that dogma, and reception thereof in doctrine; and because it was also said above, that the mouth of that beast was as the mouth of a lion; and thereby was signified instruction, preaching, and reasoning, which are from received doctrine; and from the signification of speaking great things, as denoting to teach evils which are destructive of the goodness of the Word. For great, in the Word, is predicated of goodness, and, in the opposite sense, of evil; but much is predicated of truth, and, in the opposite sense, of the false; as may be seen above, n. 336, 337, 424. Inasmuch as by the beast are meant those who, by reasonings, separate faith from life, and they who do this destroy the good things contained in the Word; and since by his mouth is signified their doctrine; therefore, by speaking great things is signified to destroy the goodness of the Word; and from the signification of speaking blasphemies, as denoting to falsify the truths of the Word; concerning which see above, n. 778.

From these considerations it is evident, that by a mouth being given to him speaking great things, is signified doctrine destroying the goodness of the Word, and falsifying its truths utterly. The reason why it is said, falsifying its truths utterly, is, because the falsification of the Word, even to the destruction of Divine Truth, such as it is in the heavens and in the spiritual sense of the Word, is signified by blasphemy; as may be seen above, n. 778; and this is meant by falsifying truths utterly.

It is said, that by the mouth of the beast speaking great things, is signified doctrine, and thence instruction, preaching, and reasoning, destroying the goodness contained in the Word; wherefore it shall be explained by what means this destruction is effected. The good things of the Word are principally destroyed by this:—they teach that faith without good works justifies and saves, and this they confirm by the following reasoning. No one can do good of himself; and the good which a man does of himself cannot be other than meritorious. And this they also lay down as certain from the Word, especially from the parable concerning the Pharisee and publican praying in the temple, saying, *That the latter was justified only by saying, God be merciful to me a sinner;* and that the Pharisee was not justified, although he said *That he was not an extortioner, unjust, an adulterer, as others were, and that he fasted twice in the week, and gave tithes of all that he possessed* (Luke xviii. 10—14); and also from these words of the Lord in Luke:—*Doth the master thank that servant for doing those things which were commanded him? I trow not; so likewise ye, when ye shall have done all things which are commanded you, say, truly we are unprofitable servants, for we have done that which it was our duty to do.* (Luke xvii. 9, 10). They, however, who conclude from these words that there is nothing of justification and salvation in good works, but in faith alone, fall into a great error; they know not what good works are. For there are works which are done by man, which consequently are not good; and there are works which are done by the Lord by the means of man, and consequently are good. Both, however, appear similar in the external form; but in the internal they are altogether dissimilar. The works which the Pharisee enumerated, were works done by himself, and thence also meritorious. In like manner, so are the works which servants do from command; and nevertheless they are called useless and unprofitable.

It shall now therefore be explained, how works are done by man himself, and how they are done by the Lord in man; likewise how the latter are distinguished from the former. It was shewn above, n. 790, that man has two minds, one spiritual, the other natural. The spiritual mind is what is called the in-

ternal and spiritual man, and the natural mind is what is called the external and natural man. And whereas man has a spiritual internal and a natural external, and since the internal is conjoined with heaven and the external with the world, it follows, that whatever a man does from this internal by means of the external, this he does from heaven, that is, by means of heaven from the Lord. On the other hand, whatever man does by the external apart from the internal, this he does of himself. This is understood by the Lord's words in Luke :—*Now do you Pharisees make clean the outside of the cup and platter, but your inward part is full of ravening and wickedness. Ye fools, did not he who made that which is without, make that which is within also? But rather give alms of such things as ye have, and behold all things are clean unto you.* (xi. 39, 40, 41.) It is said, the outside of the cup and platter, and the inside thereof, because by the cup is meant the same as by wine, and by the plate the same as by food ; also wine signifies truth, and food signifies goodness. It is said, also, give alms, and thereby is signified love and charity.

From these considerations it is evident, that whatever man does from the external alone is unclean, but whatever he does from a purified internal by means of the external, is clean. For the latter is from the Lord ; but the former from man. A few examples may serve to throw light on this point.

The internal is the same thing as to do good for the sake of goodness, to speak truth for the sake of truth, to act sincerely for the sake of sincerity, and to do justice for the sake of justice. He who does good for the sake of goodness acts from goodness, thus from the Lord, who is goodness itself, and from whom all goodness is derived. Thus also he who speaks truth for the sake of truth, speaks truth from truth, thus from the Lord, who is truth itself, and from whom all truth is derived. In like manner he who acts sincerely for the sake of sincerity, and justly for the sake of justice. For sincerity pertains to moral goodness and truth, and justice to civil goodness and truth; and all goodness and truth is by the Lord, and not by man, inasmuch as they proceed from the internal by way of the external. If, on the other hand, man does and speaks what is good, true, sincere, and just, for the sake of himself and the world, he acts and speaks from himself, because from the external man without the internal. Such deeds or works are also evil. And if heaven is regarded in them, they are meritorious, and consequently iniquitous.

Whether works are from the Lord or from man, cannot be distinguished by any one in the world, inasmuch as both appear alike in the external form ; but they are distinguished solely by the Lord, and after man's life in the world is ended, it is discovered from what origin they are. (Matt. x. 26, 27 ; Mark iv.

22; Luke viii. 17; xii. 2, 3, 8, 9.) But how an internal is given to man, and an external from the internal, may be seen above, n. 790.

From these consideration it may now appear, that were man to fulfil all things of the law from himself; for example, were he to give much to the poor, do good to widows and orphans, assist the needy—yea, were he to give food to the hungry, and drink to the thirsty; take in strangers, clothe the naked, and visit the sick and those who are in prison; if he should preach and teach the gospel, convert the gentiles, frequent temples, hear preaching devoutly, attend the sacrament of the Supper frequently in the year, call on God in prayers, and other things of a like nature, and his inner man be not purified from the love of rule and from the conceit of self-derived intelligence, from contempt of others, from hatred and revenge, from craftiness and malice, from insincerity and injustice, from the lasciviousness of adultery, and from other evils and falsities thence derived; still all these works are hypocritical, and are from man himself and are not done by the Lord. On the other hand, these same works, when the internal life is purified, are all good; inasmuch as they are done by the Lord in man. This has been testified to me from a thousand examples in the spiritual world. I have there heard several to whom it was granted to call to mind their actions during their life in the world, and to enumerate the good things they had done; but when their inner state was opened, it was discovered to be full of all evil, and the falsity therein originating; and it was then revealed to them, that the good things which they enumerated they had done from themselves, because they were done for the sake of themselves and the world.

The case, however, is otherwise with those who have abstained from doing evils under the influence of the Word; and have afterwards shunned and become averse to them on account of their being sins, and contrary to love to God, and to charity towards their neighbour; the works of such persons—although, in the external form, they appeared similar to the works of those who have been treated of above, and also were in like manner perceived as if they were done from themselves—were all good. These are the works which are understood by good works in the Word; which make man spiritual, and also happy to eternity. It is these which cannot by any means be separated from faith. For faith—if these should be separated—would be dead; and dead faith is a faith of what is false originating in evils.

795. Inasmuch as in the preceding articles the existence of faith derived from charity is treated of, it shall also be briefly explained, which is before and which is after. It has been shown that charity produces faith, as goodness produces truth, and as affection produces thought, likewise as fire produces light; where-

fore it is speaking altogether contrary to order, and inversely, to say that faith produces charity or the good things thereof, which are called good works. It is, however, to be observed, that charity—which in its essence is the affection of knowing, of understanding, of willing, and of doing truth—does not come into any perception belonging to man, before it has formed itself in the thought—which is from the understanding; for then it presents itself under some form or appearance, by virtue of which it appears before the interior sight. For thought that a thing is so in very truth, is called faith. Hence it may appear that charity is actually prior and faith posterior; just as goodness is actually prior and truth posterior; or as the producing principle is essentially prior to the product; and as essence is prior to existence. For charity is from the Lord, and is also first formed in the spiritual mind. But whereas charity does not appear to man before it is faith, therefore it may be said, that faith is not in man before it is made charity in form. Wherefore, concerning the existence of charity and faith with man, it may be said, that they both exist at the same moment. For although charity produces faith, still, inasmuch as they make one, they can never be given separate the one from the other—so far as regards man's perception—neither as to degree, nor as to quality.

From these considerations it is also evident, that the conjunction of the Lord with man is like the conjunction of goodness with truth; goodness being from the Lord, and truths being with man; but nevertheless they are truths which do not as yet live. As man, however, receives goodness in truths, so he receives in himself the Lord, and is made alive. And he receives in proportion as he abstains from evils, and shuns and is averse to them from the Word; for so he shuns and is averse to them from the Lord, and not from himself.

796. "And power of continuing to act was given to him forty and two months."—That hereby is signified destruction until nothing of truth and goodness remained, appears from the signification of the power of continuing to act, as denoting a course of action destructive of goodness and truth; for by the mouth speaking great things and blasphemies, as was explained just above, is signified doctrine, and thence instruction, preaching, and reasoning, destroying the good things of the Word, and utterly, its truths. Whence by the power of continuing to act which was given to him, is signified the process of destroying them; and from the signification of forty and two months, as denoting plenary vastation and consummation; concerning which see above, n. 633, consequently destruction, until nothing of good and truth remains. The like is also signified, by the number forty-two, 2 Kings ii. 24, where it is said that forty-

two boys were torn in pieces by two bears, concerning which see above, n. 781.

The subject treated of in this and the following verse is concerning the destruction of the Church, which is altogether destroyed when the truths thereof are turned into falsities, and the good things thereof into evils. That this is done by the doctrine of faith separate from life, may appear from this consideration, that the doctrine of the Church is a doctrine of faith, and that the doctrine of life, which is called Moral Theology, is a forensic doctrine, regarded as serviceable to the Church at pleasure; but having nothing of salvation in it, because nothing of faith. When, notwithstanding, faith separated from life is not alive but dead, and, consequently, can save no one. It is supposed that man, from the doctrine of faith separate, can believe that there is a God, that there is a heaven and a hell, and a life after death, that the Word is Divine, and, therefore, that the things therein declared are to be believed. These things man may indeed know, and also think and in some degree understand from the light of reason, but still he cannot have that faith in them which will remain long after death. For the faith which is of the life remains, but not the faith which is separate from the life; and every one has this life only in proportion as he abstains from evils, and shuns and is averse to them because they are contrary to the Word—and thus contrary to the Lord. Faith from this life remains after death, because it is from the Lord, and thus of the Lord with man.

From these considerations it may appear, that man from faith alone cannot truly believe in the existence of God, and how then can he believe other things? Hence then it follows, that the doctrine of faith separated from life destroys the Church as to all the goodness and truth thereof. That it is so, has been made abundantly evident to me from such persons after death, with whom I have conversed. The followers and defenders of that faith, who have only cleansed the outside of the cup and platter and not the inside, after a brief stay in the world of spirits, reject what they have said and believed in as belonging to their faith, and have acknowledged for gods, either themselves or others who excel in power by means of arts well known in hell; yea, they deride the truths of the Word which they called holy while they were in the world.

797. "And he opened his mouth in blasphemy against God" —That hereby is signified the falsification of Divine Truth—thus of the Word, which is from the Lord, and which is the Lord—appears from the signification of opening his mouth, when by mouth is signified doctrine, and thence instruction, preaching, and reasoning; concerning which see above, n. 794, as denoting to instruct, preach, and reason; and from the signi-

fication of blasphemy, as denoting the falsification of the Word, even to the destruction of Divine Truth such as it is in heaven; concerning which see above, n. 778; and from the signification of God, as denoting Divine Truth, thus the Word. And inasmuch as Divine Truth is from the Lord, and is the Lord in heaven, therefore by blasphemy against God is signified the falsification of Divine Truth or the Word, which is from the Lord, and which is the Lord. The reason why it is said that the Word also is the Lord, because from the Lord, is, because the Word is Divine Truth, and Divine Truth proceeds from the Lord as a sun; and what proceeds is of Him from whom it proceeds—yea is Himself. Wherefore the Divine Truth, from which is derived all the wisdom and intelligence of angels and also of men, is the Lord in heaven. The reason why it is also the Word, such as is with us in the world, is, because that Word is Divine Truth in the ultimate degree of order, containing a spiritual sense, which is Divine Truth such as it is in heaven. But upon this subject more will be said elsewhere. From these considerations it is evident, that by the beast opening his mouth in blasphemy against God, is signified the falsification of Divine Truth, or of the Word, which is from the Lord, and which is the Lord.

Inasmuch as the subject treated of in this verse is concerning blaspheming; and as by blasphemy is signified the falsification of Divine Truth or of the Word, to wit, by those who separate faith from life; some information shall here be given concerning who they are, and what is the quality of those amongst them who so falsify the Word as entirely to shut heaven against themselves; also who they are, and of what quality they are who do not so falsify the Word as to shut heaven against themselves; and afterwards who they are, and what is their quality, who do not falsify the Word, and with whom, therefore, heaven can be opened or is opened.

In this article we shall speak of those who so falsify the Word, as altogether to shut heaven against themselves, and in the following article we shall speak of the rest in order.

All those shut heaven against themselves, who confirm with themselves in doctrine and at the same time in life, that faith alone without good works justifies and saves. The reason is, because they so falsify the Word as to make it contrary to the Divine Truth which is in heaven, and from which heaven exists. For the Word may be falsified to this degree, and it may not. But that it is falsified to this degree by such persons, may appear from the following reasons.

I. That they make nothing to depend upon goods of life—which are good works—in such doctrine; and hence make no account of the life; when, notwithstanding, the universal heaven is in goodness; for goodness is of love, and love is of life. All the wisdom and all the felicity of the angels of heaven is from

goodness by truths; and the quantity and quality of wisdom and felicity with every one there is according to the quantity and quality of the goodness from which truths are derived. Wherefore goodness is the very essence of the angelic life, and consequently the essence of heaven itself. They therefore who place the all of salvation in faith alone, and nothing thereof in good works, cannot but shut heaven against themselves. For goodness, wherein heaven consists, they account as nothing and make as nothing. And where goodness is not, there evil is; and where evil is, there is hell.

II. They who place the all of salvation, and thence the all of Heaven and the Church, in faith alone, and nothing thereof in the good things of charity—which are good works—make love to God and love towards their neighbour of no esteem or value; when notwithstanding the Lord teaches, that on those two commandments hang all the Law and the Prophets (Matt. xxii. 34—38). The Law and the Prophets denote all things of the Word. And the Lord also says to the lawyer, concerning those two commandments, *Do this and thou shalt live* (Luke x. 29). And to love God, and to love our neighbour, is nothing else but to do good. For love, in its essence, is to will; and to will in its essence is to do. For what a man loves, this he wills, and what he wills from love, this he does. Therefore also the Lord thus teaches:—*He who hath my precepts, and doeth them, he it is who loveth me; but he who loveth me not, keepeth not my precepts* (John xiv. 21. 24). Hence it follows, that they who make good works, which are the good of love, things of charity and of life—which in heaven are called uses—of no account in thought or act, shut heaven against themselves. For they neither love God nor their neighbour. And yet heaven is heaven from those two kinds of love. It is by this, principally, that the Word is falsified, even to the destruction of Divine Truth, which is in heaven from the Lord, and which is the Lord there.

III. They who confirm themselves, in doctrine and in life, that faith alone without good works justifies and saves, also shut heaven against themselves by this circumstance, that they excuse evil works. And this they do by saying and believing that evils are not seen by God; or that they are forgiven in the case of those who have faith, (or according to some) with those who have the confidence of faith; and, (according to others) with those who are justified by faith. Wherefore many of them madly think, of what consequence is it to do good, when good does not save me; and what does it matter if I do evil, when evil does not condemn me? I am in grace because I have faith. And so they live to themselves and the world, neither abstaining from evil because it is evil, nor doing good because it is good. And if they do abstain from evil, it is from fear of the civil law, and of the loss of fame, and not from any fear of the

Divine Law, and of the loss of life eternal. And if they do good it is from the love of reward, and not from the love of God; and yet according to the quality of the life such is the man. For the Lord says, *Do men gather grapes from thorns or figs from thistles?* (Matt. vii. 16). Such a man is even ignorant of what a good life is, or an evil life is. If he lives as a citizen of the world, he believes that he lives a good life; when notwithstanding this life, if he does not live it as a citizen of heaven, is an evil life. Neither does he distinguish one from the other, because they both appear alike in externals. The reason why he cannot distinguish them is, because good works, which constitute the life, are esteemed by him as of no account. From hence now it follows, that they who confirm themselves, in doctrine and life, that faith alone without good works justifies and saves, altogether shut heaven against themselves.

IV. They also shut heaven against themselves by the fact that although their life is a life merely natural—which derives all things belonging to it from the love of self and of the world—still they attribute to themselves the Lord's merit, saying in their hearts, If I can only believe, with trust and confidence, that the Lord endured the cross for me, and thereby redeemed me, I may have eternal life, and this because that justice and that merit is imputed to me by faith, and nothing thereof by works of life. When, notwithstanding, the imputation of the Lord's merit is not possible; nor, consequently, can life be thence imputed to man. But life from the Lord is given, according to what was said above in its own article. Wherefore to impute to themselves the merit of the Lord, and not to live according to his precepts in the Word, and thereby to live from him, is blasphemy; because this involves the possibility of living solely to themselves and the world, thus wickedly, in the Lord.

V. They also shut heaven against themselves by the fact, that they acknowledge for faith what is no faith; or for a saving faith that which is merely historical—thus what is natural for what is spiritual, what is dead for what is alive. And so likewise with respect to the trust and confidence of their faith. For such persons believe that to know and to think opens heaven, and not to will and do at the same time; when, notwithstanding, these latter are primary, and the former only secondary. For the life of man's thought is from the affection of his will.

VI. They also shut heaven against themselves by this, that because man cannot do good of himself, which is good, and which is not meritorious, they omit to do good, and implore the gift of faith; and yet there can be no faith which is real, except from charity, consequently from goodness. The faith which is then permitted to be given in consequence of their imploring it, is a faith of what is false originating in evil, for where goodness is not, there evil is; and where evil is, there the false is; and the

faith of what is false from evil is the faith of hell—which is called dead faith ; and this shuts heaven.

VII. But heaven is especially closed to them by their applying the Word to confirm all these things ; for thus they falsify it even to the destruction of the Divine Truth which is in heaven. For our Word, in its spiritual sense, is Divine Truth such as exists in heaven ; and if the sense of the letter is falsified even to the destruction of the spiritual sense, heaven is closed. For the Divine Truth proceeding from the Lord makes heaven—yea, is heaven ; the angels there being angels by virtue of the reception thereof.

VIII. It was said, that they altogether shut heaven against themselves, who, both in doctrine and life, make good works of no account, reasoning from the principle that faith without good works justifies and saves. It shall now be briefly explained how this is done by doctrine, and how it is done by life. Doctrine does this by consent, affirmation, confirmation, and persuasion that it is so ; for then man not only thinks but also wills it to be so. And if he still does what is good, because it is commanded in the Word, this goodness is no other than moral, proceeding from the natural man ; and this goodness is from himself, and is also meritorious. For everything which a man does is from his will, and is according to his will—deeds being nothing else but the will in act. Wherefore when man thinks and also wills that there should be nothing of salvation in good works, the good which he then does must be like its origin. Such are many of the learned, who have confirmed faith alone in themselves by their preaching and writing. The mind of these persons in the spiritual world, appears as if covered with a veil ; or as involved in a dense cloud which prevents the light or truth of heaven from entering ; and thus heaven is closed to them. But the life according to such doctrine closes heaven altogether ; inasmuch as their faith is, that goodness of life does not save, nor evils of life condemn.

IX. It is the same thing whether it be said, that heaven is closed to man, or that the superior mind of man—which is called his spiritual mind—is closed ; for the spiritual mind of man is his heaven. Wherefore by this man has conjunction with heaven. And the natural mind is his world. Wherefore by this he has conjunction with the world. But how the spiritual mind is opened, and communication and conjunction is thereby given with heaven, was explained above, n. 790.

798. "To blaspheme his name"—That hereby is signified, by falsifying all the quality thereof, appears from the signification of blaspheming, as denoting to falsify Divine Truth, thus the Word—which is from the Lord, and is the Lord ; concerning which see above, n. 796. And from the signification of

name, as denoting the quality of a thing, and also a state; concerning which see above, n. 148, 676. In his case, all the quality of Divine Truth or the Word; because it is said his name, or the name of God. That by the name of the Lord, in the Word, is meant all the goodness of love, and all the truth from that goodness, from which he is worshipped, may be seen above, n. 102, 135, 696. From these considerations it is evident, that by blaspheming the name of God, is signified, to falsify all the quality of Divine Truth or the Word, likewise all the goodness and truth whereby the Lord is worshipped.

That they who separate faith from good works, both in doctrine and life, falsify all the quality of Divine Truth—or all things of the Word—was shown in the preceding article. This may be concluded from what has been so frequently observed above, to wit, that they exclude love and charity—from which works become good, and from which faith derives its essence—so as not to be, together with faith, a medium of salvation. Whence they not only falsify those parts of the Word where love to God and love towards the neighbour are taught, but also all those where works, deeds, working and doing, are mentioned. And when those parts are falsified, all things of the Word are also falsified; for the other parts of the Word, which are called its truths, live by virtue of the former; and when the life is subtracted what remains is dead. And besides, in all parts of the Word there is a marriage of goodness and truth, as has been frequently said and shown above. Wherefore when the goodness is taken away, the truth which remains is falsified; and truth falsified is the false. That by reasonings confirming faith alone or separated, all things of the Word are falsified, will be illustrated by several examples at the end of this chapter; where the signification of the number 666 will be explained.

Inasmuch as in the various Christian Churches, in which faith alone is received as the chief point of their doctrinal principles, there are the learned and the simple; and also those who separate faith from the goodness of life, likewise who conjoin faith therewith—thus there are those who falsify the Word much, and those who falsify it little; and whereas, in the preceding article they are treated of who so falsify the Word as altogether to close heaven against themselves; we shall now speak of those who do not so falsify the Word as to close heaven against themselves. These are they who confirm in themselves, that the faith which justifies and saves produces goodness of life as a tree does fruits. With those who confirm that doctrine in life, heaven is not shut, but its ultimate is open, where entrance is given. The following are the causes.

I. They invert the Divine Order, which is that charity produces faith, and not that faith produces charity. But still with those who confirm that conjunction in doctrine and in life, that

inverted order can afterwards be reduced to order; and when it is so reduced, they enter heaven in its ultimates. The reason why they do not enter interiorly, is, because their faith, whereby they believed themselves to be justified and saved, is derived more from falses than from truths. And they are in the ultimates of heaven who are in falses from their doctrine and religion, but still in goodness of life. Their falsities are appearances of truth from the literal sense of the Word, all of which have life for their end. The case is nearly similar with every one who is to be reformed. He first forms for himself doctrine from the Word, and therein separates the things which are to be believed and done. Those which are to be believed he calls faith; and those which are to be done he calls charity. But, whereas, Order with every one is inverted from birth, he regards faith in the first place and charity in the second. If, however, he live the life of faith—which is charity—the order by degrees is turned and brought back; and from charity he lives faith. In that case so far as his faith is from genuine truths, so far he enters heaven. For, as was said above, Divine Truth proceeding from the Lord makes heaven, and is heaven. From these considerations it may appear whence it is, that faith, at this day, is made the first and primary principle of the Church, namely, because they have followed the order which is inverted from birth; and because the life of the world has pleased them; and the conceit of self-derived intelligence led them. Hence it is that they stood still in the first degree of reformation.

II. The second cause that they do not shut heaven against themselves, is, that good works are love and charity in act, and from these heaven is heaven. For all angels and all spirits are affections and thoughts thence derived; or, what amounts to the same, are forms of love and intelligence thence derived. There are also two universal and fundamental loves of all, namely, love to the Lord; and love towards the neighbour, which is called charity. All are in these loves who do good from the Word; for all good is derived from love. Now whereas they who confirm themselves, in doctrine and in life, that faith produces good works as a tree produces fruit, look from faith to goodness; hence they have conjunction with heaven—not however with the spiritual heaven, but with the natural heaven, which is in ultimates, and may properly be called the entrance into heaven. The reason why they cannot be admitted more interiorly is, because faith, before it becomes charity in form, is natural; and what is natural can only produce what is natural. It is otherwise when faith becomes faith from charity; for it then becomes spiritual, inasmuch as charity, from which it is derived, is spiritual. With these latter the spiritual mind is opened, whereas with the former, who are here treated of, only the

natural mind is opened—but this more deeply and interiorly according to the quality of the faith and of the life thence derived. The mind of such persons, when viewed in the light of heaven, appears snowy, such as rational light is; and the rational principle is the mean between the spiritual mind and the natural.

III. If the state of the mind and life of those who believe that faith produces good works, and who also do them, be inwardly explored, it will be seen that they are interiorly natural; for their faith is only a knowledge of the precepts of the Word, into which when the interior natural sight—which is called the rational principle—enters, an acknowledgment is produced that those precepts are Divine, into which acknowledgment when love operates, it becomes obedience. But the love which operates into that acknowledgment cannot be any other than the love of reward, on account of the good which they do; and reward is to them eternal life. And whereas the love of reward is not from God but from man—for in reward man regards his own good, and not that of his neighbour—it follows, that that love is natural; consequently that the state of the mind and life of those who believe that faith produces good works, and who do them according to their faith, is natural. But if they do not perform them from a principle of obedience, it is the love of glory arising from erudition, or the love of fame that they may be raised to honours, or be enriched with wealth, which leads them. Such persons, however, merely say that they acknowledge and believe, whilst in heart they do not acknowledge and believe; wherefore they are in the lowest degree natural; and to them heaven is closed altogether. In order that it may be known that to do good from obedience is from the natural man, it shall be briefly explained what it is to do good from charity. No one can do good from charity but he whose spiritual mind is opened; and the spiritual mind is opened solely by this, that a man abstains from doing evils, and shuns them, and at length holds them in aversion, because they are contrary to the Divine precepts in the Word—thus contrary to the Lord. When man so shuns and holds evils in aversion, then all that he thinks, wills, and does, is good, because from the Lord. For the Lord is continually present, knocks at the door, is urgent, and is willing to enter, but evils oppose. Wherefore man must open the door by removing evils; for these being removed, the Lord enters, and there sups. (Apoc. iii. 20.) It is said that man opens and removes. For man does evil from himself. And whereas the Lord is continually present, knocks at the door, and is urgent, as was said, therefore man has the faculty of desisting from evils *as if* of himself. This faculty is given to every man. Hence then it is that as man can of himself shut heaven against himself, he can also *as*

if of himself open heaven, provided only he thinks and wills to cease from evils, looks unto the Lord, and when he does so cease, acknowledges that it is of the Lord. Evils therefore being removed, whatsoever a man then does is good, inasmuch as it is of the Lord; and whatsoever a man does of the Lord, is not natural-moral but spiritual-moral. Now inasmuch as charity consists in doing good from love for the sake of good, thus from what is good — consequently from the Lord — it follows that to do good from charity is spiritual; but to do good from obedience, inasmuch as it is from the love of reward, is natural. This is the kind of natural principle in which they are who are in the entrance to heaven—whither they also come who do good only from obedience; and these are such as confirm themselves, in doctrine and in life, that faith produces good works as a tree does fruits.

IV. Moreover, it is to be observed that they who believe that faith produces good works as a tree produces fruit, believe also that heaven is allotted them before evils are removed, and yet so long as evils pertain to man, whatsoever good he does is not good; for from an evil tree no other fruit but what is evil can spring forth. Wherefore the one only way to heaven is for man to abstain from evils, from the Word, because they are sins; which, unless they are first removed, the Lord cannot enter, and give heaven.

V. The fifth cause that they who in doctrine and life confirm in themselves that faith produces good works as a tree does fruit, do not shut heaven against themselves, is, that they do not falsify the Word like those who believe in justification and salvation by faith without good works. For they who believe in faith as justifying without good works, falsify all those parts of the Word where love, charity, goodness, works, deeds, working and doing, are mentioned and commanded—and this even to the destruction of Divine Truth in the heavens. They understand by those expressions either faith, or the moral and civil goodness of the world, or that they are said only for the vulgar, on account of the simplicity of their faith. Thus they destroy Divine Truth itself by arguments drawn from the inability of man to fulfil the law, through the nature of the good which is done by man, as not being good, and through the merit which is inherent in such good. But they who in simplicity adjoin good works to faith, do not falsify those parts of the Word, and hence do not remove faith from love to God; and in this way they admit the Divine operation in every thing which man is to do, as well as in every thing which he is to believe. For they think and say that good works are to be done *as if* from man, for that he who does not act and believe *as if* of himself, believes and does nothing, and can have no religion. But still, inasmuch as they are not in genuine truths, though they

do not indeed shut heaven against themselves, they cannot advance further than to the threshold of heaven. Howbeit to such of them as have loved truths for the sake of truths, heaven is opened when the Divine Order is restored within them, which is when charity and its goodness is in the first place, and faith and its truth in the second; for they are then like those who go on in a straight way with the face looking forward, whereas before they were like those who go with the face looking backward.

VI. There are also many who make charity the essential mean of salvation, as others do faith, and yet do not live the life of charity. But since the charity of such persons is only a confession of the lips that it is so, and thus it is merely their faith; whence it follows that their charity, in like manner, is not alive but dead. Therefore they differ but little from the confessors of faith alone; for they are of like heart but of unlike soul. Nevertheless the one as well as the other shuts heaven against himself.

799. "And his tabernacle"—That hereby is signified all the doctrine of the Church, and worship thence derived, appears from the signification of the tabernacle, as denoting the Church as to doctrine and worship; consequently also the doctrine and worship of the Church. The falsification of these is therefore signified by blaspheming the tabernacle of God.

The reason why tabernacle signifies the Church as to doctrine and worship, is, because they who belonged to the Church in the most ancient times dwelt in tabernacles and tents, with which also they journeyed. For in those times they were mostly feeders of sheep; and the father of the family taught those who were descended from his house the precepts of charity, and thence the life of love, in tabernacles; as was the case afterwards in temples. Hence the tabernacle signified the same as the house of God, namely, the worship of God according to doctrine. Consequently it also signified the Church, inasmuch as the Church is a Church from a life according to doctrine; and a life according to doctrine is worship.

Inasmuch as those most ancient people among whom the Church existed, worshipped God under a human form; and that God under a human form is the Lord; they consequently worshipped Him. Hence their Church was a celestial Church, which is distinguished from the spiritual Church in this respect, that the celestial Church is in love to the Lord, and in worship from that love; and the spiritual Church is in love towards the neighbour, and in worship from that love. And whereas such was the quality of the Church among the most ancient people, and the doctrine of love to the Lord was taught in their tabernacles, and hence tabernacles were loved by the Lord above temples, therefore by command of the Lord on Mount Sinai, a tabernacle was built in which the Israelitish nation might perform holy worship;

and afterwards—in memory of the most holy worship in tabernacles—the feast of tabernacles was instituted. From these considerations it is evident whence it is that the tabernacle signifies the doctrine of the Church, and worship thence derived.

This signification of tabernacles may also appear from the following passages. Thus in Moses:—*How goodly are thy tabernaeles, O Jaeob, thy tents O Israel* (Numb. xxiv. 5). In this and other parts of the Word they are called tabernacles, and likewise tents; and by tabernacle is signified the Church consisting of those who are principled in the goodness originating in love to the Lord; and by tent is signified the Church consisting of those who are principled in truths from that goodness. And whereas doctrine and worship thence derived constitute the Church, therefore by tabernacle is signified the doctrine of the goodness which has its source in love; and by tent the doctrine of truth from that goodness. Hence also by tabernacles, in the plural, are signified the good things of the Church and of doctrine; and by tents the truths of the Church and of doctrine. Hence it is evident what is signified by these words of Balaam, *How goodly are thy tabernaeles, O Jaeob, thy tents O Israel;* for by Jacob is signified the Church which is in the goodness of doctrine and of life, and by Israel the Church which is in truths from goodness.

And in Jeremiah:—*Jehovah bringeth baek the captivity of the tabernaeles of Jaeob, and I will have eompassion on his tents, and the eity shall be built upon its own heap, and the palaee thereof shall be inhabited after its former manner* (xxx. 18). Here, also, tabernacles and tents are both mentioned; and by tabernacles are signified the good things of the Church or of the doctrine thereof, and by tents the truths thereof. By captivity is signified spiritual captivity, which is when the goodness and truth of the Church or of doctrine are, as it were, imprisoned. Wherefore to bring back their captivity signifies to restore them. What the rest signifies may be seen above, n. 724.

And in Isaiah:—*Enlarge the plaee of thy tabernaele, and let them stretch out the eurtains of thy tents; prohibit not, lengthen thy eords, and strengthen thy bars* (liv. 2). These are spoken concerning the barren who did not bear, by whom are signified the Gentiles, among whom the Church was to be established by the Lord. The state of the goodness of love pertaining to that Church, is signified by the place of thy tabernacle; and the truths from that goodness are signified by the curtains of thy tents. The fructification of good and multiplication of truth is signified by enlarging and stretching out. By the cords is signified their conjunction; and by bars their firmness.

And in David:—*One thing have I desired of Jehovah, this will I seek, that I may dwell in the house of Jehovah all the*

days of my life, to see the sweetness of Jehovah, to visit in the morning his temple, for he shall hide me in his tent in the evil day, he shall conceal me in the secret of his tabernacle, he shall exalt me upon a rock (Psalm xxvii. 4, 5). Here mention is made of the house of Jehovah, a temple, a tent, and a tabernacle. And by the house of Jehovah is signified the Church which is in the goodness of love to the Lord; by temple the Church which is in truths from that goodness; by the tent of Jehovah is signified Divine Truth, and by the tabernacle Divine Goodness. Hence it is evident, that by dwelling in the house of Jehovah all the days of one's life, is not meant to dwell in the house of Jehovah, but in the goodness of love to the Lord; and that by visiting in the morning the temple of Jehovah, is not meant to visit a temple every morning, but to enquire into and learn the truths of that goodness. Hence by hiding in the tent is signified to keep stedfastly in Divine Truth, and to protect from falsities. And by concealing in the secret of the tabernacle, is signified to keep stedfastly in Divine Goodness and to protect from evils. By exalting upon a rock is signified to instruct in interior truths.

Again:—*Jehovah, who shall abide in thy tabernacle, who shall dwell in the mountain of thy holiness? He who walketh uprightly, and doeth justice, and speaketh the truth* (Psalm xv. 1). Where also by tabernacle is signified the Church as to the goodness of love, consequently also the goodness of love. By the mountain of holiness—by which is meant Jerusalem—is signified the Church as to truths of doctrine from that goodness. Hence it may be known what is signified by abiding in them. He who walketh uprightly signifies one who is in goodness as to life, and in truths as to doctrine. Wherefore it is also said, "who doeth justice and speaketh the truth;" and by doing justice is signified to be in goodness as to life, and by speaking verity is signified to be in truths as to doctrine.

Again:—*I will abide in thy tabernacle for ever, I will confide in the hiding-place of thy wings* (Psalm lxi. 5). To abide in the tabernacle for ever, signifies to be in Divine Goodness originating in love. To confide in the hiding-place of his wings, signifies to be in Divine Truths; for the wings of Jehovah signify spiritual truths.

And in Isaiah:—*By mercy was the throne established; and he sat upon it in verity in the tabernacle of David, judging and seeking judgment, and hastening justice* (xvi. 5). These things are said of the Lord. Heaven which was established by him, and the Church thence derived, is signified by the throne established by mercy. That the Lord there reigns by Divine Truth from Divine Goodness, is signified by sitting upon it in verity in the tabernacle of David. By David is meant the Lord as to his royalty, which is Divine Truth; and by his tabernacle

is signified the Divine Goodness. By judgment is signified the truth of doctrine; because all judgment is from that truth: and by justice is signified the goodness of love; which are both from the Lord himself among those who are in heaven and those who are in the Church.

Again in the same prophet:—*Look upon Zion, the city of our stated feast, let thine eyes see Jerusalem a quiet habitation, a tabernacle which shall not be taken down; not one of the bars thereof shall ever be removed, neither shall any of the cords thereof be broken* (xxxiii. 20). By Zion here is not meant Zion, nor by Jerusalem, Jerusalem; but Heaven and the Church as to the goodness of love and the truth of doctrine. These things are the quiet habitation, and the tabernacle which shall not be taken down. By the bars which shall not be removed, is signified strengthening by Divine Truths; and by the cords which shall not be broken, is signified conjunction by Divine Goodness.

And in Jeremiah:—*My tabernacle is devastated, and all my cords plucked away, my sons have gone forth from me, and they are not; there is no longer any to stretch out my tabernacle, and to set up my curtains* (x. 20). By the tabernacle which is devastated is signified the Church in which there is no longer any goodness. By the cords being plucked away is signified that there is no conjunction. By the sons going forth and being no more, is signified that there are no longer any truths. By none stretching out the tabernacle any more, nor setting the curtains, is signified that there is no longer any one in the Church that teaches the goodness of love, and the truth thence derived—tabernacle denoting the goodness of love, and curtains the truths proceeding from that goodness and covering it.

Again in the same prophet:—*The whole earth is devastated, suddenly my tabernacles are devastated, my curtains in a moment* (iv. 20). By the earth which is devastated is signified the Church; by tabernacles the goods thereof; and by curtains the truths thereof.

Again:—*Nebuchadnezzar king of Babel shall take their tabernacle and their flocks, their curtains and all their vessels, and their camels he shall take away to himself* (xlix. 29). This is spoken of the vastation of Arabia, whereby is signified the Church which is in truths originating in goodness. The good things of that Church are signified by the tabernacle and their flocks; the truths thereof by the curtains and all the vessels; and the knowledges of truth by camels. By Nebuchadnezzar king of Babel are signified the evils and falsities which devastate. Like things are signified by *the tabernacles of Arabia*, mentioned in Psalm cxx. 5.

Again in Jeremiah:—*The shepherds and their flocks shall come unto Zion, they shall fix tabernacles against her, they*

shall eat up every one his space (vi. 3). By these words also is described the Church as to the goodness of love—Zion denoting the Church in which that goodness is. By the tabernacle which the shepherds and flocks shall fix against her, are signified the evils and their falsities which devastate it. They shall eat up every one his space, signifies that it shall be altogether deprived of goodness and truth.

And in Hosea:—*Egypt shall gather them, Memphis shall bury them, the desirable place of their silver the nettle shall possess, and the thorn shall be in their tabernacles* (ix. 6). This is spoken of the vastation of the Church by the falsifications of truth. By Israel, of whom these things are said, is signified that Church. That the natural man and his evil impulses will destroy them, is signified by Egypt shall gather them, Memphis shall bury them. That the false will destroy all truth, is signified by, the desirable place of their silver the nettle shall possess; and that evils originating in the false will destroy all their goodness, is signified by, thorns shall be in their tabernacles.

And in Isaiah:—*Who dwelleth upon the circle of the earth, and the inhabitants thereof are as locusts, who stretcheth out the heavens as it were a something fine and rare, and spreadeth them out as a tabernacle to dwell in* (xl. 22). To dwell upon the circle of the earth, means upon the heavens; for the heaven encompasseth the earth as a circle its centre. Whence the Lord is called The Most High, and He that dwelleth in the highest. The inhabitants of the earth as locusts, signifies men in extremes or outermost principles; for the locust signifies what is alive in ultimates—specifically truth in ultimates—and, in the opposite sense, the false. Who stretcheth out the heavens as it were a something fine and rare, signifies omnipotence to amplify the heavens at will; and spreadeth them out as a tabernacle to dwell in, signifies nearly the same, but the latter expression denotes the amplification of the heavens as to goodness, and the former as to truth.

Again in Hosea:—*As yet will I cause thee to dwell in tabernacles, according to the days of the time appointed* (xii. 9). The subject treated of is Ephraim, who being enriched said that he had found wealth (v. 8); whereby is signified that he had procured for himself the knowledges of truth. For by Ephraim is signified the understanding of the Word and the intellectual principle of the Church; wherefore by causing him to dwell in tabernacles is signified to be in the Church where goodness is. According to the days of the time appointed, signifies, until those truths perish.

And in Zechariah:—*Jehovah shall save the tabernacles of Judah first* (xii. 7). The tabernacles of Judah denote the good things of the Word and of the Church; for by Judah is signi-

fied the Word, and also the Church, as to the goodness arising from love to the Lord.

And in Lamentations:—*The Lord hath bent his bow as a foe, he stood with his right hand as an enemy, and slew all things that were pleasant to the eyes: into the tabernacles of the daughter of Zion he poured out his anger like fire* (ii. 4). Here, the subject treated of is the devastation of the Church as to truth and as to goodness. Devastation as to the truth thereof is signified by slaying all things that were pleasant to the eyes; and devastation as to goodness by pouring out his anger like fire into the tabernacles of the daughter of Zion. Things pleasant, in the Word, are predicated of truths, and eyes of the understanding of truth; tabernacles are predicated of goodness, and anger, like fire, refers to the vastation of what is good. The daughter of Zion signifies the Church which is in the affection of truth from the love of goodness.

Again in David:—*He hath set for the sun a tabernacle in the heavens* (Psalm xix. 5). By the sun is there understood the Lord as to Divine Love; because he dwells in the goodness of his own love in the heavens; therefore it is said, He hath set a tabernacle for the sun in the heavens—the tabernacle there denoting the Lord's Heaven from the goodness of love.

Again:—*Because thou hast made Jehovah the Most High thy habitation, no evil shall befal thee, neither shall any plague come nigh thy tabernacle* (Psalm xci. 9. 10). By the habitation of Jehovah, and by his tabernacle, are signified Heaven and the Church—by habitation, Heaven and the Church as to truth, and by tabernacle Heaven and the Church as to goodness. The removal of and protection from evils and the falses of evil, is signified by making the Most High his dwelling, and by no evil befalling him nor plague coming nigh him.

Again in David:—*He shall pluck thee out of the tabernacle, and shall root thee out of the land of the living* (Psalm lii. 7). This is said of Doeg the Edomite. That he should be expelled from all the goodness of the Church, and also from all the truth thereof, is signified by being plucked out of the tabernacle and rooted out of the land of the living—the tabernacle denoting goodness, the land the Church, and the living those who are in truths from goodness.

By tabernacle is signified the Church as to goodness, or the goodness of the Church, in the following passages also:—*That Jehovah would set a tabernacle in the midst of them, would walk in the midst of them, and be to them for a God* (Levit. xxvi. 11, 12). This was one among the blessings. *After that the Lord was transfigured before Peter, James, and John, Peter said, Lord, it is good for us to be here, and let us make here three tabernacles, one for thee, and one for Moses, and one for Elias* (Matt. xvii. 4; Mark ix. 5; Luke ix. 30). *I heard*

a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them (Apocalypse xxi. 3). *He forsook the tent of Shiloh, the Tabernacle, in which he dwelt amongst men* (Psalm lxxviii. 60). *He divorced the tent of Joseph* (Psalm lxxviii. 67). That a tent signifies the Church as to truths of doctrine, appears from the passages in the Word where tents are mentioned, as in Isaiah xxii. 16; Jerem. ix. 17; Ezek. xxv. 4; Amos ix. 11; Habak. i. 6; Psalm xliii. 3; xlvi. 5; lxxiv. 7.

Forasmuch as Heaven and the Church, as to the doctrine of the goodness of love, was signified by a tabernacle; and as to the doctrine of truth from that goodness by a tent; and this by reason of the holy worship by the most ancient men, as was said at the commencement of this article; therefore, it pleased the Lord that a tabernacle should be erected by Moses, in which representative worship was to be performed, which is described in Exodus, chap. xxvi. 7—15; chap. xxxvi. 8—37. And it was afterwards commanded, that all the tribes of Israel should encamp about it, and that the Levites who were to guard it should be near to it (Numb. i. 10—54; chap. iii. 7—39); and also that they should journey with it (Numb. ix. 15). That tabernacle was representative of Heaven and the Church. This is manifest from the circumstance, *That the form of it was shewn to Moses upon Mount Sinai* (Exod. xxv. 9; xxvi. 30). And whatsoever is exhibited in its form to be seen in heaven and from heaven, is representative. That the tabernacle was representative of Heaven itself, where the Lord is, and thence also of the Church, may appear from its sanctity, in that *it was not lawful for any one to enter it, except Aaron and his sons, and that if the people drew near, they should die* (Numb. xvii. 27, 28; xviii. 1, 22, 23; xix. 14—19). Likewise in that *there was a cloud upon it by day, and the appearance of fire by night* (Exod. xl. 38; Numb. ix. 15; Isa. iv. 5, 6). And afterwards that *a feast was celebrated, which was called the feast of tabernacles, and they were to be glad from the produce of the corn-floor and of the wine-press* (Levit. xxiii. 39—44; Deut. xvi. 13, 14; Zech. xiv. 16, 18, 19). By the produce of the corn-floor was signified all the goodness of the Church, the same as by bread and corn; and by the produce of the winepress was signified all the truth of the goodness of the Church, the same as by wine; and by being glad on the occasion was signified the delight of spiritual and celestial love therein originating.

That all things belonging to the tabernacle—as for example the ark, the propitiatory with the cherubs upon it, the veil, the table upon which was the bread, the altar of incense, the candlestick, the curtains, the coverings, the staves and pillars, the cords, pins, &c.—were representative of Heaven and the Church, may be seen in the *Arcana Cœlestia* treating of Exodus; in which all

these things are explained. It is also there shewn, that the sanctity of all these things was derived from the Law deposited in the ark; for by the Law was signified the Word; and thereby was represented the Lord, who is the Word.

800. "And them that dwell in heaven"—That hereby are signified spiritual goodness and truth, from which is the heavenly marriage; appears from the signification of blaspheming those who dwell in heaven, as denoting to falsify spiritual goodness and truth. By them who dwell in heaven are meant the angels. And whereas angels are angels from the reception of Divine Goodness and Divine Truth—and the spiritual sense is abstracted from persons—therefore by angels are here signified the good and the true which constitute angels. These are also signified by angels in other parts of the Word, as may be seen above, n. 130, 302. The reason why goodness and truth spiritual are the things signified by them, is, that all in heaven are spiritual, and think and speak spiritually. But the case is otherwise with men on earth, who, being natural, think and speak naturally. Wherefore also the good and the true pertaining to them are natural. And whereas goodness and truth mutually love each other, and on that account cannot but be conjoined, therefore it is also said—from which is the heavenly marriage. This is also signified by them who dwell in heaven, inasmuch as all there are in that marriage. Wherefore in the Word heaven is likewise compared to a marriage. A like marriage also exists in every part of the Word, as may be seen above, n. 138, 288, 484, 724; and that an angel cannot be an angel of heaven unless he be in that marriage, or unless that marriage be in him, and so likewise with respect to a man of the Church, see n. 660. From this it is again evident, that man is not a man of the Church, who separates faith from good works. From these considerations it may now appear, that by blaspheming them that dwell in heaven is signified to falsify spiritual goodness and truth, from which is the heavenly marriage.

In the two preceding articles we treated concerning those who separate faith from the goodness of life, and thereby so falsify the Word as to shut heaven against themselves; likewise concerning those who adjoin the goodness of life to faith, and thereby do not so falsify the Word as to shut heaven against themselves. It now follows in order, that something be said concerning those, who, although they are in those Churches where faith alone is acknowledged, still do not falsify the Word.

I. Such are they who do not separate faith from life but conjoin them, believing that faith and life make one, as affection and thought, as will and understanding, as heat and light in the time of spring and summer; from the conjunction whereof arises all germination; and as truth and goodness, if for faith is

assumed truth and for life goodness; concerning the conjunction of all which see the *Doctrine of the New Jerusalem*. These affirm with themselves, that no one who lives wickedly can have faith, but only he who lives well; and that he who lives wickedly cannot receive faith unless he perform repentance of life, by exploring his evils and desisting from them. Likewise that he who lives in evil cannot possibly, in his spirit, or in himself, have any other faith than of what is false, however he may confess with his lips a faith in what is true. They therefore, who thus conjoin life and faith in confession and in works, have the life of charity, and their faith is thought that a thing is so in verity. The faith of such persons also is spiritual in so far as they know truths from the Word, and live according to them; for faith becomes spiritual from the life; and so far as man is thence made spiritual so far heaven is opened to him.

II. Neither do they falsify the Word who do not know, and do not desire to know, that faith is any other than to believe those things which are in the Word, and to do them. For they see that to believe and to do is faith, but that to believe and not to do is a faith of the lips only, and not of the heart—thus without the man and not within him. These, if they act, believe that faith consists in believing that there is a God, a heaven and a hell, and a life after death; and that the love of God and their neighbour consists in doing the commandments in the Word. Likewise that in so far as they desist from evils, and shun and are averse to them because they are sins, in so far they do those commandments from God and not from themselves. They also believe that the Lord came into the world to save those who believe in him, and practise what he taught.

III. Such persons, inasmuch as they do not know, and have no desire to know, that faith is any other than as above described, do not acknowledge the justification and salvation which is supposed to be effected only by believing that God the Father sent his Son, that by his blood he might make propitiation and effect redemption and salvation; for they perceive, that to believe this only and not to live any life of faith, which is charity, rather condemns than justifies. The reason why it rather condemns is, because it is not a faith in what is true, but in what is false; for it is a faith in immediate mercy, in reformation and regeneration without means; a faith in imputation, propitiation, and intercession, which have no real existence. And, moreover, it is not true that a Son born from eternity was sent by the Father into the world, nor that the Father was made propitious by the blood of the Son, neither is it true that the Lord took upon Himself the sins of mankind, and thereby redeemed them, with other things of a like nature; which so far as they are appearances of truth from the literal sense of the Word, may indeed be said and also thought; but are not to be

confirmed even to the destruction of genuine truth which is in Heaven, and which the doctrine of the Church might teach from the Word. They therefore who make all things of faith to centre in that confession, not only reject and set aside all the innumerable truths from which angels and men derive life and wisdom, and make the whole substance of Theology to consist in certain expressions, pronounced with confidence, in which there are no truths; but they also unavoidably falsify the Word to confirm those expressions, and thereby shut heaven against themselves. But we shall treat more upon this subject elsewhere. So far concerning those who falsify the Word, and concerning those who do not falsify it.

801. Verse 7. *And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.*

"And it was given unto him to make war with the saints and to overcome them," signifies combat with those who are in truths from goodness and are not a match for combinations, owing to appearances of truth as revealed in the Word.

"And power was given unto him over all kindreds, and tongues, and nations," signifies domination over all the truth and goodness of the Church; and over the doctrine of faith and love.

802. "And it was given unto him to make war with the saints, and to overcome them."—That hereby is signified combat with those who are in truths from goodness, and are not a match for combinations by reason of appearances above referred to; appears from the signification of war, as denoting spiritual combat, which is that of the true against the false and of the false against the true; concerning which see above, n. 573, 574. Hence to make war is to fight from truths against falsities, and from falsities against truths—in the present case from falsities against truths; and from the signification of the saints, as denoting those who are in truth from goodness; concerning which also see above, n. 204; and from the signification of conquering them, as denoting to make them to be of their doctrine and consequently of their religion. And inasmuch as they accomplish this by means of reasonings, whereby they induce upon falsities the appearance of truth; and also by passages from the literal sense of the Word, whereby they confirm their reasonings; therefore, by those words is also signified, those who are not a match for, and have not understood, their reasonings concerning the mode in which faith can be conjoined with good works, by reason of the appearances of truths induced upon falsities. From these considerations it may appear, that by its being given to the beast to make war with the saints, and to conquer them, is signified combat with those who are in truths from goodness,

and are not a match for combinations by reason of the appearances of truth as revealed in the Word.

We have treated in several places above of the reasonings whereby the defenders of a faith separate from life have induced upon falsities the appearances of truth, by which they seem to themselves to have removed the disagreements thereof with the Word; but that those disagreements were not removed, and that they have woven as it were a spider's web which does not appear, and this with the view of inducing a faith in falses, may be evident from what has been adduced above, n. 780, 781, 786, 790; and also from these considerations:—(1) that in their doctrine, preaching and writings, they labour hard to insist, that faith was given as the medium of salvation, because man cannot do good of himself; and (2) that still God works good things in man whilst he is ignorant thereof, by which working the evils which the man does who is justified by faith, are not sins but natural infirmities; and (3) that purposed or voluntary evils are remitted either immediately, or after some repentance of the lips: and (4) that hence it follows, that by works and by doing, in the Word, is meant faith, and to have faith.

This is their web, whereby they induce the simple to believe that out of the treasures of wisdom, or interior perception, which are entrusted only to the doctors and the learned, they have drawn arguments of the strongest and most binding character, for establishing the doctrine of faith separated from any manifest endeavour, which is the will of doing good on the part of man. Thus both with respect to themselves, and the entire body of Church people, they remit and give loose the reins, that they may live in the indulgence of all manner of concupiscences, according to their pleasure and the particular bent of their inclinations. And whereas this dogma is pleasing to the flesh and to the eyes, the common people easily receive it. This therefore is what is here signified by its being given to the beast to make war with the saints, and to overcome them.

But lest the rulers of the Church—who are initiated in that dogma when they are initiated into the priesthood—and, by their means, the people of the Church, should be infected by such poison prepared by crafty reasonings, of which they cannot but die, we will take up again the subject of the argumentations just mentioned concerning the separation of faith from the good which is to be done by man; likewise concerning the conjunctions fallaciously contrived to connect them, whereby they proceed from something to nothing, or from what is true to what is false; and I will exhibit in light, before the understanding which is in any degree enlightened, the detestable falsities of evil, and also the evils of falsity, which are contained in that more than heretical dogma, and which continually flow from it.

I. *That faith was given as the medium of salvation, because man can do no good of himself.* That man can do no good of himself is true. And whereas man can have no faith from himself, it follows, that as he can do nothing from himself, so neither can he believe any thing of himself. For what man of the Church does not acknowledge that faith is from God, and not from man? Consequently just the same things may be said of faith as of works. Concerning works it is said, that if they are from man, and whilst they are from man, they do not justify. The case must be the same with respect to faith if it is from man, and whilst it is from man. And yet every one believes from himself, for he manifestly thinks, and wills to think in himself, as of himself, that which is of his faith. If therefore the case be the same with faith as it is with works, it follows, that the elect only can have faith and be saved; and this involves predestination, whence flow all kinds of security of life with the wicked, and deprivation of all hope—from which comes despair among the good. When, notwithstanding, all are predestinated to heaven; and they are called the elect who learn truths and do them. Inasmuch as the case is the same with faith as with good works, it also follows that man cannot and ought not to act any otherwise than as an automaton, or as a thing which has no life, waiting to be moved by influx from God; and so may go on thinking nothing and willing nothing that is commanded in the Word, when notwithstanding such a man is continually willing and thinking something from himself.

And whereas that which is from himself is not from God but from hell—and yet to think and will from hell is against God, and two opposites cannot exist together or be granted at the same time—such a man becomes either infatuated or an atheist. If any one after this shall say that faith, because it is given to be a medium of salvation, can be received by man as of himself, he will say what is true; but to have faith, that is, to think that a thing is so, and thence to speak as of himself, and yet not be able to will a thing because it is so, as of himself, is to annihilate faith; for one without the other is a nonentity. But if it be said, that justifying faith is only to believe that God the Father sent the Son, that by the passion of the cross he might make propitiation and effect redemption and salvation, and this does not involve any thing to be done, by reason also that it is imputation which saves; this—inasmuch as there is not any truth of heaven in such belief, as will be demonstrated in its place—is the same as to say that a faith of what is false, which is a dead faith, justifies.

II. *That still God works what is good in man, whilst he is ignorant thereof.* That God works what is good in man is true, and also for the most part whilst man is ignorant thereof; but

still those things which are necessary to salvation God gives man the power to perceive. For God works in order that man may think and speak those things which are of faith; and may will and do those things which are of love; and when man thence thinks and speaks, wills and does, he cannot do otherwise than speak and think, and will and do, as of himself. For God works upon those things in man which are from himself in him; that is to say, into the truths which are of faith, and into the good things which are of love. Wherefore when God presents the former in the understanding, and the latter in the will, they appear to man as his own, and as his own he produces them. To think and speak, likewise to will and act, in any other way from God, is not in the power of any one. It is sufficient, for man to know and to acknowledge that they are from God. The Divine operation itself frequently takes place whilst man is ignorant thereof, but the effects thence derived are under his cognizance. Thus it is understood, *That man cannot take any thing, unless it be given him from heaven* (John iii. 27). *Jesus said, without me ye cannot do any thing* (John xv. 5).

If man enjoyed no consciousness in thinking truths and in doing what is good, lest they should become of himself, he would be either as an animal, or as a stock, and thus not be able to think and will any thing of God or from God; consequently could not be conjoined with God by faith and love, and live to eternity. The difference between animals and men is, that animals cannot think and speak truths, and will and do what is good, from God, but that men can; and thus they can believe those things which they think, and love those things which they will, and this as if of themselves. Were it not *as if* of themselves, the Divine influx and operation would be transfluent and would not be received; for man would be like a vessel without a bottom, which receives no water. The thought of man is the receptacle of truth, and the will is the receptacle of goodness; and reception is not given unless man be conscious of it. And if reception be not given, no reciprocal principle can be given. It is this reciprocal principle which makes what is of God to be as if it were of man. Every agent that wills to conjoin itself with another, must necessarily have somewhat as if it were belonging to that other with which it conjoins itself; otherwise there could be no re-agent. And where there is not action, and at the same time re-action, no conjunction is possible. The things in man with which God, who is the sole Agent, conjoins himself, are the understanding and the will. These faculties belong to man; and when they act, although from God, they cannot act otherwise than as if of themselves. Whence it now follows, that the true and goodness, which do not so act, are not any thing. But this shall be illustrated by examples.

It is commanded in the Word that man shall not commit

adultery, shall not steal, shall not kill, shall not bear false witness. Now that man can do all those things of himself is well known; likewise, also, that he can desist from them, because they are sins. But still he cannot desist from them of himself, but from God. When, however, man, by the power of God, desists from them, he himself still thinks that he wills to desist from them because they are sins, and thus he desists from them as if from himself. And when this is the case, then inasmuch as he calls adultery sin, he lives in chastity and loves chastity—and this also as if from himself. And inasmuch as he calls theft sin, he lives in sincerity and loves sincerity, and this also as if from himself. When he calls murder sin, then he lives in charity and loves charity, and this as if from himself. When he calls false testimony sin, then he lives in truth and justice, and loves truth and justice, and this as if from himself. And although he lives and loves these things as if from himself, still he lives and loves them from God. For whatsoever a man does as if of himself from chastity itself, from sincerity itself, from charity itself, and from truth and justice itself, he does from God; and hence they are good works. In a word, all of those virtues which a man does as if from himself—evils being removed—are from God, and are good. But all things which a man does before evils are removed, although they are works of chastity, works of sincerity, works of charity, and works of truth and justice, still are not good, because they are from man.

Inasmuch as all works, as well those which are done from God as those which are not done from God, can be performed no otherwise than from man, or as if from him, it is evident why works, deeds, and doing, are so frequently mentioned in the Word—which would by no means have been so mentioned and commanded, if they were done by God without man's knowing thereof, according to the interior sense of the doctrine of those who separate faith from good works.

III. *That the evils which a man does who is justified by faith, are not sins, but infirmities of his nature; and that voluntary evils, or those which are done from a deliberate purpose, are either remitted immediately or after some repentance of the lips.* This is the confession of those who have inwardly scrutinized and entered into the mysteries of the separation of faith from good works—with a variety in some cases according to the sharpness of the faculty which reasons and draws conclusions. They are, indeed, obvious inferences. For they who attribute the all of salvation to faith alone, and so derogate from good works, say that they are in grace, and some that they are in God; and if in grace, they conclude that evils are not seen, and if they are seen, that they are immediately remitted; and if in God, they conclude that nothing can condemn them—thus that evils are not sins, inasmuch as sins con-

demn, but that they are infirmities of nature. And whereas evils done from a voluntary principle or deliberate purpose—which in the Word are called sinning with a high hand—are not infirmities of nature, they say that they are remitted either immediately, or after some penitential expressions of the lips; inasmuch as he who is in goodness by justification of faith has no need of repentance of life; and some also add, because they are done by permission.

These things also follow as a consequence of the belief, that he who is justified by faith is redeemed, purified before God, and regenerated; and that because he cannot do good of himself, the merit of the Lord is ascribed and imputed to him, by virtue of which imputation, and at the same time of redemption and regeneration, he is adopted as a son of God, and is led of God the Father and enlightened by the Holy Spirit, whence his works are accepted, and his evils are not evils like those of others; but that, inasmuch as they do not condemn, they cannot be called sins, but infirmities, which adhere to every one, as inherited from Adam, and which, as soon as they arise, are remitted and cast out. These and various other opinions of a like nature, are entertained by those who are in the dogma of faith alone, according to their ideas concerning the essence of faith, and the separation thereof from goodness of life, or concerning the conjunction of faith with goodness of life.

But to enter into a particular examination of each of them, is not necessary, for they are all streams from one false principle, from which nothing but falsities in a continual series can possibly flow. Who does not know and acknowledge, whilst he thinks with himself, that man should examine himself, confess his sins before God, abominate them, and afterwards lead a new life, that he may inherit life eternal? These things are taught in the prayers used in the Churches, especially in those which are preparatory to the sacrament of the Supper. They are also taught in the Word, and in preachings from the Word; and reason in the least degree enlightened dictates the same. But still the light of this truth is extinguished as soon as any one studies the mysteries of the doctrine of faith alone, and thence desires to attain the fame of erudition. For being led by self-love, and by the pride of self-derived intelligence, he recedes from the faith of the general congregation, and embraces the false, which destroys all the truth of the Word, and all the truth of heaven. And whereas he is believed to be learned, he draws after him and seduces many; and thus, the sheep which he ought to gather, he scatters, by teaching that no evil condemns him who can think and pronounce with confidence that Christ suffered for him, and thereby redeemed him. But that there is nothing of life in such a faith, will be seen in what follows.

Such persons are not unlike those who are in vision from

phantasies, who when they see men believe them to be spectres, and when they see phantoms believe them to be men. For thus they see truths as falsities, and falsities as truths—especially if the phantasy arising from an infatuated natural light (*lumen*) be skilful in forming, by means of fallacies, images conformable to that light. They also fancy that they behold wisdom in the madness of their mysteries—not knowing that, after a life spent in this world, they have a better lot who are ignorant of such things.

IV. *That by works, and by doing, in the Word, is meant faith, and to have faith.* By this principle they are desirous to persuade others, that they verify all things of the Word, when notwithstanding they falsify all. For to conclude in this manner is to be contradictory, and to speak falsely. It is contradictory to say that by doing good is meant to have faith, when notwithstanding the received faith not only separates good works, but also excludes them from being any means of salvation; and what is separated and excluded from any thing—thus from the faith which is said not only to be something but also every thing—cannot possibly exist in it, and, consequently, cannot be understood by it. It is contradictory also to say, that by what is saving and spiritual—which is said to be of faith—is meant at the same time, what is not saving and not spiritual; for they call faith saving and spiritual, but works not saving, and consequently not spiritual. It is a false mode of speaking to say, that the Divine operation, without any co-operation on the part of man, is understood by works and by doing in the Word, when notwithstanding man is commanded to do them. It is also a false mode of speaking to say that by good works is meant the faith which is received, and is called saving, when, notwithstanding, that faith is of the thought alone and nothing thereof belongs to the will. They say also, that works and deeds are mentioned in the Word on account of the simple, who do not grasp the mysteries of faith. It is however to be observed, that it is one thing to believe in the existence of any one, and another to believe in any one; as to believe that there is a God, and to believe in Him: to believe in God or in his name, signifies both to do and to have faith, as it is written in John:—*As many as received him, to them gave he power to become the sons of God, to them that believe in his name, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God* (i. 12, 13). They who are born not of blood, are they who do not falsify the Word. They who are born not of the will of the flesh, are they who are not in lusts originating in the love of self. They who are born not of the will of man (*vir*), are they who are not in falsities from the pride of self-derived intelligence. They who are born of God, are they who by truths from the Word, and by a life

according thereto, are regenerated by the Lord; and these are they who believe in the name of the Lord, and thence are called sons of God. Such a faith is not the faith of the Doctors of the Church at this day.

803. "And power was given him over all kindreds, and tongues, and nations."—That hereby is signified domination over all the truth and goodness of the Church, and over the doctrine of faith and love, appears from the signification of power, as denoting domination; and from the signification of tribes or kindreds, as denoting the truth and goodness of the Church in general; concerning which see above, n. 39, 330, 430, 431, 454, 657. And from the signification of tongue, as denoting the doctrine of the Church, likewise confession and religion; concerning which also see above, n. 330, 455, 625, 657; in the present case, the doctrine of faith. And from the signification of nation, as denoting the goodness arising from love, likewise the doctrine of love and of the Church thence derived; concerning which see above, n. 175, 331, 625, 657. Hence it may appear that by power being given to the beast over every tribe, and tongue, and nation, is signified domination over all things true and good belonging to the Church; and over the doctrine of faith and love. And whereas by the beast is signified the doctrine of faith separate from the life, and this too corroborated and strengthened by reasonings from the natural man, it follows, that to this faith is given domination over all things of the Church and its doctrine.

That this domination exists is evident from this consideration, that faith alone is the universal principle which reigns in the Churches; for it is taken to be the essential medium of salvation. This also is manifest from the doctrines of the Churches, likewise from the oral confession of the men of the Church, and, in general, from their lives; also, from this consideration, that they do not know what charity and love are, consequently they do not know what works are. And whereas faith separate from works has acquired such domination, therefore it domineers also over all things true and good pertaining to the Church; and it extinguishes them by falsifying, perverting, and adulterating them. For where that faith bears rule, there is no longer any goodness, and consequently no truth.

It is a known thing, that faith grounded in love is an essential mean of salvation, and that hence it is a principle of the doctrine of the Church. But inasmuch as it is of importance to know how a man may be in illustration, so as to learn the truths which ought to constitute his faith; and in affection to do that good which should constitute his love—and thus may know whether his faith be the faith of truth, and his love the love of goodness—this shall be shewn in order, as follows:—

I. Let him read the Word every day, either one or two chapters, and learn from a master, and from preachings, the dogmas of his religion; and especially let him learn that God is one, that the Lord is the God of heaven and earth (John iii. 35; xvii. 2; Matthew xi. 27; xxviii. 18), that the Word is holy, that there is a heaven and a hell, and that there is a life after death.

II. Let him learn from the Word, from a master, and from preachings, what works are sins, and that in a special manner they are adulteries, thefts, murders, false witnesses, and several others mentioned in the Decalogue; likewise that lascivious and obscene thoughts are also adulteries, that frauds and illicit gains are also thefts; that hatred and revenge are also murders; and that lies and blasphemies are also false testimonies; and so on. Let him learn all these things as he advances from infancy to the age of adolescence.

III. When a man begins to think from himself—which is the case after the age of adolescence—it must then be the first and primary principle with him, *to desist from doing evils, because they are sins against the Word, thus against God; and that if he does them, he cannot go into life eternal, but into hell;* and afterwards as he advances in years, to shun them, as accursed, and turn away from them even in thought and intention. But in order to desist from them, and shun and become averse to them, he must supplicate the Lord for his aid. The sins, from which he must desist, and which he must shun and become averse to, are principally adulteries, frauds, illicit gains, hatreds, revenges, lies, blasphemies, and a puffed up mind.

IV. In proportion as man detests those things by reason of their being against the Word, and thence against God, in the same proportion communication is given him with the Lord, and conjunction is effected with heaven. For the Lord enters—and with the Lord heaven—as evils are removed. For these and their falsities are the sole hindrances. The reason is, that man is set in the midst between heaven and hell; wherefore hell acts from the one part, and heaven from the other. In proportion, therefore, as evils which are from hell are removed, in the same proportion goodness from heaven enters; for the Lord says, *Behold I stand at the door and knock, if any man hear my voice, and open the door, I will enter in unto him* (Apocalypse iii. 20). But if a man desist from evils from any other cause than that they are sins, and against the Word, and thence against God, no conjunction with heaven is effected for him, because his desisting is from himself, and not from the Lord. The Lord is in the Word, insomuch that he is called the Word, (John i. 1—4), because the Word is from him. That hence the conjunction of heaven with the man of the Church is effected by the Word, may be seen in the work concerning *Heaven and Hell*, n. 303—310.

V. So far, then, as a man detests those sins, so far good affections enter. As, for example: in so far as he detests adulteries, in so far chastity enters. In so far as he detests frauds and unlawful gains, in so far sincerity and justice enter. In so far as he detests hatred and revenge, in so far charity enters. In so far as he detests lies and blasphemies, in so far truth enters. And in so far as he detests a puffed up mind, in so far enter humility before God, and the love of his neighbour as himself, and so on. From hence it follows, that to shun evils is to do what is good.

VI. In so far as a man is in those good affections, in so far he is led of the Lord and not of himself; and in so far as he acts from them, in so far he does good works; because he does them from the Lord and not from himself. In such a case he acts from chastity, from sincerity and justice, from charity and from truth, in humility before God; and no one can act from these principles of himself.

VII. The spiritual affections, which the Lord bestows on the man who is in these principles and acts from them, are the affection of knowing and understanding the truth and goodness of Heaven and the Church, together with the affection of willing and doing them; in like manner the affection, attended with zeal, of combating against the false and evil, and dissipating them, both in himself and in others. Hence man has faith and love, and hence also he has intelligence and wisdom.

VIII. Thus and no otherwise is man reformed. And in so far as he knows and believes truths, and wills and does them, in so far he is regenerated, and from a natural, becomes a spiritual man. So likewise with respect to his faith and love.

If evils are not removed because they are sins, all that man thinks, speaks, wills, and does, are neither good nor true before God; however they may appear as good and true before the world. The reason is, that they are not from the Lord, but from man. For it is the love of man and of the world from which they are derived, and which is in them. Most people at this day believe that they shall come into heaven if they have faith, live piously, and do some good works; and yet they do not hold evils in aversion on account of their being sins, whence they either commit them, or believe them to be allowable; and they that believe them to be allowable, commit them when opportunity is given. But let them know, that their faith is not faith, that their piety is not piety, and their good works are not good works; for they flow from the impurities which lie inwardly concealed in man—the externals deriving all their quality from the internals. For the Lord says, *Thou blind Pharisee, cleanse first the inside of the cup and platter, that the outside may be clean also* (Matt. xxiii. 26).

From these considerations it may now appear, that if a man

could fulfil all things of the law, if he should give much to the poor, if he should do good to the fatherless and the widow, nay if he should also give bread to the hungry and drink to the thirsty, take in the strangers and clothe the naked, visit the sick and them that are bound in prison; if he should preach the gospel strenuously and convert the Gentiles, frequent temples and hear preachings with devotion, attend the sacrament of the Supper frequently and be instant in prayer, with other things of a like nature; and his internal be not purified from hatred and revenge, from craftiness and malice, from insincerity and injustice, from the filthy delight of adultery, from the love of self and the love of rule thence derived, and from the pride of self-derived intelligence; from contempt of others in comparison with himself, and from all other evils and the falses thence derived; still all these works are hypocritical, and are from the man himself and not from the Lord. But, on the other hand, these same works, when the internal is purified, are all good; because they are from the Lord in man, who cannot do otherwise than perform such things, because he is in the love and faith of doing them.

What is here said, has been testified to me from a thousand examples in the spiritual world. I have there heard it granted to many to recollect the actions of their life in the world, and to enumerate the good works they had done; but when their internal was opened it was discovered to be full of all evil and the false thence derived; and then it was revealed to them, that the good works which they enumerated were done from themselves, because for the sake of themselves and the world, and that they flowed from their interior evils; whence they appeared as scorched with fire, or as black with soot.

But the case is otherwise with those who have abstained from doing evils, from the Word; and have afterwards shunned and become averse to them, on account of their being sins, and contrary to love to God and love towards their neighbour. The works of such, although they were in like manner perceived by them as done from themselves, were all good, and appeared from the light of heaven as white snow and wool (Isaiah i. 12—18).

These are the works which are understood in the Word by works, which can by no means be separated from faith; for faith separated from them is dead; and dead faith is a faith of what is false originating in an evil love, or else it is a mere thought that a thing is so; whilst the life is still evil.

That to abstain from evils from any other cause whatever than from the Word, does not purify the internal man, is evident from the origin of evil works, and from the origin of good works. As, for example, he who abstains from adulteries from fear of the civil law and its punishments; from fear of the loss of fame and

thence of honour; from fear of hurt arising from poverty, covetousness or avarice; from fear of sickness as a consequence thereof; from fear of brawls at home with his wife and consequent intranquillity of life; from fear of being beaten by the servants of the injured husband; from infirmity arising either from abuse, or age, or impotence; yea, even from natural goodness, and the moral principle thence derived, as not being becoming and honest, &c.; and from these causes alone lives chastely; still he is interiorly unchaste and an adulterer if he does not abstain from them on the ground of spiritual faith, which is the faith that adulteries are infernal because contrary to the Divine Law, and thence contrary to the fear of God and to the love of his neighbour. And so in all other cases.

From what has been adduced it may now be seen, what is the nature and quality of the internal and the external, likewise what is the nature and quality of faith and of love; namely, that faith and love pertain to man when his inner life has been purified from evils in the manner above mentioned; and that they do not pertain to him if the inner life be not purified: and that where faith and love are, there heaven is; and that where faith and love are not, there is hell. More may be seen upon this subject below, n. 825.

804. Verses 8, 9. *And all that dwell upon the earth shall worship it, whose names are not written in the book of life of the Lamb, slain from the foundation of the world. If any one hath an ear, let him hear.*

"And all that dwell upon the earth shall worship it," signifies the necessity of acknowledgment by those who are born within the Church.

"Whose names are not written in the book of life of the Lamb," signifies by all who are not made spiritual by regeneration from the Lord.

"Slain from the foundation of the world," signifies, whose Divine principle in the Human has not been acknowledged from the first establishment of the present Church.

"If any one hath an ear, let him hear," signifies reception by those who are in the understanding of truth, and thence in the perception of goodness.

805. "And all that dwell upon the earth shall worship it."—That hereby is signified the necessity of acknowledgment by those who are born within the Church, appears from the signification of worshipping, as denoting to acknowledge and believe that a thing is so, and thence to receive it in doctrine and worship. That these things are signified by worshipping, may appear from what was said above, n. 789, 790, where it was explained what is signified by worshipping the dragon which

gave power to the beast, and by worshipping the beast. That they acknowledge from necessity, is evident from what has been said and shewn in the preceding article; from the signification of them who dwell upon the earth, as denoting by those who are born within the Church; for by the earth is signified the Church, and by those who dwell upon it are signified those who are and live there. The reason why they are meant who are born within the Church, is, because the religion of every one, at first, is that of his country. For he is introduced into it by education, and is afterwards confirmed therein from preachings; and principally because there are but few who study the doctrine of the Church and the interior meaning of the Word, supposing that such things transcend their comprehension, and also that they are not to be seen and understood, but only to be believed. Hence it is, that they who are born within the Church are under a necessity of acknowledgment, which is signified by all who dwell upon the earth shall worship the beast. That this is the case may especially appear from the faith at this day received which alone is called saving, namely, "That God the Father sent His Son into the world, that by the passion of His cross He might effect propitiation, redemption, and salvation;" which faith, if understood according to the ideas of those who defend faith separate from life, and according to the preachings from the doctrine thence derived, is no faith; as may appear from all and each of the things which are contained in it, and which flow as consequences from it, which are,

I. That there is propitiation; to wit, the propitiation of God the Father, by the passion or the blood of his Son.

II. That there is the mercy or compassion of God the Father for the sake of his Son.

III. That there was a bearing of our iniquities by the Lord, and thence liberation from them.

IV. That there is granted what is imputative; and thus that there is an imputation of the Lord's merit by which we are saved.

V. That there is intercession of the Lord with the Father.

VI. That there is redemption and salvation without the means of life and faith, and of consequence immediate mercy.

VII. That in such a faith there is no religion, but that it is empty and void.

VIII. That neither is there in it any faith in the Lord, nor acknowledgment of the Divine principle in his Humanity.

IX. That consequently the trust and confidence of that faith, which is at this day received for the only saving faith, is an empty sound.

X. That saving faith is altogether different.

But inasmuch as it is the confession of almost all who belong to the Church that the Lord suffered on the cross for our sins,

and that he transferred them all to himself, and bore them, and thereby not only reconciled the Father but also redeemed us from hell; and that by this merit of the Lord we may be saved if we only believe it from trust and confidence; it is necessary that in the first place examination be made as to whether such things are to be understood according to the commonly received opinion of them.

I. As to what respects, *propitiation, to wit, the propitiation of God the Father, by the passion or by the blood of his Son:* this involves a rejection or alienation of the human race from some anger or vengeance which is called vindicative justice, which was laid upon the Son by God the Father, in order that, by the passion of the cross, he might be reconciled to the human race, and so be rendered propitious. But who cannot see, that to reject from himself the human race, or from justice to take revenge of their alienation, is contrary to the Divine Essence, which is love itself, mercy itself, and goodness itself? Indeed such vindicative justice cannot have place with any angel, and scarcely with a virtuous man, much less with God. Who does not also see, that it is hard to think, that such vengeance was laid upon the Son by his Father, or that he took such vengeance upon himself; and that, from the consideration and remembrance thereof, God the Father has mercy, and not from the Divine Love itself, which in its essence is infinite, eternal, and immediate to all mankind? Wherefore I do not know how any one can think from God, and with God, that he is rejected of God, and that therefore by the will of the Father the Son became accursed and was thereby made a propitiatory and throne of grace. Besides, justice is a Divine Attribute, but not vindicative justice, and still less is it in one for the sake of another. If it is not according to justice, neither is it according to Divine Order; for one to be saved for the sake of another or by another. Nor can God be reconciled by any other means than by the repentance of man himself. That to be saved by the Lord, and also by the passion of the cross, and so from the Lord, is propitiation and expiation, will be seen in what follows.

II. As to what respects *the mercy and compassion of God the Father for the sake of the Son;* the customary supplication in the Churches, and by the men of the Church, at home and abroad, when they are in pious worship, is, that God the Father would have mercy upon them for the sake of the Son, and for the sake of his passion of the cross. This supplication flows from the faith received concerning the propitiation or reconciliation of the Father by the Son, as mentioned above; likewise from the doctrine of the Church concerning justification by faith alone without good works. And whereas the defenders and vindicators of that doctrine separate the life, which is of good works, from faith, they could not acknowledge any other

doctrine for saving faith, than that God the Father sent his Son, and that by the passion of his cross the former is moved to mercy. Hence this supplication is at this day received by congregations in general as the only one that can enter heaven and move God, and as being efficacious if it be uttered with an acknowledgment grounded in a sort of trust and confidence, even though it be deferred till the hour before death. That nevertheless such a supplication has nothing of life in it from truth and goodness, may appear from what has been said above concerning propitiation and reconciliation, and the Father's mercy therein originating. Likewise from what will be said presently concerning the bearing of our iniquities by the Lord, concerning the imputation of His merit, concerning intercession, salvation, and redemption, as these doctrines are taught apart from the means, which belong to the life. In this place we shall only observe, that it is never granted to any man of the Church to approach God the Father immediately, and to entreat him for the sake of the Son; for it is the Lord who is to be approached and entreated, inasmuch as no one comes to the Father except by the Lord and in the Lord; and the Lord equally as the Father is God, infinite, eternal, uncreate, omnipotent, and neither of them is first or last, or greater or less, but they are altogether equal. That no one comes to the Father except by the Lord, the Lord Himself teaches in John :—*No one hath seen God at any time, the only begotten Son, who is in the bosom of the Father, he hath brought him forth to view* (i. 20). Again—*Ye have never heard the voice of the Father nor seen his shape* (v. 37); and again—*No one knoweth the Father save the Son, and he to whom the Son will reveal him* (xi. 27); and again—*Not any one hath seen the Father, but he who is with the Father, he hath seen the Father* (vi. 46); and again—*I am the way, the truth, and the life; no one cometh to the Father but by me* (xiv. 6). The reason why no one cometh to the Father except in the Lord, is, because the Father and he are one, as he also teaches in John—*If ye know me, ye know the Father also: he who seeth me, seeth the Father; Philip, believest thou not that I am in the Father, and the Father in me? believe me, that I am in the Father, and the Father in me* (xiv. 7, 11): and again— *I and the Father are one, that ye may know and believe that I am in the Father and the Father in me* (x. 30, 38). Add to this, that the Lord is God of heaven and earth, as he teaches in John iii. 35: xvii. 2; Matt. xi. 27; xxviii. 18); and thus he teaches that he himself is to be approached.

It is also to be observed, that unless the Lord be approached, man cannot possibly think with angels, inasmuch as all angelic thought concerning God is concerning God-Man; and it is not possible for them to think otherwise concerning God, and conse-

quently concerning things Divine; inasmuch as their thoughts proceed according to the form of Heaven; and Heaven is Heaven in the form of man. But on this subject more will be said elsewhere.

III. *The bearing of our iniquities by the Lord, and our consequent deliverance from them,* was not according to the commonly received faith, which is that the Lord transferred to himself the sins of the world, and cast them down to hell, and so took them away. This they conclude from the words of John concerning Jesus—*Behold the Lamb of God, who taketh away the sins of the world* (John i. 29); and from Isaiah, where treating of the Lord it is written—*He hath borne our diseases and sorrows, and carried our iniquities* (liii. 4, 11). But what is signified by carrying iniquities has not yet been understood in the Churches, wherefore it shall be explained. It was according to Divine Order that the prophets should represent the state of their Church, that the people might thence learn what their true quality was, as may appear from the following instances. Isaiah was commanded *to go naked and barefoot three years, for a sign and a prodigy* (chap. xx. 2, 3); whereby he represented that there were no longer any truths in the Church; for this is signified by going naked and barefoot. Hosea was commanded *to take to himself a woman of whoredoms, and children of whoredoms, because the earth had committed whoredoms* (chap. i. 2. and following verses). By a woman of whoredoms, and children of whoredoms, was signified the Church which falsified the truths of the Word. And Ezekiel was commanded *to take to himself a tile and pourtray Jerusalem upon it, and lay siege to it; and to lie upon his left side three hundred and ninety days, and afterwards upon his right side forty days. Likewise to eat a cake of barley, &c. made with the dung of an ox; and it was said, that so should they want bread and water in Jerusalem, and pine away for their iniquity* (chap. iv. 1 to the end;) by which was signified that the Church would be destitute of goodness and truth, and be in mere falsities of evil. And it is said, *that thereby he should bear the iniquity of the house of Israel* (verse 4, 5). Yet he did not thereby take away their iniquities, but only represented them—and this because a prophet signified doctrine from the Word, thus the Church as to doctrine and the worship thence derived.

The like is also understood by bearing iniquities where it is predicated of the Lord, who was the Grand Prophet, for he represented, in his own person, how contumeliously the Jewish Church treated Divine Truth or the Word, for he was the Word Itself. Wherefore their scourging him, spitting in his face, smiting him with a reed, setting a crown of thorns upon his head, giving him vinegar to drink, dividing his garments,

and lastly crucifying him, were all representatives of the state of that Church, as may be seen above, n. 93, 195, at the end, 627, at the end, 655. This is therefore signified by bearing iniquities; and in like manner also by the temptations which the Lord sustained, and which were infinitely more grievous than those sustained by any others. But to transfer the sins of others to himself, and, by admitting sorrows and punishments, to take them away, is contrary to the nature of the blotting out of sins. For sins cannot be blotted out except by repentance of the life on the part of him who has committed them. To take them away by derivation of another upon himself, is a dogma of the Papists in which there is no truth.

IV. Concerning *imputation, thus imputation of the Lord's merit.* That there can be no such thing as this imputation, is evident, inasmuch as salvation by imputation is contrary to the laws of Divine Order described in the Word; which are that man should learn what the sin is which he is to shun, and what the truth is which he is to do; and that if he is living contrary to truths, he must do the work of repentance. These, with all and each of these things which the doctrine of the Churches teach from the Word, would be superfluous and vain, if man could be saved by pronouncing certain expressions with a confidence of faith, such as that God would have mercy on him for the sake of his Son; and that by the passion of his cross; and so impute to him the merit of the Lord. For were it so, man might live in evil, commit adulteries, steal and act fraudulently, exercise hatred and revenge, calumniate, &c. &c. because he cannot be saved by good works, but by faith alone, which is altogether abstracted from life. And yet it is blasphemy to say, that a man can live wickedly, and yet live from the Lord. It is likewise a contradiction that man must shun evils, and do good works, and yet be saved only by the faith of an imputed merit.

The merit of the Lord is, that from his own proper power he subjugated the hells and glorified his Humanity, and thereby put himself in the power of saving all who believe in him, and do what he taught. This merit cannot possibly be attributed or imputed to any one—still less by the Father; inasmuch as it is the proper merit of the Lord, and salvation is also from the Lord, thus by the Lord, and not for his sake. In a word, no one can have attributed to him the merit of another with whom he is not in agreement by his life, according to which every one is either rewarded or punished; but life from the Lord follows as a consequence from his own merit. The imputation above mentioned is also contrary to the essence of Divine Love, which extends to all; for it implies the loving one and not another except for the sake of another; and it is also contrary to justice, which requires that the reward of every one be in proportion as he lives from the Lord.

V. As to *the intercession of the Lord with the Father*, this falls indeed into the ideas of men altogether simple, who cannot think otherwise of the Three Persons of the Divinity than as of Three sitting and discoursing together concerning what is to be done, and one moving the other to be merciful for his sake—which is to intercede. But the more learned see that by intercession is understood perpetual remembrance from love; inasmuch as the same essence or substance belongs to one Person as to the other, and the same love, consequently the same mercy; and this is not to be excited or recalled to memory by any intreating.

VI. As to *redemption and salvation without the means of life and faith, and thence immediate mercy:* it is a known thing that truths belong to faith, and that what is good pertains to life, and that without truth there can be no faith. As for example, without these truths—that there is a God, that the Lord is the Saviour of the world, that there is a heaven and a hell, that there is a life after death, that the Word is holy, that the things which are in the Word are to be believed and done, that the sacrament of the Supper is the most holy thing of worship, and other things of a like nature; all which are necessary to faith. In like manner that without goodness there cannot be any life of faith; for the Lord says, he who heareth and doeth not, is like a foolish man, who buildeth his house upon the ground without a foundation; but he who heareth and doeth is like a prudent man who buildeth his house upon a rock. These and similar things besides, in so far as they are to be believed, are means, and are said to belong to faith; and, in so far as they are to be done, are means, and are said to pertain to the life; without which means no man can be saved. But such things would be all vain, if that only and solely which is called faith should be substituted for them; namely, that man is saved by the mere mercy of the Father for the sake of the Son, and by the imputation of his merit. That immediate mercy is not possible, but only mediate; and that nevertheless man from pure mercy is led by the Lord from infancy to his old age, and afterwards to eternity, may be seen in the work concerning *Heaven and Hell*, n. 521—527. Thus neither is immediate salvation possible. Whence it follows that redemption consists solely in the Lord redeeming those from hell who believe in him, and who do what he has commanded. Nevertheless without his coming into the world they could not have been saved, inasmuch as without his coming they could not have believed in him, nor have done what he has commanded, and so have lived from him. That these are they who are understood by the redeemed in the Word, will be seen elsewhere.

VII. *That in such a faith there is no religion, but that it is empty and void.* What is religion, unless it be that a man live

well, so as to come into heaven, and also to know how he must live? To know this is called doctrine; and to believe and live according thereto is called religion. From doctrine man must know not only what things are to be thought, but also what things are to be done; for he ought to think in order that he may act, but not to think what involves nothing of action. Whereas the faith here treated of consists in thinking without doing, so that it may be called a faith consisting of mere thought, as is the case whilst man implores mercy alone, because the Son of God suffered for him, and, by taking upon him the sins of the world, redeemed and delivered him from hell—believing at the same time, that the merit of the Son of God is attributed to him. Let any one think, who is willing and able to think, whether this faith contains any thing of the Word, where believing and doing are so often mentioned together; consequently, whether there is any thing of the Church or of religion in such faith. For in the things which are here adduced, where are the truths which must be of the faith, and the goodness which must be of the life, and which can alone constitute genuine doctrine from the Word, and thence true Theology in the Christian world? And whereas these things are not to be found in that faith, it follows that it is not only a faith empty and void, but also a faith in what is not true. It is a matter of wonder to many in the spiritual world, and to all in heaven, that the theology of the Christian world is reduced to such emptiness and vacuity, that at length they have made the whole of it to consist in a certain utterance of thought only, which may also have place among the wicked from the fear of hell in the hour of death. Hence the same kind of emptiness in theology is found to prevail with many of the reformed in the Christian world as with the Papists. But let any one consider, whether such can have any lot amongst angels of heaven, whose intelligence is derived from the truths in the Word, and their wisdom from truths in act, which are called goodness. This is also what is understood by the words of the Lord:—*When the Son of Man cometh, shall he find faith on the earth* (Luke xviii. 8).

VIII. *That neither is there in those things any faith in the Lord, nor acknowledgment of the Divine* [*prineiple*] *in his Humanity.* For he who supplicates the Father to have mercy for the sake of his Son, approaches the Father and not the Lord; when, nevertheless, the Lord is to be approached, for he is the God of heaven and earth. And the Word teaches that the Father cannot be approached unless by the Lord and in the Lord, as was shewn above; likewise that faith must be in the Lord; for the Lord says:—*He who believeth in the Son hath eternal life, but he who believeth not in the Son, shall not see life, but the wrath of God abideth on him* (John iii. 36). Likewise:—*This is the will of the Father who sent me, that every*

one who seeth the Son, and believeth in him, shall have eternal life, and I will raise him up at the last day (John vi. 4). And again :—*Jesus said, I am the resurrection and the life, he who believeth in me, although he were dead, he shall live ; but every one who liveth, and believeth in me, shall not die eternally* (xi. 25, 26) ; and elsewhere. To believe in him and not to approach him, but to ask the Father for his sake, is not believing in him ; for all faith approaches him in whom the man believes. Wherefore to approach and see the Father was denied to Philip ; and it was told him, that to see the Lord is to see the Father, (John xiv. 7—11). Hence also all were healed of their diseases who supplicated the Lord to have mercy upon them, and who had faith in him. And the children of Israel were also healed in the wilderness who looked unto the brazen serpent, by which the Lord was represented as to the ultimate principle in his Humanity, which is called the sensual principle.

Moreover, in the spiritual world all sight and thought, grounded in acknowledgment, conjoins; but sight directed to the Father conjoins no one ; for the Lord says, *Ye have never heard the voice of the Father nor seen his shape* (John v. 37). Add to this, that he who supplicates the Father to have mercy for the sake of the Son, has also no other idea of the Lord than as that of a common man ; for he regards him as inferior to the Father, thus as a man from the mother Mary, who suffered on the cross, for the sake of which he procured mercy. Hence he separates his Divine principle from his Human, when, nevertheless, the doctrine of the Nicene council concerning the Trinity does not separate them ; for this teaches, that the Divine principle and the Human of the Lord are not two but one Person ; and that they are like the soul and body in man. But they who look to the Father, even though they acknowledge the Lord's Divinity, nevertheless do not approach it ; for they place it near the Father above his Humanity, and so they see his Human principle without his Divine, which, nevertheless, is his soul. Hence it is that many persons at this day confess the Divine principle of the Lord with the lips, but few acknowledge it in heart. And to him who does not acknowledge the Divine principle of the Lord in his Humanity, and look thereto in his supplications, conjunction with heaven is not possible.

From these considerations it follows, that in this faith, namely, that the Father has mercy for the sake of the Son, there is not any faith in the Lord, nor any acknowledgment of his Divine principle in his Humanity. This also is what the Lord predicted to Peter, that at the end of the Church he should be no longer acknowledged.

IX. *Consequently, that the trust and confidence of that faith which is at this day received for the only saving faith, is an empty sound.* For the trust of such faith is a mere natural

trust, in which there is nothing spiritual; because nothing of truth and goodness, which pertain to faith and life. Wherefore, if it be confirmed by the learned, the truth of heaven may be destroyed by such confirmation, and man thereby excluded from heaven. In such emptiness does that faith close which is received in the Churches; in other words, the faith which is separated from goodness of life, which, notwithstanding its emptiness, still constitutes all the theology of the Christian world. Hence it is that the learned of the Church, when they come after death into the spiritual world, are in so many falsities as scarcely to know one genuine truth. But the case is otherwise with those who have not confirmed themselves in that faith, and have at the same time lived in some degree the life of faith, which is charity. These can be instructed in the truths of faith, and when they are instructed, can be received amongst the angels in heaven. For it is one thing to believe such things with a faith confirmed, and thus with the heart; and another thing to believe them with a faith not confirmed.

X. *That saving faith is altogether different;* this shall be treated of presently in what follows.

806. "Whose names are not written in the Lamb's book of life"—That hereby is signified, [acknowledgment] by all who are not made spiritual by regeneration from the Lord; appears from the signification of names, as denoting their quality. For by name, in the Word, is signified the quality of a thing and of a state, and this because, in the spiritual world, persons have not names as in the natural world, but every one is there named according to his quality; concerning which see above, n. 676. And from the signification of being written in the Lamb's book of life, as denoting to be in love and faith in the Lord; concerning which see above, n. 199, 222, 299; thus also to be made spiritual by regeneration from him. For they who are in love and faith in the Lord, from the Lord, are made spiritual; for their love and faith are spiritual; and they are also those who are called regenerate; and are understood by those whose names are written in the Lamb's book of life. Hence, it may appear, that by names written in the Lamb's book of life, is not meant that their names are there; but that such is their quality, to wit, that they are made spiritual by regeneration from the Lord.

It has been shown in the preceding article, that the particulars of the faith which is generally received in the Church, namely, that God the Father sent the Son, in order that by him there may be propitiation, mercy, redemption, and salvation; likewise that the Son of God carried our iniquities, that he intercedes for us, and that his merit is attributed to those who supplicate for it with trust and confidence, are all vain expressions, in which there is nothing of truth when viewed according

to the opinion of the learned, and consequently nothing of salvation. This may also further appear from the Word, where the cause of the Lord's advent is treated of, and the reason of his suffering, namely, that the Lord came into the world to save the human race, who otherwise would have perished in eternal death, and that he saved them by subjugating the hells, which infested every man coming into the world and going out of the world, and, at the same time, by glorifying his Humanity; for thereby he is able to keep the hells for ever in a state of subjugation. The subjugation of the hells, and at the same time the glorification of His Humanity, was accomplished by means of temptations admitted into the Humanity which he had from the mother, and by continual victories therein obtained. His passion in Gethsemane, and on the cross, was the last temptation and plenary victory.

That the Lord came into the world for these two reasons, and that he thereby saved the human race from eternal death, may appear from this consideration, that the hells before the Lord's advent were not in order; wherefore neither was there an equilibrium between heaven and hell; but hell prevailed from one part over heaven. And yet man is set in the midst between heaven and hell. Wherefore whatsoever flowed in with man out of heaven before the advent of the Lord was taken away by hell, owing to the superior power thereof. In order, therefore, that the equilibrium which was destroyed might be restored, it pleased the Lord to come into the world, and then to accomplish a last judgment, and subjugate the hells; by virtue whereof the Lord procured to himself the power of saving all men who have faith and love in him and from him.

These things could not have been brought into effect unless the Lord had assumed the Humanity. The reason is, because God produces such effects from first principles by ultimates. For to act from first principles by ultimates is to act in fulness. The essential strength of the Divine Power consists in ultimates; consequently the strength of the Lord's power is in his Humanity, because this is in ultimates. This was one reason why the Lord came into the world. The other reason was, that he might glorify his Humanity, that is, make it Divine; for by this means and no other he is able to keep the hells for ever subjugated, inasmuch as he thereby acts eternally from first principles by ultimates, and thereby in fulness. For thus his Divine operation reaches even to ultimates in the world. Whereas, otherwise, it would only reach to the first in heaven, and mediately by them, and by the next following, to the last or ultimate, who are men. Wherefore if these should give way—as was the case immediately before the advent of the Lord—the Divine operation among men would be at an end, and consequently they would not have any means of salvation. The

Divine operation of the Lord by the Human principle assumed in the world, is called his immediate influx even to ultimates. These are the two means whereby man has salvation, which is called redemption. The reason why this was called redemption by His blood, was, because the subjugation of the hells, and the glorification at the same time of the Lord's Human principle, could not otherwise be effected than by means of temptations admitted into himself from the hells, of which the passion of the cross was the last.

From these considerations it may now appear, that the Lord did not come into the world to propitiate the Father, and to move him to mercy, nor to carry our iniquities, and thereby take them away; nor that we might be saved either by the imputation of his merit, or by intercession, or by immediate mercy—consequently not that we might be saved by a faith in those things, still less by the confidence of that faith; inasmuch as such confidence confirms things which are not true, thus which must not be allowed to be of faith. He who knows why the Lord came into the world, and that all are saved who believe and do the things which he taught, by himself, and at the same time by the Father in him, and not by the Father separate from him; may see clearly that many of the things which the rulers of the Church teach concerning redemption, are to be understood altogether otherwise than according to their explanation of them.

That the Lord subjugated the hells, he himself teaches when the passion of the cross was at hand, in these words in John: *Now is the judgment of this world, now shall the prince of this world be cast out* (xii. 27, 28, 31). Again: *Be of good cheer, I have overcome the world* (xvi. 33); and in Luke: *Jesus said, I saw Satan like lightning fall from heaven,* (x. 18). And in Isaiah also it is written: *Who is this that cometh from Edom, marching in the multitude of his strength, great to save? Mine arm hath performed salvation for me, therefore he was made to them a Saviour* (lix. 16—21). Inasmuch as the Lord subjugated the hells, therefore he gave the seventy disciples *power over demons* (Luke x. 17—19). That the Lord also glorified his Human principle, and that the passion of the cross was the last temptation and full victory whereby glorification was effected, is likewise taught by him in John:—*After Judas was gone out, Jesus said, now is the Son of Man glorified, and God shall glorify him in himself, and shall straightway glorify him* (xiii. 31, 32). Again: *Father, the hour is come; glorify thy Son, that thy Son also may glorify thee* (xvii. 1, 5). Again: *Now is my soul troubled; Father glorify thy name; and a voice came out of heaven, I have both glorified it and will glorify again* (xii. 27, 28). And in Luke it is written:—*Ought not Christ to have*

suffered these things, and to enter into his glory (xxiv. 30). These things are said concerning his passion. To glorify is to make Divine.

Hence it may now appear, that unless the Lord had come into the world, and been made man, and by this means delivered from hell all those who believe in him, and love him, no mortal could have been saved. It is thus to be understood that without the Lord there is no salvation. This now is the mystery of the Lord's incarnation.

807. "Slain from the foundation of the world"—That hereby is signified, whose Divine principle in his Human has not been acknowledged from the first establishment of the present Church; appears from the signification of the Lamb being slain, as denoting not to be acknowledged; concerning which see above, n. 315, 328. Here it denotes that his Divine principle in his Human was not acknowledged; of which we shall speak presently. And from the signification of the foundation of the world, as denoting the first establishment of the Church. For by the world, in the Word, various things are signified; namely, both the world in general, and the good and evil therein; likewise the evil only who are in the world, and thence also the hells. By the world, also, is sometimes signified the same as by the earth, namely, the Church; which is also here understood by the foundation of the world: and likewise in these words in Matthew:—*The King shall say to them on the right hand, come, ye blessed of my Father, possess as a heritage the kingdom prepared for you from the foundation of the world* (xxv. 34).

The reason why the Lord is not acknowledged when his Divine principle is not acknowledged in his Humanity is, because in such case he is not regarded as God, but only as a man, who is not able to save. But whereas it is still believed from the Athanasian creed that the Lord is the Son of God born from eternity, and his Divinity equal to the Divinity of the Father, and yet they separate his Human principle from his Divine, it follows, that they distinguish the Lord as it were into two persons, which they call natures, so that the Lord is one as the Son of God from eternity, and another as the Son of Mary. And whereas they thus distinguish the Lord, no one can approach him, unless he will approach him as one being when regarded as God, and as another being when regarded as man. Such an idea concerning the Lord has been entertained from the first foundation of the Church, as may appear from the writings of the Fathers, and afterwards from those of their children (in things spiritual).

This division of the Lord in the Church from its beginning arose from the Word not being understood. For where the Father is mentioned by the Lord, it was believed to be the

Divine principle distinct from his Human; when, nevertheless, it manifestly appears in Matthew and in Luke, that the Lord was conceived of the Essential Divine principle which is called the Father; and that, consequently, this Essential Divine principle is in his Humanity as the soul is in its body; and the soul and body are one person. And what is wonderful, the Athanasian creed, which is universally received in the Christian world, teaches this in express terms, and yet scarcely any one attends to it therein. That they do not attend to it has been made evident to me from this circumstance, that many with whom I have conversed after death, both learned and unlearned, have said that they did not know it; but that they thought of the Son of God from eternity as of a Divine Person above his Humanity sitting at the right hand of God the Father. Likewise also that they had not attended to the words of the Lord which declared that the Father and he are One, and also that the Father is in him and he in the Father.

From these considerations it may appear, that the Church from its commencement has not acknowledged the Divine principle of the Lord in his Human; and that this is what is signified by the Lamb being slain from the foundation of the world.

808. "If any one hath an ear, let him hear"—That hereby is signified reception by those who are in the understanding of truth, and thence in the perception of goodness; appears from the signification of *he who hath an ear let him hear*, as denoting that it is he who understands and hearkens to what the Lord teaches in the Word; concerning which see above, n. 108, 180, 255. Hence also by these words is signified the reception of Divine Truth by those who are in the understanding thereof. The reason why they are also denoted who are in the perception of goodness, is, that by having an ear and hearing is signified both to understand truth and perceive goodness—to understand truth being of the thought, and to perceive goodness being of the affection; and both are predicated of the ear or hearing. For what enters the ear passes into the sight of the understanding and also into the affection of the will, wherefore by the ear and by hearing is signified hearkening and obedience. Hence by hearing any one is signified to understand; and by giving ear to any one is signified to obey, and both are meant by hearkening.

Forasmuch as it was shewn above, that in the faith which is generally received in the Church there is mere emptiness, since in it there is nothing of life from any truth, it shall here be briefly said what faith is saving. Saving faith is to believe that the Lord is the Saviour of the world, and that He is the God of heaven and earth, and that by his coming into the world he

put himself into the power of saving all who receive truths from him by the Word, and live according to them. But who they are who can receive truths from him, and live according to them, was explained above, n. 803, namely, that they are they who shun evils as sins against the Word, and thereby against God. For by these means the internal state of man is purified; and when this is purified man is led of the Lord, and not of himself; and so far as man is led of the Lord, so far he loves truths, and receives them, and also wills and does them. This faith is saving faith.

By these words, *if any one hath an ear, let him hear,* is especially understood, that they should receive and believe that the Divine principle of the Lord is in his Humanity, that is, that his Humanity is Divine. Who cannot but wonder that the idea of the Divine Humanity of the Lord is altogether destroyed in the Christian churches, especially among the learned there; and that any trace of it remains only with the simple? For the simple think of God as of a man, and not, like the learned, as of a spirit without a human form. The most ancient people who were more wise than those of our days, had no other idea of God, than as of a man, encompassed about the head with radiant circles, as may appear from the writings of old, and from their painted and graven images. They also who were of the Church, from the time of Adam even unto Abraham, Moses, and the prophets, thought of God as of a man. They also saw him under a human form, and called him Jehovah, as is evident from the Word. And God under the human form is the Lord, as is evident from the Lord's words in John: *Before Abraham was, I am* (viii. 58).

That the inhabitants of this earth in the primeval age had an idea of God-man, or of the Divine Humanity, is evident from their idols, likewise from the ideas of the gentiles of interior thought and perception, as the Africans. In like manner from the inhabitants of almost all the earths, as may be seen in the small work concerning them. The reason why man has such an idea of the Divine Being, is, because it is derived from the influx of heaven. For in heaven no one can think of God except as in a human form. If he think otherwise, his thought concerning God perishes, and he himself falls from heaven. The reason is, because the form of heaven is the human form, and all the thought of angels proceeds according to the form of heaven. And yet this idea concerning God, which is the principal of all ideas, is as it were extirpated among the learned of the world at this day, insomuch that when it is merely said that God is a man, they cannot think it.

Hence it is, that even from the first establishment of the Church, they separated the Divine principle of the Lord from his Human, from which it has come to pass that few persons

when they think of the Lord, think of his Divine principle, but think as of a man like themselves. With this idea of the Divine principle, however, no one, whosoever he may be, can possibly enter heaven; but is repelled as soon as he touches the first threshold of the way that leads thither. This therefore is what is principally understood by the words, *he who hath an ear, let him hear.*

809. Verse 10. *He that leadeth into captivity, shall go into captivity; he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints.*

"He that leadeth into captivity, shall go into captivity," signifies, that they who have shut out others from truths, are shut out from the Divine truths contained in the Word.

"He that killeth with the sword, must be killed with the sword," signifies, that they who have imbued others with falsities, are imbued with falsities from hell.

"Here is the patience and the faith of the saints," signifies, that hence comes temptation and thereby afterwards the implantation of truth in those who are made spiritual by the Lord.

810. "He that leadeth into captivity, shall go into captivity." —That thereby is signified that they who have shut out others from truths are shut out from the Divine Truth contained in the Word, appears from the signification of captivity, as denoting to shut out from truths—in this case by reasonings from the natural man. For this is the spiritual captivity which is understood in the internal sense. That this is understood by captivity in the Word, will be seen in the following article. Hence it is evident that by leading into captivity is signified to shut out others from truths; and by going into captivity is signified to be shut out from truths also.

The reason why by leading into captivity is here signified to shut out others from truths by reasonings from the natural man, is, because by the beast of the dragon, which is here treated of, are understood those who separate faith from life, and confirm that separation by reasonings from the natural man; as may be seen above, n. 774.

Before we confirm from the Word that captivity signifies spiritual captivity, which is a shutting out from the truths of the Word, we will first take up the subjects discussed above in the article, n. 805, which those who separate faith from life confirm by reasonings, so as to shut out others thereby from truths, and thus exhibit to view how they pervert truths and thence falsify the Word.

It is to be observed, that similar things can be said as well by those who are in truths as by those who are not in truths; for the latter can confirm the separation of faith from good works by

the same passages of the Word, that the former have used to confirm their conjunction. For if two persons disagree they make use of similar expressions; but still the perception is dissimilar. And it is the perception of a thing that causes it to be true or false. I have heard lovers of falsities speak altogether in like manner with those who were studious to speak truths, and still one was in truth and the other in falsity. For the things which they both expressed in similar language, they understood dissimilarly; and according to their understanding they explained passages from the Word; wherefore one falsified, but the other verified them. For the truth pertaining to man is not of his speech, but of his perception; which is the reason why they who purpose to preach from the Word appear as if they were in truths; yet the same persons, when they preach from doctrine concerning faith alone, concerning redemption, the imputation of the Lord's merit, and the like, are in falsities. This may be illustrated by a thousand examples. In a word, it is the perception which falsifies truth, and not the speaking from the Word. This is also understood by these words of the Lord;—*Then two shall be in the field, one shall be taken the other shall be left. Two shall be grinding at a mill, one shall be taken the other shall be left* (Matt. xxiv. 40, 41). By being in the field is signified to be within the Church. By grinding is signified to explore and learn truths from the Word. He who explores and learns truths is meant by the one grinding at the mill who is taken, but he who falsifies truths is meant by the other that is left.

In order to illustrate this subject further, I would call to the reader's recollection how such persons perceive such doctrines as propitiation by the blood of the Son, the bearing of iniquities by the Lord, the imputation of His merit, intercession, redemption and salvation out of mercy, also trust and confidence, and so on. With respect to propitiation by the blood of the Son, they who are in truths think differently concerning it as compared with those who are in falsities. They who are in truths, perceive by propitiation by the blood of the Son, that they are received and also heard with clemency who approach the Lord, and supplicate him from the truths which are in the Word. The blood of the Lord not only signifies the passion of the cross, but also the Divine Truth of the Lord, which is in the Word; for by the passion of the cross the Lord subjugated the hells, which is understood by his conquering death, and rising victorious, as the dignitaries of the church express themselves when they speak from the Word. By the passion of the cross also the Lord glorified his Humanity, whereby he keeps the hells for ever subjugated. By the propitiatory which was upon the ark of the testimony, upon which cherubs were engraved, the same things were also signified. How they who

are in truths understand the bearing of iniquities by the Lord, was shewn above, n. 805. By the imputation of the Lord's merit, they who are in truths understand only imploration that the Lord may have mercy, who underwent such cruel sufferings to redeem and save mankind, who would otherwise have perished in eternal death. By the merit of the Lord is meant his having effected salvation, of his own proper power, for those who believe in him, and do the things which he has commanded. This merit cannot be imputed, but implored. By intercession is meant the perpetual remembrance of man by the Lord. And by trust and confidence is meant trust and confidence in the Lord, that out of pure mercy he will teach man the way, and lead him to heaven. Hence also it is evident what is understood by redemption.

From these considerations it may now appear, that by the things adduced above, n. 805, they who are in truths from the Word do not understand any transaction of the Lord with the Father, but with himself. For, as was said above, God is One, and not three, the Trinity being in the Lord. Wherefore when the Lord is approached, the Father and the Holy Spirit are also approached at the same time.

From these considerations it may also be seen, that by leading into captivity is signified to shut out from Divine truths in the Word. For they who hold the doctrine of Three Persons in the Divinity, and who separate faith from its life, which is good works, shut out others from the understanding of truth in the Word. For they explain all things therein according to their doctrine; and what they cannot so explain, they falsify. The Divine principle also which is in the Lord, and which is of the Lord Himself, they ascribe to the Divine principle of the Father, and so do not approach the Lord; and this being the case with them, therefore either by reasoning or by a strange explanation of the truths of the Word, they shut out these persons from truth, who suppose that whatever is said concerning things Divine must be above human apprehension. That they themselves go into captivity, that is, shut themselves out from Divine Truth in the Word, may appear from all things of their doctrine; so that although they are truths which they speak, as to the utterance of them only, still they are not truths as to their understanding of them. This also has been made evident to me from the state of such persons in the spiritual world, where, on being examined, it was discovered that they were in mere falsities, and therefore could never be brought over by the Lord into any celestial intelligence.

811. That captivity, in the Word, signifies spiritual captivity, which is seclusion from divine truths, that is, from the understanding of them in the Word; likewise also destruction by

falsities of evil and by evils arising from what is false, may appear from the passages in the Word where captivity is mentioned; as in the following. In Luke for example;—*They shall fall by the edge of the sword, and they shall be made captive amongst all nations; at length Jerusalem shall be trodden under foot* (xxi. 24). The subject treated of in that chapter is concerning the consummation of the Age, whereby is signified the last time of the Church, when there is no longer any truth remaining. By their falling by the edge of the sword is signified the destruction of truth by falsities—sword signifying combat of the false against the true, and also the destruction of truth by falsities. By being made captive amongst all nations, are signified persuasions, and obsessions thence derived, from evils of every kind. For when truths are destroyed, falsities succeed in their place, and not only falsities but evils. All nations signify evils of every kind. By Jerusalem being trodden under foot is signified the plenary destruction and perversion of the doctrine of the Church—Jerusalem denoting the church as to doctrine, and to be trodden under foot denoting to be altogether destroyed; which is done chiefly by falsifications and adulterations of the Word.

And in Ezekiel:—*They shall be made captive amongst the nations, and the altars shall be devastated, and the idols shall be broken, and the slain shall fall in the midst of you* (vi. 1—10). By the altars being devastated is signified that all worship from the goodness originating in love shall perish. By the idols being broken is signified that all worship derived from the truths of that goodness shall also perish. And by the slain falling in the midst of them is signified their perishing by falsities.

And in Lamentations:—*Hear all ye people, and see ye my grief: my virgins and my young men are gone into captivity* (i. 18). This is a lamentation for the devastation of all truth in the Church. The lamentation is described by, hear all ye people, and see ye my grief. That all affection of truth is destroyed, is signified by, my virgins are gone into captivity—a virgin denoting the affection of truth. And that all understanding of truth is destroyed, is signified by, my young men are gone into captivity—young men denoting the understanding of truth and intelligence.

And in Amos:—*If they have gone into captivity before their enemies, thence will I command the sword that it may slay them* (ix. 4). If they have gone into captivity before their enemies, signifies, if they have suffered evils to take possession of them—enemies denoting evils, and to go into captivity denoting to be possessed by them. Thence will I command the sword that it may slay them, signifies that falsities will shut them out from understanding truths, and destroy them.

And in David:—*God forsook the habitation of Shiloh, the*

tent which he placed amongst men; and he delivered his strength into captivity, his gracefulness into the hand of the enemy (Psalm lxxviii. 60, 61). By the habitation of Shiloh is signified the Church which is principled in the goodness arising from love, and by the tent is signified the Church which is principled in the truths of doctrine. Hence it is evident what is signified by God forsaking the habitation of Shiloh, the tent which he placed amongst men, namely, that the goodness of love and truth of doctrine were destroyed. By the strength which he delivered into captivity, is signified spiritual truth derived from celestial goodness; and by captivity, seclusion from the understanding thereof, and so destruction by falsities. And by the gracefulness which he delivered into the hand of the enemy, is signified natural truth from spiritual; this being signified by gracefulness, and the destruction thereof by evils, being signified by delivering it into the hand of the enemy.

And in Ezekiel; *The prophet was commanded to migrate out of the place, and to bring out the vessels of migration through the wall before their eyes, to bring them out under the darkness, and to cover his face that he might not see the earth: and to say, I am your prodigy; even as I have done, so shall it be done to them, into exile, into captivity, they shall go* (xii. 1—12). The prophet by these things represented the state of the Church at that time, which was, that there were no longer any truths remaining which were not destroyed by falsities. For all the prophets represented the Church as to doctrine from the Word. His migrating out of the place, and bringing out the vessels of migration through the wall under darkness, and covering his face that he might not see the earth, represented the ejection of all the truths of doctrine from the Word. By migrating out of the place is signified rejection. By the vessels of migration are signified the truths of doctrine. By the wall, through which he brought them out, is signified what is ultimate which encompasses and defends truths; and the ultimate of doctrine is the literal sense of the Word, which is called a wall by reason of its containing and including the spiritual sense. By the darkness under which he was to bring them out, are signified falsities. By covering his face that he may not see the earth, is signified the truth derived from goodness being no longer seen in the Church. Inasmuch as the prophet represented these things, therefore it is said—even as I have done, so shall it be done to them; into exile and captivity shall they go. Hence it is evident, that to go into exile signifies the dissipation of truth, and that to go into captivity signifies the being occupied by falsities.

And in Habakkuk :—*I will raise up the Chaldeans, a nation reaching to the breadths of the earth, they shall gather the captivity as the sand, they shall mock at kings, and rulers shall*

be laughter to them (i. 6, 9). By the Chaldeans are signified those who destroy the truths of the Church. By the breadths of the earth are signified the truths thereof. That they will destroy all truths by falsities, is signified by gathering the captivity as the sand. That they will deride and blaspheme the truth and goodness of the Word, is signified by mocking at kings, and rulers being laughter to them. Kings signify the truths of the Word, and rulers the good things thereof.

And in Jeremiah;—*Nebuchadnezzar shall come and shall smite the land of Egypt, they who are for death to death, they who are for captivity to captivity, they who are for the sword to the sword; and I will kindle a fire in the houses of Egypt, that it may burn them, and he shall carry them away captive; at length he shall array himself with the land of Egypt, as a shepherd putteth on his garment* (xliii. 10, 11). By Nebuchadnezzar, or by the king of Babel, in the Word, are understood those who destroy all things of the Church by evils; and by the Chaldeans are understood those who destroy all things of the Church by falsities; and, in the abstract sense, by the king of Babel are signified the evils which destroy, and by the Chaldeans their falsities. Nebuchadnezzar's coming and smiting the land of Egypt, signifies the destruction of the natural man as to all goodness and truth thence derived from the Word. They who are for death to death, signifies destruction by evils. They who are for captivity to captivity, signifies destruction by the shutting out from and deprivation of truth. They who are for the sword to the sword, signifies destruction by falses thence derived. By kindling a fire in the houses of Egypt to burn them, and by taking them captive, is signified that the loves of self and of the world will destroy all things pertaining to the natural man by means of the evil and the false. Fire signifies those loves; the houses of Egypt signify all things of the natural man; to burn them signifies to destroy by evil loves; and to take them captive signifies to destroy by falses thence derived. At length he shall array himself with the land of Egypt as a shepherd putteth on his garment, signifies that the falsities of evil and the evils of what is false will occupy the whole natural man. This is compared to the garment of a shepherd, because a garment signifies truth investing goodness; but in this case what is false investing evil. For the natural man is as a garment to the spiritual man, which it encompasses and includes.

Again in Jeremiah:—*They who are for death to death, they who are for famine to famine, and they who are for captivity to captivity* (xiv. 2). By these words is described the total vastation of goodness and truth in the Church; for in the verse preceding it is said, though Moses and Samuel stood before me, my soul could not be towards this people: cast them out before my face that they may go forth. Wherefore they who are death

to death, signifies that they who reject what is good perish by evils. They who are for famine to famine, signifies that they who reject truths perish by what is false. They who are for captivity to captivity, signifies that they who love the evil and the falses are occupied by them.

And in Isaiah:—*As my servant Isaiah went naked and barefoot three years, so shall the king of Assyria lead the captivity of Egypt, and the crowd of Ethiopia, to be carried away, boys and old men, naked and barefoot, even the buttocks uncovered, the nakedness of Egypt* (xx. 3, 4). By the king of Ashur is signified reasoning from the scientifics of the natural man; and by Egypt is signified the natural man. Hence by the king of Ashur leading the captivity of Egypt, is signified that reasoning from what is false will destroy all truths in the natural man, such as are the truths of the literal sense of the Word: the rest may be seen explained above, n. 532.

And in Daniel:—*He shall also carry away captive into Egypt their gods with their princes, with their vessels of desire, and the silver and the gold; and he shall stop more years than the king of the north. The intelligent of the people shall instruct many, although they shall fall together by sword and flame, and captivity and depredation many days* (xi. 8, 33). The subject there treated of is concerning the war between the king of the north and the king of the south, and by the king of the north is signified what is false ruling in the Church; and by the king of the south the truth defending the Church against the false; that still falsities will predominate in the Church in the extremity of days is there predicted and described. By their gods and their princes, the vessels of desire and the gold and silver, which shall be led captive into Egypt, is signified that truth protecting shall take away all the truth and goodness of the Church from those who are in falsities. Its spiritual truths are signified by their gods and princes, natural truths by their vessels of desire, and all truth and goodness in general by silver and gold. And their taking away and protection is signified by leading into captivity to Egypt. By falling by the sword and flame, is signified to perish by falsities and evils thence derived. And by captivity and depredation is signified the deprivation of all things appertaining to truth and goodness.

And in Jeremiah:—*After that the prophet was delivered up to prison, he prophesied, that all Judah should be transported into captivity to Babel, and should there die and be buried* (xx. 1—6; xxvii. 1 to end). By that prophet, and by prophet in general is signified the doctrine of the Church from the Word. By his being delivered up to prison was represented, that the like should come to pass with the Church and its doctrine, which is signified by all Judah being transported into captivity to Babel. The captivity of the tribe of Judah in Babylon

seventy years represented the full destruction of truth and devastation of the Church.

Again in the same prophet:—*The wind shall feed all thy shepherds, and thy lovers shall go into captivity; then shalt thou be ashamed and disgraced for all thy wickedness* (xxii. 22). By shepherds, in the abstract sense, are signified the goodness of the Church, and by lovers the truth thereof. The wind which shall feed the shepherds, signifies the emptiness and vacuity of doctrine. The captivity into which the lovers shall go, signifies seclusion from all truths and from the understanding thereof. To be ashamed and disgraced signifies to be destitute of all goodness and truth; for they are thus affected when they come amongst the angels.

And in Moses:—*I will make mine arrows drunk with blood, and my sword shall devour flesh, with the blood of the slain and captivity, with the gall of the revenges of the enemy* (Deut. xxxii. 42). To make the arrows drunk with blood, signifies the manifold delirium of the mind arising from the Word falsified. The sword shall devour flesh, signifies that falsities shall destroy all things pertaining to goodness. With the blood of the slain and of captivity, signifies the extinction and shutting out of all truth—the slain denoting the extinction of truth by falsities, and captivity the shutting out of truth by falsities. With the gall of the revenges of the enemy, signifies, with the malice and cruelty of hell—the gall of revenges denoting malice and cruelty, and the enemy denoting hell.

Again in Isaiah:—*Bel boweth down, Nebo stoopeth, their idols are wild beasts and beasts, they stoop, they bow down together, and their souls shall go into captivity* (xlvi. 1, 2). Their idols are wild beasts and beasts, signifies that their falsities are such as are infernal, and thence evils. They stoop, they bow down together, signifies that they fall away. Their souls shall go into captivity signifies that they shall go into hell, where they will be shut out from all truth.

And in Obadiah:—*In that day aliens led his strength captive, and strangers entered his gates and cast lots upon Jerusalem* (i. 11). Spoken of Edom, by whom is signified the truth of the natural man, but in this case the falsity. By the aliens who led captive his strength, are signified the falsities of the Church destroying the truths thereof—strength signifying truth, inasmuch as all spiritual strength consists in truths. By the strangers who entered the gates, are signified falsities of doctrine destroying the truths whereby entrance is afforded into interior truths. By Jerusalem upon which they cast lots, is signified the doctrine of the Church from the Word thereby dissipated—to cast lots denoting to dissipate.

Again in Jeremiah:—*Woe to thee, Moab, the people of Chemosh perisheth, for thy sons are taken into captivity, and*

thy daughters into captivity; yet I will bring back the captivity of Moab (xlviii. 46, 47). By Moab are understood those who are in natural delight and therefore adulterate the goodness of the Word. By the people of Chemosh are understood those who are in natural truth. By sons being taken into captivity and daughters into captivity, is signified that the truth and goodness of their Church are shut out, owing to the false and the evil—sons denoting truths, and daughters what is good. I will bring back the captivity of Moab in the extremity of days, signifies that truths shall be opened to those who are understood by Moab; and that they shall be instructed therein —the extremity of days signifying the advent of the Lord. Mention is frequently made in the Word of captives who are to be brought back, and thereby are understood the Gentiles, who are called captives by reason of their being shut out from truths —which, however, shall be opened to them by the Lord. As in Isaiah :—*Jehovah hath anointed me to preach glad tidings to the poor, he hath sent me to bind up the broken hearted, to preach liberty to the captives and to them that are bound, to him that is deprived of eyes* (lxi. 1). These things are said concerning the Lord. And by the poor to whom Jehovah anointed him to preach good tidings, are signified those who are in few truths, and yet desire them, that their soul may be thereby sustained. By the broken hearted are signified those who are thence in grief. By the captives to whom he should preach liberty are signified those who are shut out from truths and thence from goodness; to whom truths shall be opened, whereby they shall be imbued with what is good. By them that are bound and him that is deprived of eyes, are signified those to whom it was denied to see truths—thus the Gentiles are understood who afterwards received truths from the Lord.

Again :—*I have raised him up in justice, and all his ways will I rectify: he shall build my city, and shall let go my captivity, not for price neither for reward* (xlv. 13), speaking also of the Lord. And by the justice in which Jehovah hath raised him up, is signified the goodness arising from love; and by his ways, which he will rectify, are signified truths proceeding from that goodness. By the city which he shall build is signified the doctrine of the Church; and by the captivity which he shall let go, is signified the opening and revelation of Divine Truth among those who had been heretofore shut out from them. That the Lord will do these things freely is signified by—not for price, neither for reward.

Again in Jeremiah :—*The children of Israel and the children of Judah are oppressed together, and all that take them captive hold them fast, and refuse to let them go; their Redeemer is strong, litigating he will litigate their cause, and will give rest to the land* (l. 33, 34). This is also said of the

Lord, who is the Redeemer that is strong. By litigating their cause is signified visitation and judgment upon those who oppress them with what is false, and liberation thereby from them. By giving rest to the land, is signified protection from falsities. By the children of Israel and the children of Judah, who are said to be oppressed, are not meant the children of Israel and of Judah, but the nations who are in goodness and truth from the Lord; who being detained by those who deceive them and shut out truth from them, it is said that they who take them captive hold them fast, and refuse to let them go. And in David:—*Thou hast ascended upon high, Thou hast led captivity captive* (Psalm lxviii. 19), treating also of the Lord. And by leading captivity captive, is signified to liberate from falsities those who were thereby held captive.

Again in Isaiah:—*Shall the capture be taken from the mighty, or the captivity of the just be delivered? for thus saith Jehovah, even the captivity of the mighty shall be taken, and the capture of the violent shall be delivered* (xlix. 24, 25). This is also spoken concerning the Lord, and the bringing back the sons of Zion from captivity. But by the sons of Zion are meant those who are in love to the Lord, and thence in truths. That they were shut out from truths by those who strenuously confirmed falsities, and that nevertheless they were liberated by the Lord, is signified by, shall the capture be taken from the mighty, and shall the captivity of the just be delivered.

Again in David:—*Who will give out of Zion the salvation of Israel? When Jehovah bringeth back the captivity of his people, Jacob shall exult, Israel shall be glad* (Psalm xiv. 7, liii. 7). By Zion are here also understood those who are in the goodness of love from the Lord. Liberation from evils by the Lord, and salvation, are understood by—who will give out of Zion the salvation of Israel. By bringing back the captivity of his people is meant deliverance from falsities and evils. By Jacob shall exult, Israel shall be glad, is understood joy on account of deliverance with those who are in the Church external and internal. They who are of the external church are understood by Jacob, and they who are of the internal church by Israel; and the Gentiles are understood by both.

Again in Jeremiah:—*Fear not, my servant Jacob, and be not dismayed, O Israel, behold I keep thee from afar off, and thy seed from the land of thy captivity, so that Jacob may return, and rest, and be at ease, and none shall make him afraid* (xlvi. 27, xxx. 10). By Jacob and Israel here also are understood the Gentiles, by Jacob those who are of the external Church, and by Israel those who are of the internal Church. To keep them from afar off, signifies to save them although they are far from salvation. From the land of captivity, signifies to liberate them from falsities, whereby they were excluded from the

truth and goodness of Heaven and the Church. By returning, and by resting and being at ease, is signified to be protected from falsities which are from hell.

Again in the same prophet:—*All that devour thee shall be devoured, and all thine adversaries, they shall also go into captivity, and they that preyed upon thee shall be for a prey, and all that plundered thee will I give for plunder. I will bring back the captivity of the tents of Jacob, and I will have mercy on his dwelling places, and the city shall be built upon its own heap, and the palace shall be inhabited after its own manner* (xxx. 16, 18). All that devour thee shall be devoured, all thine adversaries shall go into captivity, they that preyed upon thee shall be for a prey, and all that plundered thee will I give for plunder; signifies things similar to the words now explained in the Apocalypse, namely, if any one lead into captivity, he shall go into captivity, and if any one kill with a sword, he shall be killed with a sword. What the rest signify was explained above, n. 799.

Again:—*I will be found of you, and I will bring back your captivity, and I will gather you out of all nations, and I will bring you back to the place whence I caused you to migrate* (xxix. 14). By these words also is described the liberation of the Gentiles from spiritual captivity, which is a shutting out from the truth and goodness of Heaven and the Church, whereby salvation is effected.

And in Zephaniah:—*In that time I will bring you, even in time to gather you unto me, for I will give you for a name and a praise to all the people of the earth, when I bring back your captivity before your eyes* (iii. 20). By these words also is understood the bringing back of the Gentiles from spiritual captivity.

And in Amos:—*I will bring back the captivity of my people Israel, and they shall build their devastated cities, and shall sit and plant vineyards, and drink the wine thereof, and they shall make gardens, and eat the fruit of them* (ix. 14). This passage may be seen explained above, n. 376, 405.

Again in Isaiah:—*Put on thy strength, O Zion, put on the garments of thy gracefulness, O Jerusalem, the city of holiness; for there shall not add to come any more unto thee the uncircumcised and the unclean; shake thyself from the dust, sit, O Jerusalem, open the bands of thy neck, O captive daughter of Zion* (lii. 1, 2). Where by Zion is understood the Church which is in the goodness of love to the Lord; the truth from that goodness is signified by the strength which Zion shall put on; and the truths of the doctrine pertaining to that Church are signified by the garments of gracefulness which Jerusalem shall put on. By the uncircumcised and the unclean, who shall not add to come in any more, are signified the evils of earthly loves, and

their falsities. By shaking herself from the dust, arising and sitting, when predicated of Jerusalem, is signified liberation from infernal falsities, and elevation to the truths of heaven. By open the bands of thy neck, O captive daughter of Zion, is signified deliverance from a state of detention from truths through falsities, which hinder the reception of influx out of heaven. The daughter of Zion denotes those who are in the affection of truth from the goodness of love from the Lord. In the following verses of that chapter it is said of the children of Israel, that they went down to sojourn in Egypt, and that Ashur oppressed them; by which is signified that they were shut out from truths by reasonings from scientifics of the natural man.

Again in the same prophet:—*The people shall take them, and shall lead them to their place, and the house of Israel shall possess them for a heritage upon the land of Jehovah, for man servants and maid servants, so that they shall take them captive whose captives they were, and they shall rule over their exactors* (xiv. 2). These words also treat of the bringing back of the children of Israel, by whom are understood the nations. That they who shut out others from truths, and deceived by falsities are shut out from truths and deceived by falsities, is signified by, they shall take them captive whose captives they were, and they shall rule over their exactors.

And in Hosea:—*In the house of Israel I have seen a filthy thing, there is the whoredom of Ephraim, Israel is polluted; and, O Judah, he hath set a harvest for thee, when I shall bring back the captivity of my people* (vi. 10, 11). These things are said concerning the state of the Church among the Jews about the time of the Lord's advent. The whoredom of Ephraim, which is the filthy thing in the house of Israel, signifies the falsification of the Word—whoredom denoting falsification, and Ephraim the understanding of the Word. Israel is polluted, and, O Judah, he hath set a harvest for thee, signifies that the Church was in mere falsities, and that they applied the Word to confirm falsities. By Judah is signified the Word, and by harvest, the supply of such things there which they applied. That this would be the state of the Jewish Church when truths should be opened before the Gentiles, who should thereby be delivered from falses, is signified by, when I shall bring back the captivity of my people. Similar things are signified in the historical parts of the Word by the various captivities and deliverances of the children of Israel; as *that they were forced to serve Kushan, king of Syria, and were liberated by Othniel;* also, *that they served Eglon, king of Moab, and were liberated by Ehud* (Judges chap. iii.). *That they were delivered to Jabin, king of Canaan, and liberated by Deborah* (Judges chap. iv.). *That they were delivered up to*

the Midianites, and liberated by Gideon (Judges chap. vi.). *That they were delivered up to the Philistines and Ammonites, and liberated by Jephthah* (Judges chap. x. and xi.). Also, *by the captivity of the Jews, seventy years, in Babel* (2 Kings xxx.). For the historical parts of the Word are all representative of such things as pertain to the Church, and the expressions by which the historical circumstances are described, are all significative.

Similar things are also signified in the Word by them that are bound—as in the following passages :—*They shall be gathered together, they who are bound in a pit, and they shall be shut in a prison; but after a multitude of days they shall be visited* (Isaiah xxiv. 22). *By the blood of thy covenant I will send forth the bound out of the pit in which there is no water.* (Zech. ix. 11). *He laid the world into a wilderness and destroyed their cities, he opened not the house for his bound ones* (Isaiah xiv. 17). *Let the sighing of the bound come before thee* (Psalm lxxix. 11). *To open the blind eyes, to bring the bound out of prison, them that sit in darkness out of the prison house* (Isaiah xlii. 7). *The king shall say, I was in prison, and ye came not unto me* (Matt. xxv. 36). Jesus said, *This daughter of Abraham, whom Satan hath bound lo these eighteen years, ought she not be loosed from this bond on the sabbath day* (Luke xiii. 16).

812. "He that killeth with the sword, must be killed with the sword."—That hereby is signified that they who imbue others with falsities shall be imbued with falsities from hell, appears from the signification of a sword (*gladius*) and a sword (*machæra*), as denoting truth combating against what is false; and, in the opposite sense, the false combating against the true —in the present case the false combating against the true. Hence to kill with a sword denotes to destroy truths by falsities, and also to imbue with falsities : and from the signification of— he must be killed with a sword—as denoting to be imbued with falsities from hell.

The reason why these are imbued with falsities from hell, is, because they have shut heaven against themselves by falsities. And when heaven is shut against any one, then hell is open to him; for man must be either in heaven or hell. He cannot be between both. Consequently, when any one shuts heaven against himself, he opens hell to himself, and from hell nothing but falsities derived from evil can arise, with which he becomes imbued. Howbeit, no other falsities shut heaven, except those which are derived from evil. For there are falsities of various kinds, to wit, falsities of ignorance, falsities of religion, and falsities arising from not understanding the Word. In short,

falsities which lead to a life of evil and which proceed from a life of evil, inasmuch as they are derived from hell, are what shut heaven. From these considerations it is evident, that if any one kill with a sword, he must be killed with a sword, signifies that they who imbue others with falsities will be imbued with falsities from hell. The like is signified by the words which the Lord spake to Peter:—*All that take the sword, must perish with the sword* (Matt. xxvi. 52). This was said to Peter, because by him was represented the truth of faith, as also the falsity of faith. Wherefore by taking the sword and perishing with it, was signified to receive the falsity of faith, and to perish thereby.

The reason why they who are signified by this beast,—namely, those who by reasonings confirm the separation of faith from life—are they who kill with a sword, and are killed with a sword, that is, imbue others with falses, and are themselves imbued with falses from hell, is, that the dogma concerning faith alone excludes all truth and rejects all goodness. That faith alone excludes all truth is evident, for they insist that we are saved by this merely:—"That the Lord endured the cross for our sins, and thereby took away the damnation of the law, and so redeemed us." And whereas it is their wish that this single principle, which they call faith itself, saves, they do not take any pains to learn truth, when, nevertheless, truths are what teach man how he must live so as to be saved; and consequently they are manifold. That faith alone also rejects goodness, follows from the dogma itself, which is that faith alone justifies without good works; so that the essential goodness of love to the Lord, and of charity towards the neighbour, are made of no account.

813. "Here is the patience and the faith of the saints."—That hereby is signified, that these are the things whereby temptation takes place, and afterwards the implantation of truth from goodness among those who are made spiritual by the Lord, appears from the signification of the patience of the saints, of which we shall speak presently; and from the signification of faith, as denoting the implantation of truth; and from the signification of saints, as denoting those who are in truths originating in goodness from the Lord; concerning which see above, n. 204. Thus they are meant who become spiritual from the Lord; for man becomes spiritual by truths from goodness.

The reason why faith signifies the implantation of truth, is, because faith in man is truth acknowledged in the heart; for unless it is acknowledged in the heart it cannot be his own faith. Hence also it is that in the Old Testament faith is not anywhere mentioned, but instead thereof truth. Yea, the ancients, among whom the Church was, had not the least notion that faith was

anything else but truth. They said, indeed, that they believed in God; but they understood thereby the knowledge and understanding of truths, and at the same time, willing and doing them—and this from the Lord. Hence it is evident, that faith signifies the implantation of truth.

The reason why the patience of the saints signifies the temptation of the faithful, or of those who become spiritual from the Lord, is, because patience signifies spiritual patience, which is patience in sustaining temptations. And they are in that patience who in themselves fight against the falsities which are contained in and adhere to the dogma of faith alone, confirmed by reasonings from the natural man, likewise from a sinister application, and thereby a falsification, of the Word. The temptations which they sustain whilst they combat against falsities, are understood by patience. The like is signified by patience in Luke:—*Ye shall be delivered up by parents, and brethren, and kindred, and friends; they shall also put some of you to death; yea, ye shall be had in hatred by all, on account of my name; in your patience possess ye your souls* (xxi. 16, 17, 19). These words are spoken concerning the last time of the Church, when judgment takes place. The temptations which the faithful shall then undergo on account of truths, are described by being delivered up by fathers, brethren, kindred, and friends, and by being put to death; likewise by being hated on account of the Lord's name. By parents, brethren, kindred, and friends, are understood those who are of the same Church, but in evils and falsities. That they are to undergo temptations is understood by being delivered up to death and being hated. Hence now the preservation of the life of truth amongst falsities, is signified by possessing their souls in patience, the soul signifying the life of truth.

To the same purpose are these words:—*They who are sowed in good land, are they who hear the Word in a simple and good heart, and retain it, and bring forth fruit in patience* (viii. 15). To bring forth fruit in patience signifies to do what is true and good, although they live amongst evils and falsities, that is, amongst those who are in evils and falsities. The Lord's patience in temptations, of which he suffered the most grievous possible, is described in these words in Isaiah:—*He sustained exaction, and he was afflicted, yet as a lamb he opened not his mouth* (liii. 7). To sustain exaction signifies temptations. To be afflicted signifies their grievousness. Not to open his mouth signifies patience.

814. Verse 11. "*And I beheld another beast coming up out of the earth; and he had two horns like to a lamb, and he spake as a dragon.*"

"And I beheld another beast coming up out of the earth,"

signifies confirmations from the literal sense of the Word in favour of faith separate from life, and thence falsifications of the truth of the Church.

"And he had two horns like a lamb," signifies the power of persuading the conjunction of faith separate, with the Word, as if from the Lord.

"And he spake as a dragon," signifies with a like affection, thought, doctrine, and preaching, with those who separate faith from the life of faith, which is charity.

815. "And I beheld another beast coming up out of the earth." —That hereby are signified confirmations from the literal sense of the Word in favour of faith separated from life, and thence falsifications of the truth of the Church, appears from the signification of the two beasts treated of in this chapter, as denoting what confirm those things which are signified by the dragon, for by the dragon is signified principally faith alone, as may be seen above, n. 714. And by the beast ascending out of the sea are signified reasonings from the natural man confirming the separation of faith from life, as may be seen also above, n. 774. By this beast therefore are signified confirmations from the literal sense of the Word in favour of faith separated from life, and thence falsifications of the truth of the Church. That the dragon is further described by these two beasts is evident from verses 2, 4, 11, of this chapter.

There are also two means whereby any heretical dogma may be confirmed, to wit, reasonings from the natural man, and confirmations from the literal sense of the Word; these two means therefore are signified by these two beasts. The reason why by the former beast are signified reasonings from the natural man, is, because by the sea, out of which that beast ascended, is signified the natural principle of man; but the reason why by this beast are signified confirmations from the literal sense of the Word, is, because by the earth, out of which he ascended, is signified the Church where the Word is. That the falsifications of the Word are also signified by this beast, is, because the Word can never confirm any false dogma, unless it be falsified. For all things pertaining to the Word are truth; wherefore all truths may be confirmed from the Word, and by no means falsities; as may manifestly appear from what has been said above, and from what remains to be said in this chapter.

Inasmuch as above, n. 785, passages have been adduced from the Word where works, deeds, working, and doing, are mentioned, we will now adduce passages where faith and believing are mentioned, but only those from the Gospels, and not from the Epistles of the apostles, and this because in the Gospels are the words of the Lord Himself, all which contain in them a spiritual sense, whereby immediate communication is given with heaven, but in

the writings of the Apostles there is no such sense, notwithstanding they are books which are useful to the Church.

The passages where faith and believing are mentioned in the Gospels are the following. In Matthew: *There came a centurion to the Lord, saying, Lord, I am not fit that thou shouldst come under my roof, but speak the word only, and my servant shall be healed. Jesus hearing wondered, and said to them that followed him, Verily, I say unto you, I have not found so great faith in Israel. And he said unto the centurion, Go thy way, and as thou hast believed, be it done unto thee; and his servant was healed in that hour* (viii. 8, 10, 13). The reason why the Lord healed this person and others according to their faith, was, because the first and primary principle of the Church then to be established was, that they should believe the Lord to be God Almighty, for without that faith no Church could have been established. For the Lord was the God of heaven and the God of earth, with whom no conjunction is possible except by the acknowledgment of His Deity, which acknowledgment is faith. That the centurion acknowledged the Lord for God Almighty is evident, for he said, I am not fit that thou shouldst come under my roof, but speak the word only, and my servant shall be healed.

Again in the same Evangelist: *A woman labouring with an issue of blood, touched the hem of Jesus' garment; for she said within herself, if I may only touch the hem of his garment, I shall be healed: Jesus turning about and seeing her, said, Daughter be of good comfort, thy faith hath made thee whole; and she was healed in that hour* (ix. 20, 21, 22). Again: *They brought unto him a paralytic lying upon a bed; Jesus, seeing their faith, said unto the paralytic, Be of good comfort, thy sins are remitted; arise, take up thy bed, and go to thine house* (ix. 2—7; Luke v. 19—25). Again:—*Two blind men cried, saying, Have mercy upon us thou Son of David: Jesus said unto them, Believe ye that I am able to do this? They say unto him, yea, Lord: then he touched their eyes, saying, According to your faith, be it unto you; and their eyes were opened* (ix. 27, 28, 29). By this faith, whereby the sick were healed, is understood no other faith than that which is called historical, which also at that time was miraculous. Wherefore by that faith many then performed miracles. The faith was, that the Lord was Almighty, because he was able to do miracles of himself; wherefore also he allowed himself to be worshipped, which was not the case with the prophets of the Old Testament, who were not worshipped. But this historical faith in all cases precedes, before the same becomes saving. Historical faith then becomes saving in man, when he learns truths from the Word, and lives according to them.

Again in the same Evangelist:—*A woman of Canaan, whose*

daughter was agitated by a demon, came and worshipped Jesus, saying, Lord help me: Jesus said unto her, Great is thy faith, be it unto thee as thou wilt: and her daughter was healed (xv. 22—28). And in John:—*A ruler, whose son was sick, entreated Jesus that He would heal his son before he died: Jesus said unto him, Go thy way, thy son liveth: and the man believed in the word which Jesus said unto him, and his servants met him saying, thy son liveth; therefore he believed, and his whole house* (iv. 46—53). Again:—*Jesus finding the man born blind, whom He healed, said unto him, Believest thou then in the Son of God? He answered him and said, who is he, Lord, that I may believe in him? He said unto him, thou also seest him, and He who speaketh with thee, is he: he said, Lord I believe; and he worshipped him* (ix. 35—38). And in Luke:—*Jesus said to the ruler of the synagogue, whose daughter was dead, Fear not, believe only, and she shall be made whole; and she arose again* (viii. 50, 55). Again:—*One of the ten lepers that were healed by the Lord, who was a Samaritan, returned and fell upon his face at the feet of Jesus; and Jesus said unto him, Arise, go thy way, thy faith hath made thee whole* (xvii. 19). Again:—*Jesus said to the blind man, Thy faith hath made thee whole; and immediately his sight was restored* (xviii. 42, 43). And in Mark:—*Jesus said to the father of a child who had a dumb spirit, whom his disciples could not heal: If thou canst believe, all things are possible to him that believeth; the father of the child crying out with tears, said, Lord, I believe, help thou mine unbelief; and he was healed* (ix. 17, 23, 24). There were three reasons why faith in the Lord healed them. The first was, their acknowledging his Divine Omnipotence, and that he was God. The second was, because faith is acknowledgment, and from acknowledgment comes intuition; and all intuition from acknowledgment causes another to be present, which is a common thing in the spiritual world. In this case, therefore, the intuition was from the acknowledgment of the Lord's Omnipotence. And it was from this acknowledgment that they were first of all to have an intuition of the Lord, when a new Church was to be established by Him. Hence it may appear, what is there understood by faith. The third reason was, that all the diseases which the Lord healed, represented and thence signified spiritual diseases, to which natural diseases correspond; and spiritual diseases cannot be healed except by the Lord, and indeed by looking to his Divine Omnipotence, and by repentance of life. Wherefore also he sometimes said, "Thy sins are forgiven thee, go and sin no more."

This faith was also represented and signified by their miraculous faith. But the faith whereby spiritual diseases are healed by the Lord, is not possible otherwise than by means of

truths from the Word, and by a life according to them—the truths themselves and the life according to them constituting the quality of the faith. Upon this subject, however, more will be said in what follows.

Again in John:—*The sister of Lazarus, who was now dead, said to Jesus, Lord, by this time he stinketh: Jesus said unto her, Said I not unto thee, if thou wouldst believe thou shouldst see the glory of God* (xi. 39, 40). And in Luke:—*Jesus said to the woman who was a sinner, and who made his feet wet with her tears, and wiped them with the hair of her head, and kissed his feet, which she also anointed with oil, Thy sins are remitted thee, thy faith hath made thee whole, go in peace* (vii. 38, 48, 50). From these words also it is evident, that faith in the Omnipotence of the Lord healed them, and also that the same faith remitted, that is, removed, their sins. The reason was that the woman not only had faith in the Divine Omnipotence of the Lord, but also loved him; for she kissed his feet, and therefore the Lord said, thy sins are remitted thee, thy faith hath made thee whole. For faith causes the Divine principle of the Lord to be present, and love conjoins. For it is possible for the Lord to be present and not conjoined; whence it is evident that faith derived from love, is the faith which saves.

Again:—*Jesus said to the disciples in the ship, Why are ye fearful, O ye of little faith; then he arose, and rebuked the wind and the sea, and there was a great calm* (Matt. viii. 26; Mark iv. 39, 40, 41; Luke viii. 24, 25). Peter, at the bidding of Jesus, descended out of the ship, and walked upon the waters; but when the wind became boisterous, he feared greatly, and, beginning to sink, cried out, *Lord save me. And immediately Jesus stretched forth his hand, and said, O thou of little faith, wherefore didst thou doubt* (Matt. xiv. 28—31). When the disciples could not heal the lunatic, Jesus said unto them, *O faithless and perverse generation, how long shall I be with you? And Jesus healed him.* And he said to the disciples, that they could not heal him by reason of their unbelief (Matt. xvii. 14, and following verses). When Jesus came into his own country, and they were there offended in him, he said, *A prophet is not without honour save in his own country, and in his own house. And he did not many mighty works there because of their unbelief* (Matt. xiii. 57, 58).

The reason why the Lord called the disciples men of little faith when they could not do miracles in his name, and why he could not do miracles in his own country on account of their unbelief, was, because the disciples did indeed believe the Lord to be the Messiah or Christ, likewise the Son of God, and the prophet of whom it was written in the Word. They did not as yet, however, believe in Him as God Omnipotent, and that

Jehovah the Father was in Him. Notwithstanding in so far as they believed him to be a man, and not at the same time God, his Divine principle, to which Omnipotence belonged, could not be present with them by faith. For faith causes the Lord to be present, as was said above; but faith in him, as a man only, does not bring his Divine omnipotence present. This also is the reason why they cannot be saved, who, at this day in the world, look unto his Human principle and not at the same time unto his Divine, as is the case with Socinians and Arians.

It was from a similar cause that the Lord could not do miracles in his own country, for they there saw him from infancy, like another man; and therefore to this idea they could not add the idea of his Deity; and when this idea is not present, the Lord is indeed present in man, but not with Divine Omnipotence, for faith causes the presence of the Lord in man according to the quality of the perception concerning him. The rest man does not acknowledge and so rejects. For, in order that the Lord may work any thing in man, by faith, the presence of his Divine principle must be in man, and not out of him.

Again in John:—*Many of the people believed on Jesus, and said, When Christ cometh, will he do more miracles than these which this man hath done* (vii. 31). And in Mark:—*These signs shall follow them that believe; In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover. And they went forth, and preached every where, the Lord working with them, and confirming the Word with signs following* (xvi. 17—20).

That it is a miraculous and not a saving faith which is there understood, may appear also from this consideration, that the Jewish nation believed in Jehovah only on account of his miracles. For they were external men; and these are moved to Divine worship only by things external, such as miracles which strike their minds. A miraculous faith was also the first faith with those with whom the New Church was to be established; and it is also the first with all in the Christian world at this day, wherefore the miracles performed by the Lord were described, and also are preached. For the first faith with all is an historical faith, which afterwards becomes saving when man by his life becomes spiritual; for it is first of all to be believed, that the Lord is the God of heaven and earth, and that he is Omnipotent, Omnipresent, Omniscient, Infinite, and One with the Father. These things are necessary to be known, and so far as they are merely known, they are historical; and historical faith causes the Lord to be present, because it is an intuition of the Lord from the quality of his Divinity. But still that faith does not save, until man live the life of faith, which is charity.

For he then wills and does what he believes. And to will and to do is of the love; and love conjoins him whom faith causes to be present. What those miracles signified which the disciples were to do, and which were done by them in the beginning of the Church, as the casting out demons, speaking with new tongues, &c., may be seen above, n. 706.

Again in Matthew:—*Jesus said, verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say to this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you* (xvii. 14—20). And in Mark:—*Have the faith of God. For verily I say unto you, That whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall receive them* (xi. 22, 23, 24). And in Matthew:—Jesus said unto the disciples, *If ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain, be thou removed, and be thou cast into the sea; it shall be done. And all things whatsoever ye shall ask in prayer, believing, ye shall receive* (xxi. 21, 22). And in Luke: —*If ye had faith as a grain of a mustard seed, ye might say unto this sycamine tree, be thou plucked up by the root, and be thou planted in the sea; and it should obey you* (xvii. 6). That these things are to be understood otherwise than according to the words, may appear from this consideration, that it was said to the disciples, that if they had faith as a grain of mustard seed, they would be able to pluck up mountains and sycamore trees, and cast them into the sea; likewise that all things whatsoever they asked they should receive; when, nevertheless, it is not according to Divine Order for every one to receive what he asks, if he only have faith; also that they should pluck up a mountain and a tree from their place, and cast them into the sea. But by faith here is understood faith from the Lord. Whereupon it is called the faith of God. And they who are in faith from the Lord ask for nothing but what conduces to the Lord's kingdom and their own salvation. Other things they do not desire; for they say in their hearts, why should we ask for any thing that is not of such use? Wherefore they cannot have the faith of God or faith from the Lord in asking any thing but what it is granted them from the Lord to ask. Yea, it is impossible for the angels of heaven to desire, and consequently to ask, any thing else; and if they should, they could not possibly have any faith that they should receive it.

The reason why the Lord compared such faith to the ability and power of casting a mountain or a sycamore tree into the

sea, was, because the Lord in this, as well as in other parts of the Word, spake by correspondences. Wherefore those words are also to be understood spiritually. For by a mountain is signified the love of self and of the world, thus the love of evil; and by a sycamore tree is signified the faith of that love, which is a faith of the false from evil. And by the sea is signified hell. Wherefore by plucking up a mountain, and casting it into the sea by the faith of God, is signified to cast those loves, which in themselves are diabolical, into hell; and in like manner the faith of the false from evil; which is effected by faith from the Lord. A further reason of this comparison of the ability and power of faith from the Lord, with the plucking up and casting a mountain and a sycamore tree into the sea, is, because in the spiritual world such things actually take place: for there those loves of evil sometimes appear as mountains, and the faith of the false from evil as a sycamore tree; and an angel can by faith from the Lord root up both and cast them into hell. That by a mountain is signified love to the Lord, and, in the opposite sense, the love of self, may be seen above, n. 405, 510; and that the fig-tree, or sycamore, signifies the natural man as to the goods and truths therein; and, in the opposite sense, the same as to evils and falses, may be seen above, n. 403.

So far concerning miraculous faith. It remains now to adduce some passages from the evangelists concerning saving faith, which is the faith of truth from the Lord. Thus in John: *As Moses lifted up the serpent in the wilderness, so also must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life. He who believeth in him, is not judged, but he who believeth not, is already judged, because he hath not believed in the name of the only begotten Son of God* (iii. 14—19). Again:—*The Father loveth the Son, and hath given all things into his hand; he who believeth in the Son hath eternal life, but he who believeth not in the Son shall not see life, but the wrath of God abideth on him* (iii. 35, 36). Again:—*Unless ye believe that I am he, ye shall die in your sins* (viii. 24). Again:—*They said unto Jesus, what shall we do that we may work the works of God? Jesus answering said, this is the work of God, that ye believe in him whom the Father hath sent. I am the bread of life; he who cometh to me shall not hunger, and he who believeth in me shall never thirst. This is the will of him who sent me, that every one who seeth the Son, and believeth in him, may have eternal life, and I will raise him up at the last day. No one hath seen the Father, save he who is with the Father, he hath seen the Father: verily I say unto you, he who believeth in me, hath eternal life: I am the bread of life.* (vi. 29, 33, 35,

36, 40, 47, 48). Again in the same Evangelist:—*Jesus said, he who heareth my Word and believeth him who sent me, hath eternal life, and shall not come into judgment, but is passed from death into life; verily I say unto you, that the hour cometh, when the dead shall hear the voice of the Son of God, and they who hear shall live; even as the Father hath life in himself, so hath He given to the Son to have life in himself* (v. 24, 25, 26). Again:—*Jesus said, if any man thirst, let him come to me and drink; whosoever believeth in me, as the Scripture saith, out of his belly shall flow rivers of living water: these things said he of the Spirit, which they who believe in him should receive* (vii. 37, 38, 39). And again:—*Jesus said, I am the resurrection and the life, he who believeth in me, though he were dead, yet shall he live; but whosoever liveth and believeth in me, shall never die* (xi. 25, 26, 27). And again:—*Jesus cried, and said, he who believeth in Me, believeth not in me but in him that sent me; I am come a light into the world, that every one who believeth in me may not abide in darkness: and if any one hear my words, and yet believe not, I do not judge him; he who despiseth me, and doth not receive my words, hath one that judgeth him, the Word, which I have spoken, shall judge him at the last day* (xii. 44—48). Again:—*As long as ye have the light, believe in the light, that ye may be the children of light* (xii. 36). And again:—*Let not your heart be troubled; ye believe in God, believe also in me* (xiv. 1). And again:—*As many as received him, to them gave he power to become the sons of God, even to them that believe in his name* (i. 12). And again:—*Many believed in his name, when they saw the miracles which He did* (ii. 23). And again:—*These things are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name* (xx. 31). And in Mark:—*Jesus said unto his disciples, Go ye into all the world and preach the gospel to every creature; he that shall believe and be baptized, shall be saved, but he that believeth not shall be condemned* (xvi. 15, 16).

In these and other passages is described saving faith, which is, to believe in the Lord; and to believe in him is also to believe in the Father; because he and the Father are one. By believing in the Lord is signified not only to adore and worship him, but also to live from him. And man lives from him when he lives according to the Word which is from him. Wherefore to believe in him is to believe that he regenerates man, and gives eternal life to those who are regenerated by him. What is signified by believing in him is also signified by believing in his name. For the name of the Lord signifies all the quality of faith and love by which he is to be worshipped, and by which man is saved by him. The reason why

this is signified by his name, is, because no other names are given to persons in the spiritual world, than what are expressive of the quality of their affection and life; whence the quality of every one is known from his name alone. Hence when the name of any one is pronounced by another, and the quality which is understood by the name is loved, he then becomes present; and they are conjoined as companions and brethren. But the quality of the Lord is the all of faith and love, whereby he effects man's salvation; for this quality is the essence which proceeds from him. Wherefore when this quality is thought of by man, then the Lord becomes present with him, and when this quality is loved, the Lord is then conjoined to him. Hence it is, that they who believe in his name have eternal life. From all this it is evident how necessary it is that man should know the quality of faith and love, which is the name of the Lord; likewise to love that quality; which is effected by doing those things which the Lord commanded.

The names Jesus and Christ also involve that quality; for Jesus signifies salvation, and Christ or Messiah signifies Divine Truth; which comprehends the all of faith and love as to knowledge, doctrine, and life. Hence when those names are mentioned, their quality is to be thought of, and the life to be framed according thereto. This is understood by the words of the Lord in Matthew:—*Jesus said, if two of you shall agree in my name upon earth concerning any thing; whatsoever ye shall ask, it shall be done for them of my Father who is in the heavens; for where two or three are gathered together in my name, there I am in the midst of them* (xviii. 19, 20). The presence of the Lord is indeed with all, and also his love is towards all; but still man cannot be led and saved by the Lord, except according to his reception of the Lord, by love and faith towards him.

From these considerations also it is further evident, how necessary it is for man to know the quality of faith and love which is the name of the Lord, likewise to love that quality; for the Lord cannot be loved otherwise than by his quality. That the Lord and not the Father, is to be approached, and is to be worshipped, according to the quality of the faith and love which is prescribed in the Word, the Lord himself teaches, saying, that no one hath ever seen the Father, but that the Son brings him forth to view. Likewise that no one cometh to the Father except by him; as also because the Father and he are one. Wherefore to approach the Father and not the Lord, is to make two out of one, and so to worship the Divine principle out of the Lord, which notwithstanding is in him. In this way, also, the idea of the Lord's Godhead perishes with man. From these considerations this truth is again evident, that he who believeth in the Son hath eternal life.

That to believe in the Lord is to believe in the Father, the Lord himself also teaches in John:—*He who believeth in me, believeth not in me but in him that sent me; and he who seeth me, seeth him that sent me* (xii. 44, 45). By these words is meant, that he who believes in the Lord, does not believe in him separate from the Father, but also in the Father. Wherefore it is added, he who seeth me, seeth him that sent me. Likewise in another passage in John:—*Ye believe in God, believe also in me* (xiv. 1). And again:—*Believest thou not, Philip, that I am in the Father and the Father in me; believe me, that I am in the Father, and the Father in me: verily I say unto you, he who believeth in me, the works which I do, he shall do also, because I go to my Father* (xiv. 10, 11, 12). And again:—*In that day ye shall ask in my name, and I say not unto you, that I will pray the Father for you. For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: and again, I leave the world and go to the Father. His disciples said unto him, by this we believe that thou camest forth from God* (xvi. 26, 27, 28, 30). To come forth from the Father signifies to be conceived of him; and to go to the Father signifies to be fully united to him. That to come forth from the Father denotes being conceived of him, is manifest from what is said in Matthew concerning the Lord's conception (chap. i. 18—25); and in Luke (chap. i. 34, 35). And that to go to the Father denotes being fully united to him, is manifest from the glorification of his Humanity principle through the passion of the cross, of which we have spoken above. Wherefore it is said, in that day ye shall ask in my name, and no more in the name of the Father.

Again in the same Evangelist:—Jesus said unto Thomas, *Because thou hast seen me, thou hast believed; blessed are they that have not seen and yet have believed. And Thomas answered and said unto him, my Lord and my God* (John xx. 28, 29). Inasmuch as the Lord was now fully united to the essential Divine principle which is called the Father, therefore Thomas calls him his Lord and his God. So again:—*Say ye of him whom the Father hath sanctified and sent into the world, thou blasphemest, because I said I am the Son of God? If I do not the works of my Father, believe me not; although ye believe not me, believe the works, that ye may know and believe that the Father is in me, and I in the Father* (x. 36, 37, 38). That the Jews did not believe, is evident in John (chap. v. 14—47; chap. x. 24, 25, 26; chap. xii. 37—49; Matthew xxi. 31, 32). The reason of their incredulity was, that they wanted a Messiah who should exalt them to glory above all the nations of the earth, and because they were altogether natural and not spiritual; also because they had falsified the Word, especially

where it treats concerning the Lord and concerning themselves. That these were the causes of their unbelief is also evident from the faith of the Jews at this day, who are altogether natural, and scarce know, or wish to know, anything concerning the Lord's kingdom in the heavens. That neither would they in the Christian world at this day believe that the Lord is one with the Father, and thence the God of heaven and earth, is understood by the Lord's words in Luke:—*When the Son of Man cometh, shall He find faith on the earth* (xviii. 8). But on this subject, the Lord willing, we shall treat elsewhere.

816. "And he had two horns like a lamb."—That hereby is signified the power of persuading concerning the conjunction, with the Word, of faith separate (from life), as if from the Lord; appears from the signification of horns, as denoting power; concerning which see above, n. 316, 776; and from the signification of two, as denoting conjunction, concerning which also see above, n. 532, at the end: and from the signification of a lamb, as denoting the Lord as to the Divine Humanity; concerning which also see above, n. 314. That by having two horns like a lamb is therefore signified the power of persuading concerning the conjunction of faith separate (from life), with the Word, as if from the Lord; may appear from what precedes and from what follows. From what precedes, in that by the beast ascending out of the earth are signified confirmations from the literal sense of the Word in favour of faith separate from life, as may be seen just above, n. 815; and from what follows, in that it is said that this beast spake as a dragon, and gave the former beast his power before him, by which is signified a like affection, thought, doctrine, and preaching with those who separate faith from the life of faith, which is charity; also conjunction of reasonings from the natural man, whereby the religion of faith separate from charity is strengthened, of which we shall speak further in the following articles. Hence it is now evident, that as the horns of this beast signify the power of persuading, so two signify conjunction, and the lamb signifies the Lord; therefore by this beast having two horns like a lamb, is signified the power of persuading concerning the conjunction of faith separate from life, with the Word, as if from the Lord.

The reason why upon the head of this beast there were seen only two horns, but upon the head of the former beast ten horns, is, because by this beast are signified confirmations from the Word; and in the Word there is a marriage of goodness and truth, and this marriage is signified by two. Hence also the horns appeared like a lamb, because by a lamb is understood the Lord—in this case, the Lord as to the Word. That the Lord, as to his Divine Humanity, is the Word, that is, the

Divine Truth, is declared in the plainest terms in John, namely, *That the Word was made flesh* (chap. i. 14).

The nature and quality of the power of persuading and confirming any heresy whatsoever from the Word, is well known in the Christian world, from so many heresies prevailing therein; every one of which is confirmed, and thereby made persuasive, from the literal sense of the Word. The reason is, because the literal sense of the Word is accommodated to the apprehension of the simple, and therefore consists for the most part of appearances of truth; and appearances of truth are of such a nature, that they may be drawn to confirm whatever is assumed for a principle of religion, and thence of doctrine, consequently what is false. Wherefore they who place genuine truth itself in the mere literal sense of the Word, may fall into many mistakes if they are not in a state of illustration from the Lord, and in that state form for themselves doctrine, which may serve for a lamp to guide them. In the literal sense of the Word there are both naked truths and truths clothed; the latter of which are appearances of truth: and appearances cannot otherwise be understood, than from those passages where naked truths are extant, from which doctrine may be formed by one who is in a state of illustration from the Lord, and the rest be explained according thereto. Hence it is, that they who read the Word without doctrine, are carried away into manifold errors.

The reason why the Word was thus written, is, in order that the conjunction of heaven with men might be thereby effected; and the ground of this conjunction is, that every expression therein, and in some passages every letter, contains a spiritual sense, in which the angels are. Wherefore when man perceives the Word according to the appearances of truth therein, the angels who are about man understand it spiritually. Thus the spiritual principle of heaven is conjoined with the natural principle of the world, with respect to such things as conduce to man's life after death. If the Word had been written otherwise, no conjunction of heaven with man could have been thereby effected. And whereas the Word in the letter is such, therefore it is as it were a prop or support for heaven to rest on; for all the wisdom of the angels of heaven, with respect to things pertaining to the Church, terminates in the literal sense of the Word, as in its basis. Wherefore the Word in the letter may be called the stay or support of heaven. Hence the literal sense of the Word is most holy, yea, it is even more powerful than its spiritual sense; a truth which has been made known to me from much experience in the spiritual world. For whilst spirits bring forward any part of the Word according to the sense of the letter, they immediately excite some heavenly society to conjunction with them. From these considerations it may appear, that every thing pertaining to the doctrine of the

Church must be confirmed from the literal sense of the Word, in order that there may be any sanctity and power therein; and indeed from those books of the Word which contain the spiritual sense. From hence also it is evident, how dangerous it is to falsify the Word even to the destruction of the Divine Truth, which is in the spiritual sense thereof; for by doing so heaven is shut against man. That this is done by those who confirm, from the Word, the separation of faith from its life, which are good works, was shewn above.

817. "And he spake as a dragon"—That hereby is signified, in a similar affection, thought, doctrine, and preaching, with those who separate faith from the life of faith, which is charity; appears from the signification of speaking, as denoting affection, thought, doctrine, and preaching. The reason why speaking signifies these things is, because all the speech of man is from affection and thought thence derived—the affection itself being expressed by the sound of the speech, and the thought by its expressions. That both—as well the affection as the thought—are in the speech, may appear to every one who reflects. Affection itself alone cannot speak, it can only make a noise and sing; nor can thought itself alone speak otherwise than as an automaton without life. For it is the affection which gives life to every expression of speech. This is also the reason why man is regarded by others according to the affection of his speech, and not according to the expression of his speech. The reason why speaking also signifies preaching from doctrine, thus doctrine and preaching thence derived, is, because it is said that the beast spake as a dragon; and by the dragon are understood those who are in faith separate from charity both, in doctrine, and in life, as may be seen above, n. 714. And by this beast are understood confirmations from the literal sense of the Word in favour of the separation of faith from life, and the falsifications of the Word consequent thereupon. Wherefore that religious principle, as to doctrine and as to preaching, is signified by speaking as a dragon.

Forasmuch as by the dragon and by his two beasts is described faith separate from charity, and thence the falsification of the Word, it shall be shewn in this article, that a like heresy is described in the Word by Cain, by Reuben, and by the Philistines; and is also understood by the he-goat in Daniel. For there have been several churches upon this earth, namely, the Most Ancient, which was before the Deluge; the Ancient Church, which was after the Deluge; the Jewish, which succeeded the Ancient, and lastly the Christian Church. All these Churches, in process of time, degenerated into two enormous errors—into one which has adulterated all the good things of the Church, and into another which has falsified all its truths.

The Church which has adulterated all the goods of the Church, is described in the Word by the Babylonians and Chaldeans; and the Church which has falsified all the truths of the Church, is described by Cain, by Reuben, and by the Philistines; and also by the he-goat in Daniel, which fought with the ram and overcame it.

Concerning the adulteration of the goodness of the Church, which is described by the Babylonians and Chaldeans, we shall speak, in the following parts of this work, where Babylon is treated of. At present we shall confine ourselves to the subject of the falsification of truth, which is here described by the dragon and his two beasts. That the same is described also by Cain, and by the rest above mentioned, shall now be explained.

That they who separate the knowledges of truth and goodness from a life according thereto, and believe that they may be saved by these knowledges alone, were represented by Cain, has been briefly shewn in the *Arcana Cœlestia*, where Cain and Abel are treated of; to which we shall add the following observations. It is written of Cain, *that he was the first born of Adam, and that he tilled the ground, and brought of the fruit of the ground an offering to Jehovah; and that Abel was a shepherd of the flock, and brought of the firstlings of his flock, and of the fatness thereof; also that Jehovah had respect unto the offering of Abel, but not unto the offering of Cain, wherefore anger was kindled in Cain, and he slew his brother; that Cain was therefore accursed, and cast away from the ground, and became a vagabond and fugitive on the earth; and that Jehovah set a mark upon Cain, lest he should be slain, and appointed that whosoever should slay him, should have vengeance taken on him seven fold* (Gen. chap. iv.).

It is to be observed, that by all the names of persons and places in the Word, are signified things and states of the Church; and especially so by the names in the first chapters of Genesis, inasmuch as the historical statements in those chapters are facts arranged in the form of history, containing in them the deepest mysteries of heaven, but which are nevertheless most holy in the sense of the letter; because in every word there is a spiritual sense which conjoins the heavens with the men of the Church. What those historical particulars involve in the spiritual sense, and what the names of the persons there mentioned signify, is explained in the *Arcana Cœlestia*. By Cain are signified the knowledges of truth and goodness separate from a life according to them—thus from heavenly love; and by Abel is signified heavenly love. Or, what amounts to the same, by Cain is signified truth separate from goodness, and by Abel goodness conjoined to truth. And whereas truth is the first principle of the Church—every Church being formed by truths, for from

truths, or from the knowledges of truth and goodness, every Church first commences—therefore Cain was born first, and was named a man (*vir*) of Jehovah; for by a man of Jehovah, in the Word, is signified the truth of Heaven and the Church; and by the ground which Cain tilled, is signified the Church. The separation of truth from goodness is signified by the murder of Abel by Cain. For when the all of the Church is placed in truths or in knowledges, and not in what is good, or in the affection of living according to truths; then goodness with its affections is slain. And whereas the all of the Church perishes when truth is separated from goodness; therefore Cain was cast away from the ground, whereby, as was said, is signified the Church.

But inasmuch as truths are the first things of the Church—for truths first teach man how he ought to live—therefore a mark was set on Cain, lest any one should kill him; and it was appointed that if he should be killed, he should be avenged seven fold. And inasmuch as truth without goodness is carried hither and thither, having nothing to lead it, in consequence whereof it successively falls into falsities, and falls off from the way that leads to heaven; therefore Cain was cast out from the face of Jehovah, and became a vagabond and fugitive. The case is similar with respect to faith and charity; inasmuch as faith is of truth, and charity is of goodness. Thus the case is similar with respect to faith separate from charity as with what is said concerning Cain, namely, that it kills Abel its brother, which is charity, whence the Church perishes. And this is signified by being cast away from the ground, and becoming a vagabond and fugitive; for when faith is separated from charity, then truth is successively turned into what is false, and so falls to decay.

That Reuben, the first born of Jacob, signified the light of truth, and thence the understanding of the Word, and thereby truth from goodness, or faith from charity, in like manner as the apostle Peter; and that Reuben also, on the other hand, represented truth separated from goodness, or faith separated from charity; and that this faith is signified by his adultery with Bilhah his father's concubine, in consequence whereof the primogeniture was taken away from him and given to Joseph, may be seen above, n. 434. To these considerations may be added, that all heresies, in so far as they are adulterations and falsifications of the Word, correspond to adulteries and whoredoms of various kinds, which, by reason of such correspondence, are also actually apperceived from those who are in heresies in the spiritual world. The reason is, because marriages, such as they are in the heavens, derive their spiritual origin from the conjunction of goodness and truth; and, on the other hand, adulteries derive their origin from the conjunction of evil and falsity. On this account it is that Heaven, in the Word, is compared to mar-

riage, and hell to adultery. And whereas in the hells there is a conjunction of the evil and false, therefore there continually exhales thence a sphere of adultery. From this cause it is, that by adulteries and whoredoms, in the Word, are signified adulterations of the goodness of the Church and falsifications of the truth thereof, as may be seen above, n. 141, 161.

As to what respects faith separate from charity, this is perceived in the spiritual world as the adultery of a son with a mother, and also with a mother in law. The reason is, because that faith excludes the goodness of charity; and this being excluded, the evil of the love of self and of the world succeeds in the place thereof, wherewith such faith conjoins itself. For all faith must of necessity conjoin itself with some love; wherefore when spiritual love, which is charity, is separated, then the faith conjoins itself with the love of self or love of the world, which are the loves that bear rule in the natural man; hence it is, that such a horrible adultery results from faith separated from charity. And hence it is evident what the adultery of Reuben with Bilhah his father's concubine signifies, and why he was therefore rejected from the right of primogeniture. This is also understood by the prophecy of Israel concerning Reuben: —*Reuben thou art my firstborn, my might, and the beginning of my strength: the excellency of dignity, and the excellency of power, unstable as water, thou shalt not excel, because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch* (Gen. xlix. 3, 4), which words may be seen explained in the *Arcana Cœlestia*, n. 6341—6350.

That such adultery is apperceived from faith separated from charity in the spiritual world, has been made evident to me from correspondences in that world; for as often as I have apperceived from afar off the sphere of adultery with a mother or mother in law, I have known immediately that they were at hand who had confirmed themselves in faith alone in doctrine and in life, who also were then discovered; and being explored as to their nature and quality were found to have been such in the world.

So far concerning Reuben; something shall now be said concerning the Philistines. That these also represented faith separated from love, is manifest whenever they are treated of in the Word. Hence it was that they were called the uncircumcised; for to be uncircumcised signifies to be without spiritual love, and solely in natural love, with which love alone not any thing of religion, much less any thing of the Church, can be conjoined. For every thing pertaining to religion and to the Church, has relation to the Divine principle, to heaven, and to spiritual life; and these cannot possibly be conjoined with any other than spiritual love—consequently not with natural love separate from spiritual. For natural love separate from

spiritual is the proprium of man, which, viewed in itself, is nothing but evil. All the wars which the sons of Israel waged with the Philistines represented the combats of the spiritual man with the natural, and thence also the combats of truth conjoined to goodness, with truth separated from goodness—which in itself is not truth but the false. For truth separated from goodness is falsified in the idea of the thought concerning it; the reason whereof is, that there is not any spiritual principle in the thought to give illustration. This is also the reason why they who are in faith separated from charity have not any truth, except only as to the mere speech or preaching from the Word. For the idea of the truth perishes immediately as soon as they exercise their thought concerning it. Inasmuch as this kind of religion in the churches pertains to all who love to live a natural life, therefore in the land of Canaan the Philistines were not subjugated, like the other nations of that land, and hence so many battles took place between them. For all the historical events of the Word are representative of such things as belong to the Church; and all the nations of the land of Canaan represented things heretical confirming either falsities of faith or evils of love; and the sons of Israel represented the truths of faith and good things of love, consequently the Church. But what the wars represented which the inhabitants of the land of Canaan carried on, will be shewn in its place and time. It belongs to our present purpose merely to shew that they represented such a religious principle as is separated from spiritual goodness, such as is that of faith alone separated from the life thereof, which is charity. Hence it was that as often as the children of Israel departed from the worship of Jehovah to the worship of other gods, they were delivered up to their enemies, or were conquered by them. Thus they were delivered up to the Philistines, and served them eighteen years, and afterwards forty years (Judges, chap. x. chap. xiii.); whereby is represented their receding from worship grounded in the goodness of love and the truths of faith, to that which was grounded in evils of love and falsities of faith. In like manner it is mentioned that they were conquered and straitened by the Philistines (1 Sam. chap. iv. chap. xiii. chap. xxviii. chap. xxix. chap. xxxi.); but when the children of Israel returned to the worship of Jehovah, which was worship from the goodness of love and the truths of faith, they then conquered the Philistines (as 1 Sam. chap. vii. chap. xiv., 2 Sam. chap. v. chap viii. chap. xxi. chap. xxiii., 2 Kings, chap. xviii.). That those historical statements involve such things, can only be seen from the series of things there described in the internal sense, to explain which would take up too much room in this place. Wherefore we shall adduce only one passage from the prophetical parts of the Word, from which it will be evident that such things as pertain

to the Church were represented by the Philistines in those historical accounts. Thus in Isaiah:—*Be not glad, thou whole Philistea, because the rod of him that smote thee is broken: for out of the serpent's root shall go forth a basilisk, whose fruit is a fiery flying serpent. Then the first-born of the poor shall feed, and the needy shall lie down in safety; and I will kill thy root with famine, and he shall slay thy remnant. Howl, O gate; cry out, O city; thou, whole Philistea, art dissolved: for a smoke cometh from the north, and none shall be alone in thy assemblies. What shall one then answer the messengers of the nation? That Jehovah hath founded Zion, and the poor of his people shall trust in it* (xiv. 29, 32).

Philistea is here described, which signifies the church, or those in the Church, who are indeed in truths from the literal sense of the Word, or from other revelation, and yet in filthy loves. Whence their truths do not live; and the truths which do not live are turned into falsities, when they are brought from the exterior thought, which is the thought next to the speech, into the interior thought, which is of the understanding, and are there considered as to their origin, which they who are understood by the Philistines cannot see. The reason why they cannot see, is, because every man, even a wicked man, has the faculty of understanding, but not goodness of will, which is goodness of life; for this arises from love to God, and from love towards the neighbour, and these loves are what cause that faculty to communicate with heaven and thence to receive illustration.

In that chapter, therefore, are described those who are in truths without goodness, and how that all the truths with them are turned into falses. The spiritual sense, therefore, is as follows. *Be not glad, thou whole Philistea, that the rod of him that smites thee is broken,* signifies, that they should not rejoice on account of its being permitted them to remain in their heresy by reason of the fewness of those who are in truths from goodness. *For out of the serpent's root shall go forth a basilisk,* signifies, that from the sensual man will arise a dogma destructive of all truth; the serpent's root denoting the sensual principle, which is the ultimate of the life of man; and the basilisk denoting the destruction of all truths. *Whose fruit is a fiery flying serpent,* signifies, from which is produced a faith separate from charity. This is meant by a fiery flying serpent, because by reasonings and by confirmations derived from things revealed but not understood, it flies upwards, and thereby kills the things which are living. The same is therefore signified by the basilisk as by the dragon, which is also called a serpent; and the same by the fiery flying serpent as by the beasts ascending out of the sea and out of the earth, which are treated of in this chapter of the Apocalypse. *Then the first-born of the poor*

shall feed, and the needy shall lie down in safety, signifies, that when that dogma is received by those who are natural and sensual men, and believe themselves to be more wise than others, then truths derived from goodness with those who desire truth and will what is good, shall live; the first-born, in the Word, denoting truths born from goodness; the poor those who are not in truths but who still desire them; and the needy those who are not in goodness, but who still in heart will it. *And I will kill thy root with famine,* signifies that all truths, from first to last, with those who are in faith alone, will perish by falses. *Howl, O gate, cry out, O city,* signifies, that neither will entrance be granted to any truth, and that doctrine will be made up of mere falsities, gate denoting entrance to the truths of doctrine, and city denoting doctrine. *Thou, whole Philistea, art dissolved,* signifies the destruction of that Church by mere falsities. *For a smoke cometh from the north,* signifies, that all that is false from evil will break in from hell; the north denoting hell, and smoke the falsity of evil. *And none shall be alone in thy assemblies,* signifies that there shall not be one truth remaining amongst their knowledges. *What shall one then answer the messengers of the nation,* signifies the illustration of those who are in goodness of life from love to the Lord. *That Jehovah hath founded Zion,* signifies that a Church shall be established from them. *And the poor of his people shall trust in it,* signifies, that they who are not in self-wisdom, and who overcome in temptations against those falsities, shall have intelligence and salvation.

The devastation of truth by falsities with those who are understood by the Philistines, is also described by Jeremiah (chap. xlvii. 1—7); likewise in Ezekiel (chap. xxv. 15, 16); in Joel (chap. iv. 4, 5, 6); in Amos (chap. i. 8). That the same persons falsify truths is understood in Ezekiel (chap. xvi. 27, 57; 2 Sam. i. 20), by the daughters of the Philistines, who there denote the affections of what is false. Their religious principle was also represented by their idol called Dagon, which was set up in Ashdod, and which, according to their description, was fashioned as a man from the head to the navel, and as a fish from the navel downwards. As a man from the head to the navel, represented the understanding derived from truths, and as a fish from the navel downwards, represented the natural principle without the goodness of love—for the part below the navel even to the knees, corresponds to celestial love, and fish, to the natural man, who is without spiritual goodness. That man (*homo*) signifies the affection of truth may be seen above, n. 280. That his head signifies the understanding of truth and intelligence thence derived, n. 553. That fish signified the natural man, n. 513. And that the genitals, from correspondence, signify celestial love, may be seen in the *Arcana Cœlestia,* n. 5050—5062.

The emerods also with which the Philistines were smitten, when the ark of God was detained by them, signified truths defiled by evils of life; but these and several other circumstances related concerning them in 1 Sam. chap. v. may be seen explained above n. 700.

Truth defiled by evil of life, is also signified by the uncircumcised (2 Sam. i. 20; Ezek. xxviii. 10; chap. xxxi. 18; chap. xxxii. 18, 19; chap. xliv. 9); for the foreskin corresponds to corporeal love, inasmuch as the member which the foreskin covers corresponds to spiritual and celestial love. And whereas the Philistines represented those who are in the science and knowledges of truth, without any spiritual and celestial good, therefore they were called the uncircumcised. And whereas the children of Israel were actually such, therefore in order that they might, nevertheless, represent the Church, which is in spiritual and celestial goodness, and in truths thence derived, it was commanded that they should be circumcised. From these considerations it may appear that the religious principle at this day, which separates charity from faith, is, in a representative sense, Philistea.

So far concerning the Philistines; it remains now to say something concerning the signification of the goats and sheep, upon which judgment shall be executed, according to the Lord's words in Matthew (chap. xxv. 31 to the end). The common opinion is, that by the goats there mentioned are understood all the wicked; and it has not hitherto been known, that by the goats are there understood those who separate faith from charity, or who are in such a faith; and by the sheep those who are in faith grounded in charity. By goats, in the good sense, are understood those who are in natural goodness, and thence in truths—which truths are called the knowledges of truth and goodness from the natural sense of the Word. These, or that goodness and thence that truth, are signified by the goats which were sacrificed. That sacrifices were made also of goats, appears from Levit. (chap. iv. 23; chap. ix. 2, 3, 4, 8—23; chap. xvi. 2—20; chap. xxiii. 18, 19; Numbers xv. 22—29; chap. xxviii. 11—15, 18; to end, chap. xxix.), and elsewhere. For all the beasts that were used in sacrifices signified such things as pertain to the Church, all of which have reference to what is good and true. Celestial goodness and the truth thence derived, in which the angels in the third heaven are principled, were signified by lambs; but spiritual goodness and truth, in which the angels in the middle heaven are principled, were signified by rams. And natural goodness and truth, in which the angels, who are in the ultimate heaven are principled, were signified by goats. Celestial goodness and truth pertain to those who are principled in love to the Lord; but spiritual goodness and truth pertain to those who are principled in love towards their neigh-

bour; and natural goodness and truth pertain to those who live well according to truths from natural affection. These are signified by these three kinds of beasts, in various parts of the Word, as in Ezek. (chap. xxvii. 21; Deut. xxii. 14).

But whereas most things in the Word have also an opposite sense, so likewise have he-goats, which in that sense signify those who are in faith separate from charity, by reason that he-goats are lascivious above all other animals; and also because thereby, in the genuine sense, are signified those who are in natural good and thence in natural truth, and all they who are in faith separate from charity, both in doctrine and life are merely natural. That such persons are understood in the Word by he-goats, has been shewn me to the life in the spiritual world. In that world various beasts are seen, but not such as are in our world, namely, those which have been born beasts; on the contrary, they are correspondences of the affections, and the thoughts thence derived, of spirits and angels. Wherefore also as soon as those affections and thoughts vary and cease, they vanish out of sight. In order that I might know that they who are in faith separate from charity—or rather that their affections, and consequently the thoughts, derived from their faith—are represented by he-goats, it was granted me to see some of those spirits; and they appeared before my eyes, and the eyes of several others, altogether as he-goats with horns. There were also sent amongst them some rams and sheep, upon which the goats rushed with great fury, and strove to throw them down, but in vain. For in the spiritual world the he-goats have no power against the rams or sheep, wherefore the goats were put to flight. And afterwards it was granted me to see the same as men; whereby it was further testified to me that the goats were the same with those who had lived in faith separate from charity, in the world.

From these considerations it may appear what is signified by the ram and the he-goat, and by the battle between them, as recorded in Daniel (chap. viii.); namely, that by the ram are there understood those who are in faith derived from charity, and by the he-goat those who are in faith separate from charity. The future state of the Church, therefore is there described, namely, that faith separate would dissipate all charity, which is the goodness of life; and that the false thence derived would have rule in the Christian world. By way of illustration, we will here in a summary adduce what is related concerning the ram and the he-goat in Daniel, which is as follows:—*Daniel saw in vision a ram which had two horns, one higher than the other, and the highest came up last, and made itself great: but then a he-goat of she-goats came from the west on the face of all the earth, and rushed upon the ram, and smote him, and broke his two horns, and cast the ram down to the earth, and stamped*

upon him: the he-goat had a horn between his eyes, and when this was broken there came up four horns in the place thereof according to the four winds of the heavens; and out of one of them came forth one horn, which grew exceedingly, even to the host of the heavens, and cast down some of the host to the earth, and some of the stars, and stamped upon them; yea, it lifted up itself unto the prince of the host, and the daily (sacrifice) was taken away from him, and the dwelling place of his sanctuary thrown down; and he cast down the truth to the earth (viii. 1—14), and the following verses. That by the ram are there understood those who are in faith derived from charity, and by the he-goats those who are in faith separate from charity, may be seen above, n. 316 and n. 573, where the same things are explained; therefore it is unnecessary to explain them again in this place. This signification of the rams and he-goats is evident also in Ezekiel:—*And as for you, O my flock . . . behold I judge between cattle and cattle, and between the rams and the he-goats* (xxxiv. 17); likewise in Zechariah:—*Mine anger was kindled against the shepherds, and I punished the he-goats* (x. 3).

Hence it may appear that no others are signified by the goats and sheep in Matth. chap. xxv. 31 to the end; wherefore also the works of charity only are there enumerated, which the sheep performed, but which the goats did not. The same was also confirmed to me when the Last Judgment was accomplished upon those who belonged to the Christian Church; for then all those who were in faith separate from charity, both in doctrine and in life, were cast into hell; and all who were in faith derived from charity were preserved.

818. Verse 12. *And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast whose deadly wound was healed.*

"And he exerciseth all the power of the first beast before him," signifies, the connexion of reasonings from the natural man with the literal sense of the Word, whereby the religion of faith separate is strengthened.

"And he causeth the earth and them which dwell therein to worship the first beast," signifies, whence they who in the Church are in falses and evils thence derived, acknowledge the agreement thereof in heart.

"Whose deadly wound was healed," signifies, and so the discordance removed by invented conjunctions of works with faith.

819. "And he exerciseth all the power of the first beast before him."—That hereby is signified the connexion of reasonings from the natural man with the literal sense of the Word,

whereby the religion of faith separate is strengthened; appears from the signification of the beast ascending out of the earth, which did all the power of the former beast before the dragon, as denoting confirmations from the literal sense of the Word in favour of faith separate from life, and thence the falsifications of truth; concerning which see above, n. 815; and from the signification of the first beast, as denoting reasonings from the natural man confirming the separation of faith from life; concerning which see above, n. 774; and from the signification of the dragon, before which this beast did all the power of the first beast; as denoting, in general, faith separated from the life of faith, which is charity. From these considerations it may appear, that by this beast doing all the power of the former beast before the dragon, is signified the connexion of reasonings from the natural man with the literal sense of the Word, whereby the religion of faith separate is confirmed.

The reason why the connexion of reasonings from the natural man with the literal sense of the Word is here denoted, is, because nothing false can ever be confirmed by the literal sense of the Word except by means of reasonings from the natural man. For the Word in the letter consists of appearances of truth, and also of correspondences; and both the latter and the former, in their bosom, that is, in their spiritual sense, contain genuine truths. Wherefore when any false principle is confirmed by the appearances of truth which correspond to genuine truths, then the Word is falsified; and the falsification of the Word cannot take place except by reasonings from the natural man. Hence it is, that the dragon, whereby is signified the heretical dogma concerning faith alone, is further described by two beasts; by the first of which is described reasoning from the natural man in favour of faith separated from the life thereof, which is charity; and by the other, confirmation from the literal sense of the Word, and thence the corroboration thereof; likewise the falsification of truth. Hence it is again evident, that by this beast doing all the power of the former beast before the dragon, is signified the connexion of reasonings from the natural man with the literal sense of the Word.

But these things shall be illustrated by examples, as:—

I. That the dogmatists who contend for faith alone, pay no attention to all those passages in the Word, where works and deeds, working and doing, are mentioned; which, nevertheless, are so evident, that no contrary reasoning can possibly be admitted. And yet they wrest those passages from their genuine sense, and by means of reasoning bend and turn them away from genuine truth, which is in the heavens, and which their spiritual sense contains. For they reason thus:—that faith alone involves deeds and works; because they who are in faith are also in deeds and works; consequently that faith produces

them: when, nevertheless, faith without deeds or works is a dead faith, which cannot produce anything. And if this be told them, they reason that deeds are still present by a secret Divine operation, and yet they exclude them from being any means of salvation. So that they may be present and not be present; as may appear from their justification by an instantaneous faith; and also in the hour of death, even although they may be evil.

II. Reasoning from the natural man asserts, that faith separate from goodness of life is also spiritual; when, nevertheless, goodness which arises from love gives life to faith, and makes it spiritual. For love is the very soul of faith, and love consists in doing; for what a man loves, this he wills, and what he wills, this he does. And this the Lord also teaches in these words in John:—*He that hath my commandments and keepeth them, he it is that loveth me; but he that loveth me not, keepeth not my sayings* (xiv. 21, 24). Hence also it is evident, that faith without works is not spiritual; for it is without its soul, and faith without its soul is dead.

III. Reasoning from the natural man also asserts, that because man cannot do good of himself, faith is made the medium of salvation.

IV. Reasoning from the natural man also asserts, that they who are merely in faith, are in God and in a state of grace, insomuch that nothing can condemn them. Hence it is believed by many, that it is not necessary to live the Christian life, which is according to the Lord's precepts; saying within themselves, why should I be intent upon works, when goodness does not save, nor evils condemn? I have faith that the Lord suffered upon the cross for the sins of the world, and delivered us from the condemnation of the law; what more is necessary?

V. Reasoning from the natural man asserts, that faith alone is as seed, from which are produced all kinds of salvation, like fruits and trees sown from seed, in gardens; when, nevertheless, in faith alone there is no seed of life—faith deriving all its life from the spiritual life of man.

VI. All these things, moreover, are reasonings from the natural man, which are taught by the learned dogmatists of this religious principle concerning the progressions to justification by faith alone; as, for example, that the trust or confidence of that faith is to be acquired from the Word, from preaching, and from the authority of teachers, without intellectual sight; and that if the understanding enters it renders the faith not spiritual. When, nevertheless, as soon as the intellectual sight is excluded, man is blind; and before a man that is blind falses may be confirmed equally as truths—yea, in preference to truths; inasmuch as with such a one the fallacies which cause darkness are more esteemed than real truths, which are in light. Shut the under-

standing, bring forth reasonings, and adduce confirmations from the literal sense of the Word, and you may persuade whatsoever you will; especially in things theological, which ascend into the interiors of the rational mind.

The reason why they are called reasonings from the natural man, is, that the natural man is in the delights of the love of self and of the world, and these delights, when they predominate, cause man to believe only such things as agree therewith; and these, in themselves, are falsities. They also induce darkness in everything spiritual, insomuch that man shuns heavenly light, and thence rejects all illustration of the understanding. The reason is, that the natural man, separated from the spiritual, regards himself only and the world, and not the Lord and heaven; and thence he is conjoined to hell, whence all falses are derived, and which can never be dissipated except by heavenly love becoming predominant, and by genuine truths which are derived from that love. Hence, then, it is that they are called reasonings from the natural man, and that reasonings from the natural man are what falsify the Word; for without such reasonings the Word cannot be falsified.

820. Whereas in the preceding article, n. 817, it was shewn that, in the Word, by Cain, Reuben, and the Philistines, are represented those who are in truths separate from goodness, it shall now be shewn, that by Peter the apostle, in the Word of the evangelists, is understood truth derived from goodness, which is from the Lord, and also, in the opposite sense, truth separate from goodness. And whereas truth is of faith, and good is of charity, by Peter is also understood faith derived from charity, and also faith separate from charity. For the twelve apostles, like the twelve tribes of Israel, represented the Church as to all things pertaining to it, thus as to everything true and good; for all things of the Church have reference to these two, as to faith and love; for truths are of faith, and things good are of love. In general, Peter, James, and John, represented faith, charity, and the works of charity. Wherefore these three, in preference to the rest, followed the Lord; and hence it is said of them in Mark, *That Jesus did not permit any to follow him except Peter, James, and John* (v. 37).

And whereas truth from goodness, which is from the Lord, is the first principle of the Church, therefore Peter was first called by Andrew his brother, and afterwards James and John, as appears in Matthew:—*Jesus walking by the sea of Galilee saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he said unto them, Follow me, and I will make you fishers of men. And they straightway left their nets and followed him* (iv. 18, 19, 20. And in John:—*Andrew findeth his own brother*

Simon, and saith unto him, we have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, thou art Simon the son of Jona; thou shalt be called Cephas, which is, by interpretation a stone (*Petrus*) (i. 41, 42, 43). And in Mark:—*Jesus goeth up into a mountain, and calleth unto him whom he would, first Simon, and surnamed him Peter; afterwards James the son of Zebedee, and John the brother of James* (iii. 13, 16, 17).

The reason why Peter was the first of the apostles, was, because truth from goodness is the first principle of the Church. For man does not know from the world anything concerning heaven and hell, nor a life after death, nor even concerning God. His natural light (*lumen*) teaches nothing but what has entered by the eyes—thus nothing but what relates to self and the world. His life also is thence; and so long as he remains only in these things, he is in hell. In order, therefore, that he may be withdrawn from them, and so be led on to heaven; it is necessary that he learn truths, which not only teach that God is, that there is a heaven, and a hell, and a life after death, but also teach the way to heaven. Hence it may appear that truth is the first principle whereby the Church is formed in man. This truth, however, is that which is derived from goodness; for truth without goodness is only knowledge that a thing is so. And mere knowledge has no other effect than to render a man capable of becoming a Church. But this is not effected until he live according to knowledges; in which case truth is conjoined to goodness, and man is introduced into the Church. Truths also teach how a man ought to live, and when he is affected with them for their own sake, that is, when he loves to live according to them, then he is led of the Lord, and conjunction is given him with heaven, and he becomes spiritual, and, after death, an angel of heaven. Nevertheless, it is to be observed that truths do not produce those effects, but goodness by means of truths; and goodness is from the Lord.

Inasmuch as truth from goodness, which is from the Lord, is the first principle of the Church, therefore Peter was first called, and was the first of the apostles, and was also named by the Lord Cephas, which is a stone or rock (*petra*); but, that it might be the name of a person, he is called Peter (*Petrus*): for by stone or rock (*petra*), in the supreme sense, is signified the Lord as to Divine Truth, or Divine Truth proceeding from the Lord; and hence, in the respective sense, by stone or rock is signified truth derived from goodness, which is from the Lord, the same as by Peter. Concerning this signification of stone or rock, see above, n. 411. What Simon son of Jona signifies, may also be seen above, n. 443.

The reason why these three apostles were fishermen, and why



the Lord said unto them, *Follow me, and I will make you fishers of men*, was, because to fish signifies to instruct natural men; for there were at that time, as well within as without the Church, natural men, who, according as they received the Lord, and truths from him, were made spiritual. From these considerations it may be concluded what is signified by the Lord's words to Peter concerning the keys; as in Matthew:—*When some said that Jesus was John the Baptist, others Elias, others Jeremiah, or another of the Prophets, Jesus said to the disciples, But whom say ye that I am? Simon Peter answered and said, thou art the Christ, the Son of the living God. And Jesus answered and said unto him, blessed art thou, Simon Bar Jona; for flesh and blood hath not revealed this unto thee, but my Father which is in heaven. And I say also unto thee That thou art Peter, and upon this rock (petra) I will build my Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in the heavens; and whatsoever thou shalt loose on earth shall be loosed in heaven* (xvi. 14—19).



Inasmuch as truth from goodness, which is from the Lord, is the first principle of the Church, and that principle was signified by Peter, therefore these things were said by the Lord to Peter. And they were then said when he acknowledged the Lord for the Messiah or Christ, and for the Son of the living God; for without this acknowledgment truth is not truth. For truth derives its origin, essence, and life from goodness; and goodness, from the Lord. Inasmuch as truth derived from goodness, which is from the Lord, is the first principle of the Church, therefore the Lord says, upon this rock will I build my Church. That by *Peter* (*Petrus*), *or rock* (*petra*), in the supreme sense, is signified Divine Truth proceeding from the Lord, and, in the respective sense, truth derived from goodness, which is from the Lord, was shown just above. That *the gates of hell shall not prevail against it*, signifies that falses derived from evil, which are from the hells, shall not dare to rise up against those of the Church, who are in truths originating in goodness from the Lord. By *the gates of hell* are signified all the hells, in all which there are gates through which falsities from evil exhale and rise up. By *the keys of the heavens* is signified introduction into heaven to all those who are in truths derived from goodness from the Lord. *Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven*, signifies that heaven is opened by the Lord to those who are in truths from good derived from him; and that it is shut to those who are not.

These things are said unto Peter. But whereas by Peter is understood truth from goodness, which is from the Lord; there-

fore they are said of the Lord, from whom goodness and the truth thence derived proceed. Wherefore they were said when Peter acknowledged the Lord for the Messiah or Christ, and for the Son of the living God. Moreover, as soon as goodness is implanted in truths with man, he is conjoined to angels; but so long as goodness is not implanted in truths, so long heaven is shut to him; for in such case instead of goodness he then has evil pertaining to him, and instead of truths, falsities. From these considerations it is evident, how sensuously they think who attribute such power to Peter; when nevertheless that power pertains to the Lord alone.

That by Peter is signified truth from goodness, which is from the Lord, has been manifest to me from heaven, as may be seen in the small tract concerning the *Last Judgment*, n. 57. Inasmuch as Peter signified truth from goodness, which is from the Lord, and thence also doctrine, and so represented those who are in truths from goodness, and in the doctrine of genuine truth from the Lord; and inasmuch as these are they who instruct others, and who are instructed by the Lord, therefore Peter so often spake with the Lord, and was also instructed by Him. He spake with the Lord at his transfiguration, concerning making three tabernacles (Matt. xvii. 1—5; Mark ix. 2—8; Luke ix. 26—36), on which occasion the Lord represented the Word, which is Divine Truth; and by tabernacles is signified the worship of the Lord from the goodness which is of love, and truths thence derived. See above concerning the transfiguration of the Lord, n. 594; and concerning the signification of tabernacles, n. 799. He spake concerning the Lord, as being the Christ, the Son of the living God (John vi. 67, 68, 69). He was instructed by the Lord concerning charity, that a brother was to be forgiven as often as he sinned (Matt. xviii. 21, 22); concerning regeneration, which is signified by him who is once washed not having need to be washed except as to his feet (John xiii. 3—6); concerning the power of truth originating in goodness from the Lord, which is understood by the power of those who have the faith of God (Mark xi. 21, 23, 24); concerning sins, that they are remitted to those who are in faith from love (Luke vii. 40—48); concerning men who are spiritual as being free, and they who are natural as being servants; by which Peter was instructed when he took the piece of money out of the mouth of a fish and gave it for tribute; for by a fish is signified the natural man, and the same by one that pays tribute, Matt. xvii. 24—27. Besides several other things, concerning which see Matt. xiv. 26—31; chap. xix. 27, 28; Mark x. 28 and following; chap. xiii. 3 and following; chap. xvi. 7; Luke xxii. 8 and following; chap. xxiv. 12, 33, 34; John xviii. 10, 11; chap. xx. 3—8; chap. xxi. 1—11.

Whereas they who are in truths from the good of love to the

Lord, or in doctrine from those truths, were represented by Peter; and they are those who instruct others. Therefore the Lord said to Peter, when he answered that he loved him, that he should feed his lambs and his sheep, concerning which it is thus written in John:—*So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved, because he said to him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus said unto him, Feed my sheep* (xxi. 15, 16, 17). From these words it is manifestly evident, that Peter represented truth originating in the good of love to the Lord. Wherefore also he was now called Simon, son of Jonas; for by Simon, son of Jonas, is signified faith derived from charity—Simon signifying hearkening and obedience, and Jonas signifying a dove, by which is signified charity.

That they who are in the doctrine of truth from love to the Lord, are to instruct those who will be of the Lord's Church, is understood by the Lord's interrogation, lovest thou me, and by saying afterwards, feed my lambs, and my sheep. Not that Peter only was to instruct, but all those who were represented by Peter; who, as was said above, are those who are in love to the Lord, and thence in truths from the Lord. By Peter's being questioned three times is signified the full time of the Church from its beginning to its end. For the number three has this signification. Wherefore, when he was questioned the third time, it is said that Peter was grieved. And whereas the third questioning signified the end of the Church, therefore these words of the Lord to Peter immediately follow:—*Verily, verily, I say unto thee, When thou wast young thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt streteh forth thine hands, and another shall gird thee, and earry thee whither thou wouldest not. And when he had spoken this, he said unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; whieh also leaned on his breast at supper. Peter, seeing him, saith to Jesus, Lord, what shall this man do? Jesus saith unto him, If I will that he tarry till I eome, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that this diseiple should not die. Yet Jesus said not unto him, He shall not die; but if I will that he tarry till I come, what is that to thee?* (xxi. 18—23). No one can know what is signified by these words unless he knows that

by Peter is signified faith from charity, and also faith without charity. Faith from charity in the Church, when it commences, and faith without charity when the Church declines; thus that Peter, when he was young, signifies the faith of the Church in its commencement, and when he was old, the faith of the Church at its end; and that by girding himself and walking is signified to learn truths and live according to them. Hence it is evident that by these words, *when thou wast young thou girdedst thyself and walkedst whither thou wouldest*, is signified that the Church in its beginning would be instructed in truths which are from goodness, and thereby be led of the Lord; and that by these words, *when thou shalt be old, thou shalt streteh forth thine hands, and another shall gird thee, and carry thee whither thou wouldest not*, is signified that the Church in its end would not know truths but falsities, which are of faith without charity, and be led thereby. To *gird himself* signifies to be instructed in truths, the same as being clothed; inasmuch as garments signify truths, and clothing goodness, as may be seen above, n. 195, 395, 637. And *to walk* signifies to live according to them, as may also be seen above, n. 97. Hence *to gird himself and walk whither he would*, signifies to exercise free circumspection, and to see truths, and do them. But *to streteh forth the hands*, signifies not to be in that freedom; for the hands signify the power of truth from the understanding, and perception thereof; and *to streteh forth the hands*, signifies not to have that power, nor thence the liberty of thinking and seeing truth. *Another shall gird thee, and lead thee whither thou wouldest not*, signifies to acknowledge for truth what another dictates, and not to see for himself, as is the case at this day with the religion of faith alone. Hence, then, this faith also is understood by Peter. Wherefore it is said, that Peter turning about saw the disciple whom Jesus loved following, and said of him, *but what shall this man do*. Likewise that Jesus said to Peter, *what is that to thee*. By the disciple following Jesus, is signified goodness of life, which consists in good works; which, that they should not perish to the end of life, is signified by the words following.

From these considerations it may appear, that by Peter is also signified faith separate from charity, as also when *he denied the Lord thrice* (Matthew xxiv. 69—75; Mark xiv. 29, 30, 31, 54, 66—72; Luke xxii. 33, 34, 50, 51, 55—62; John xiii. 36, 37, 38; chap. xviii. 16, 17, 18, 25, 26, 27). Likewise also, *when the Lord turning away from Peter said to him, get thee behind me, Satan, thou art an offence unto me, for thou savourest not the things which are of God, but those that be of men* (Matthew xvi. 21, 22, 23); and when the Lord said to him, *Simon, Simon, lo Satan hath desired to have you, that he might sift you as wheat* (Luke xxii. 31).

All these things have been adduced that it may be known, that by Peter, in the representative sense, in the Evangelists, is signified truth from goodness, which is from the Lord; likewise faith from charity; and also, in the opposite sense, truth separate from goodness, which in itself is falsity; likewise faith separate from charity, which in itself is not faith.

821. "And he causeth the earth and them which dwell therein to worship the first beast"—That hereby is signified, whence they in the Church who are in falsities and in evils thence derived, acknowledge in heart the agreement, appears from the signification of the earth and of them which dwell therein, as denoting those in the Church who are in falsities and in evils thence derived. For by the earth is signified the Church which is in truths or in falsities—in this case, that which is in falsities. And by them which dwell therein, or the inhabitants, are signified the good or evil of the Church—in this case evil. Thus as applied to persons there, by the earth and by them who dwell therein are signified those who are in falsities, and in evils thence derived, in the Church. That the earth signifies the Church as to truths and as to falsities, may be seen above, n. 304, 413, 417, 697, 741, 752; and that inhabitants signify those who are goodness in the Church, and also those who are evil; and, in the abstract sense, things good or evil, see above, n. 479; and from the signification of worshipping, as denoting to acknowledge for certain, to acknowledge in heart, and to believe, see above, n. 790, 805; and from the signification of the first beast, as denoting reasonings from the natural man confirming the separation of faith from life, as may be seen above, n. 714.—In this case the agreement of such reasonings with the literal sense of the Word, because by this beast are signified confirmations thence, as may also be seen above, n. 815.

From these considerations it is evident, that by *the beast which came up out of the earth, causing the earth and them which dwell therein to worship the first beast*, is signified, that they in the Church who are in falsities and in evils thence derived, acknowledge in heart that agreement. In the preceding article it was shewn, that Peter signified truth and faith in both senses, namely, truth from goodness, and truth without goodness; likewise faith from charity, and faith without charity.

Something shall now be said concerning the Apostle John, as signifying the works of charity. That the twelve apostles, like the twelve tribes of Israel, represented the Church and all it embraces, or all things belonging to truth and goodness, or to faith and charity, was said above. Likewise, that Peter, James, and John, signified, faith, charity, and the works of charity, in their order. Hence it follows, that when they were together

they represented these three as one. It is said *as one:* because faith, which is real faith, has no existence without charity; and charity, which is real charity, has no existence without works.

Inasmuch as these three things were signified by those three apostles, therefore they followed the Lord in preference to the rest, as may also appear from Mark, where it is said, *Jesus suffered no man to follow him, save Peter, James, and John the brother of James* (v. 37). Therefore the Lord first called Peter through Andrew, by whom is signified the obedience of faith; and afterwards called James and John, and gave to these two also a new name. He likewise took Peter, James, and John, up to the mountain, when he was transfigured; and also spake with these three concerning the consummation of the age, and concerning his advent. They also attended the Lord in Gethsemane.

That the Lord called James and John after he had called Peter, appears in the Evangelists:—*Jesus going on from thence, saw other two brethren, James the son of Zebedee, and John his brother, in a ship, with Zebedee their father, mending their nets, and he called them. And they immediately left the ship and their father, and followed him* (Matthew iv. 21, 22; Mark i. 19, 20). That the Lord gave a new name to James and John appears in Mark:—*Jesus called James the son of Zebedee, and John the brother of James, and named them Boanerges, which is, the sons of thunder* (iii. 17). By sons of thunder are signified truths from celestial goodness. The reason of this signification is, that in the spiritual world also there are heard thunders, which exist from the truths which are derived from celestial goodness, whilst they descend from the superior heavens into the inferior. The light itself of truth, from goodness, then appears as lightning, the goodness itself as thunder, and the truths thence derived as variations of sound. Hence it is that, in the Word, lightnings, thunders, and voices, are so frequently mentioned, whereby these things are signified. The reason why goodness is there heard as thunder, is, because goodness, which is of the affection or of the love of man, likewise which is of his will, does not speak but only sound; but truth, which is of the understanding, and thence of the thought of man, articulates that sound into expressions. Celestial goodness is the same with the goodness of love in will and in act. Previously to this it is not celestial goodness; and this is what produces truths through the thought and speech thence derived. From these considerations it is evident, whence it was that James and John were called sons of thunder. What lightnings, thunders, and voices, signify in the Word, may also be seen above, n. 273, 702, 704.

That the Lord took Peter, James, and John, up into the

mountain when he was transfigured, appears in Mark, chap. ix. 2; and in Luke, chap. ix. 28. The reason why they alone were taken, was, because no others than they who are in truths derived from celestial goodness can see the Lord in his glory; nor can any others be enlightened, and thus enlightened, perceive the Word. For the Lord, when he was transfigured before them, represented Divine Truth, which is the Word; wherefore also Moses and Elias were seen speaking with him; and by Moses and Elias is signified the Word. But concerning this circumstance see above, n. 594. *That the Lord spake with Peter, James, and John, concerning the consummation of the age, and concerning his advent,* appears in Mark, chap. xiii. 3, and *that these three were with the Lord in Gethsemane,* Matthew xxvi. 37; Mark xiv. 33.

Inasmuch as John represented the Church as to good works, and that good works contain all things that pertain to love to the Lord, and to charity towards the neighbour, therefore he was loved by the Lord above the rest, as may appear from this circumstance, *That he leaned upon the bosom of the Lord, and lay upon his breast, when he spake with him* (John xiii. 23, 25). By the bosom, and the breast, in the Word, is signified spiritual love, which is love in act; and by the bosom and the breast of the Lord, Divine Love itself; wherefore in heaven they are in the province of the breast who are in spiritual love. Hence also John took the Lord's mother to his own house, and abode with her; concerning which it is thus written in John:—*Jesus saw from the cross his mother and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then he saith to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home* (xix. 26, 27). Hereby was signified, that the Church is wherever charity actually exists, in other words, wherever good works are to be found. For by the Lord's mother and by woman is signified the Church, and by John charity actually existing, which is good works. That by mother is signified the Church may be seen in the *Arcana Cœlestia,* n. 289, 2691, 2717, 3703, 4257, 5580, 8897. That the same is signified by woman, see above n. 555, 707, 721, 730. That the Lord's Church is among those who actually are in charity, or in good works, and not among those who are in faith separate from good works, is also signified by the words above adduced concerning Peter and John, namely, *Then Peter, turning about, seeth the disciple whom the Lord loved following; which also leaned upon his breast at supper . . . . Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me* (John xxi. 20, 21, 22). That by Peter is there signified truth without goodness, or faith separate from good works—such

as shall be at the end of the Church—may be seen above, n. 820; where also the foregoing words are explained. And whereas by John is signified the goodness of charity, which consists in good works, and these pertain to those who constitute the Lord's Church; therefore, not Peter but John followed the Lord; and, therefore, to Peter—who had asked *what shall this man do*—the Lord said, *If I will that he tarry till I come what is that to thee, follow thou me;* by which is meant, that the goodness of charity will still remain with those who are the Lord's even to the end of the Church, and when there is a New Church; but not with those who are in faith separated from that goodness; and this is signified by these words to Peter, *what is that to thee.*

822. "Whose deadly wound was healed"—That hereby is signified, and so the disagreement is removed by invented conjunctions of works with faith, appears from the signification of the deadly wound of the former beast being healed, as denoting the apparent removal of disagreement with the Word; concerning which see above, n. 786, where the same words are explained. The nature and quality of the conjunctions of works with faith, which are invented by those who are in faith alone, whereby the disagreement of that faith with the Word is apparently removed, and that they are rather separations than conjunctions, may be seen in the place above cited.

Inasmuch as it has now been shewn, that by John the Apostle, in the Word of the Evangelists, are signified good works, which are also called the good things of charity and of life, and that it was on account of such signification that John leaned on the Lord's breast, therefore in what follows I purpose shewing what good works are; but in this place merely to state that they contain in themselves all things which pertain to charity and faith in man. Hitherto no one has known that all things of a man's life are in his works, inasmuch as they appear only as movements, which, as proceeding from man, are called actions; and those which are effected by movements of the mouth, the tongue, and the larynx, are called words; but still they are the very things which not only manifest the charity and faith which are in man, but also complete and perfect them; and this because neither faith nor charity are in man before they exist actually; and they do exist actually in works.

The reason why all things pertaining to charity and faith with man are to be found in works, is, because works are activities arising from his will and thought; and all things proceeding from will and thought put themselves in action and pour themselves forth into works, and this precisely as all things belonging to a cause pass into its effects, and all things of a seed and tree into the fruit. For works are the complements of will and

thought. That such is the case does not appear before the eyes of men; but before angels the fact presents itself in such a manner as to be perceived.

When a man is in the exercise of charity, the sphere of all his affections and thoughts thence derived appears round about him as water in a state of lightness and rarity, and sometimes as a cloud either bright or obscure; in which sphere are all things of his mind in their whole compass; and from this the angels know what kind of man he is in respect to everything which is properly his own. The reason is, that every man is his own love; and the works thence derived cause this love to be active, and whilst it is active, it pours itself round about him. The same spiritual sphere not only manifests itself before the sight in the form of a wave-motion, but also before the sight in various representative forms, and this in such a manner, that from those representatives the man, spirit, or angel, appears exactly such as he really is.

A further reason why works contain in themselves all things of the mind is, because all things successive, which advance in their order from the highest to the lowest, or from first principles to ultimates, form what is simultaneous in things lowest or ultimate, in which simultaneous order all things superior or prior co-exist. But the nature and quality of successive order, and of simultaneous order thence derived, may be seen above, n. 595, 666; and in the *Arcana Cœlestia*, n. 631, 3691, 4145, 5115, 5897, 6239, 6326, 6465, 9216, 9217, 9828, 9836, 10044, 10099, 10329, 10335. And works are the ultimate things of man derived from his interiors, which are in successive order. From all this it is clear, that in these works co-exist all things belonging to the will and thought of man, consequently all things belonging to his love and faith. Hence now it is that works are so often commanded in the Word by the Lord, and that man is to be judged according to his works.

From these considerations it is evident, what kind of man he is, who separates faith from works, namely, that he is wanting in faith, and that his works are evil, flowing from the love of self and of the world, covered over and encompassed with such things as are of faith, but which are at the same time contaminated and profaned by evils that are within. Wherefore when such persons are permitted to enter into their interior life, as is the case after death when they become spirits, then all things belonging to their faith, which constituted the circumferences, are cast off and dissipated. From these considerations it may appear whence it is that John, who represented the goodness of charity or good works, leaned on the Lord's breast, and that he followed the Lord and not Peter; likewise that after the resurrection he abode with the Lord's mother.

823. Verses 13, 14. *And he doeth great wonders, so that he maketh fire come down out of heaven on the earth before men: and deceiveth them that dwell on the earth, by the means of those miracles, which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live.*

"And he doeth great wonders," signifies testifications and persuasions.

"So that he maketh fire come down from heaven on the earth in the sight of men," signifies the love of what is false from evil, arising from the conceit of self-derived intelligence, as if it were the love of truth from goodness, which is from the heavens in the Church.

"And deceiveth them that dwell on the earth by *the means of* the signs which he had the power to do in the sight of the beast," signifies the persuasions of those who are in the Church, by testifications from the Word conjoined to reasonings from the natural man.

"Saying to them that dwell on the earth, that they should make an image to the beast," signifies an ordinance appointed, that such things should be altogether taught and believed by all in the Church.

"Which had the wound by a sword and did live," signifies the quality of those natural things which conjoined them, and which they took from the natural sense of the Word for confirmation.

824. "And he doeth great wonders."—That hereby are signified testifications and persuasions, appears from the signification of signs, as denoting testifications and persuasions, concerning which see above, n. 706. And whereas great is predicated of good, and, in the opposite sense, of evil, hence by great signs are signified testifications and persuasions of the false from evil. The reason why it is here said of the beast that he did great wonders, is, because by the beast are signified confirmations from the Word in favour of faith separate from good works. And when reasonings from the natural man, which are signified by the first beast, are confirmed from the Word, then they not only testify but also persuade that a thing is so, and they do this because those separators of faith from good works are not willing that the intellectual sight should have any part in matters of faith, which they call mysteries; and when the intellectual sight is not present, they can persuade to a belief in whatever they please, yea, even what every one from the mere light of nature may see to be false. Propose any false principle whatever, and declare it to be true, because it has been asserted by some eminent leader, who is believed by his followers to be

enlightened or inspired, and take away the use of reason, and thereby prevent the understanding from entering with any light, and you will see all that is proposed to you as true, and will persuade others to see the same. The reason is, because the first proposition is believed, and is not carefully examined as to whether it be true or false.

That it may be known, that what is false may be confirmed equally as if it were true, take the most trifling example. For instance, make this ridiculous proposition it, that a crow is white, and confirm it by reasoning of this kind, that a crow is not born altogether black, that it whitens as it grows old, that its quills are white within, and also the skin, and thus its blackness is only a shade encompassing the white. Reason also in this way, that man may indeed speak according to the outward aspect, namely, say it is black, but still that, being a man, he ought to think from the understanding that it is white, because it is so inwardly, in like manner as it is allowable to speak of the sun's progression about the earth according to the outward aspect, as indeed it is stated in the Word, namely, that the sun rises and sets; but still that he ought to think from the understanding that the earth revolves round itself, and causes that appearance. Add to this reasonings from the nature of colours, that regarded in their origin all are white, inasmuch as they are from the light of heaven, and also from this circumstance, that every colour when it is ground to a powder, even black crystal, becomes white, and on this subject cite the works of those authors who have written upon optics. Moreover, take away the use of reason, and assert that some man of authority and learning has witnessed the fact, and at the same time fix the mind on what is said in confirmation, and not on the first proposition, and possibly you will be enabled to persuade some one else. But this ridiculous proposition is here mentioned, because it is silly to judge of a bird from any other colour than its own, in which it appears; for thus all things in the world may be said to be white.

The case is similar with respect to the false principles involved in heresies, as with that greatest of all which was in Babylon, concerning which it is written, in Daniel, that the king published an edict, that he should be worshipped as God; also with reasonings which take their origin from hell, and which are employed by those who derive all things from nature, saying that nature created herself, and not God; and, if I may venture to say so, the case is the same with the faith which is called justifying without the actual co-operation of the life. Such things are here understood by the great wonders which the beast that came up out of the earth did, which also caused fire to come down from heaven on the earth in the sight of men, and deceived them that dwell on the earth by the means of these

miracles which he had power to do in the sight of the beast, as is said in this and in the following verse.

825. "So that he maketh fire come down from heaven on the earth in the sight of men."—That hereby is signified the love of what is false arising from evil, and flowing from the pride of self-derived intelligence, as if it were the love of truth originating in goodness, which is from the heavens in the Church, appears from the signification of fire, as denoting love in both senses, namely, love to the Lord and love towards the neighbour; and, in the opposite sense, the love of self and the love of the world; concerning which see above, n. 504, 539. Hence it also comes to signify the love of goodness and truth, likewise the love of what is evil and false. For all that is good, and true, thence derived, flow from love to the Lord and from love towards the neighbour, and, on the other hand, all forms of evil, and the falsities thence derived, flow from the love of self and the love of the world. Hence it is that they who are in love of self and the world are in the love of all the evils thence arising and of the falsities derived from those evils. Concerning these states of love and the evils and falsities thence arising, see the *Doctrine of the New Jerusalem*, n. 65—80. The same conclusion is evident from the signification of *causing it, namely, the fire, to come down out of heaven.* It is thus said because such an occurrence actually takes place in the spiritual world, produced by those who are in faith separated from charity, by means of arts there known. That it is an appearance as if the love of what is false from evil were the love of truth flowing from goodness, is owing to the fact of the confirmation of faith separate from the life by means of the sense of the letter of the Word. For what is confirmed from the Word is confirmed from heaven. A false principle, however, when it is confirmed from the Word, is not confirmed from heaven, but only appears as if it were confirmed from heaven. And also from the signification of *in the sight of men,* as denoting especially before those who are in the conceit of self-derived intelligence, and who, by their writings and preachings, confirm in themselves the above mentioned heretical dogma. From these it passes to the simple-minded, who are not in the conceit of self-derived intelligence; but these latter do not confirm it in themselves, but only suppose it to be so, because it is said and confidently asserted by some men of learning and authority. Wherefore they only retain it in the memory. Whereas the former implant it in their life, especially if they have lived according to it. And what is implanted in the life, remains to eternity; not so, however, that which is merely committed to the memory.

The pride of self-derived intelligence is in all who confirm falsities even to the destruction of the Divine Truth in which

the angels of heaven are; for they are possessed of that pride who regard themselves only, that is, their own fame, in their writings and preachings. For such persons are in the love of self. And every one who is in the love of self, when he writes and preaches, is in this state of pride; and pride derives all things from what is proper to man. Whence it is that is called the pride of self-derived intelligence. The love of self resides in the will, and the pride of self-derived intelligence in the thought thence derived. Such persons therefore when they think any thing from themselves cannot do otherwise than think falsities, for the proprium which is of the will, consequently of the love, has rule, and this, viewed in itself, is nothing but evil. The case is otherwise with those who are in the love of uses, and thence in the love of truth for the sake of truth.

Inasmuch as they who are in the pride of self-derived intelligence remove works from faith, and on that account do not know what works are, nor indeed what is meant by charity and by neighbour; yea, after they have confirmed themselves in their own belief, they are not even willing to know any of these things. Therefore it shall here be stated what good works are. Good works are all that a man does, writes, preaches—yea, all that he speaks, not from himself but from the Lord. And he acts, writes, preaches, and speaks, from the Lord, when he lives according to the laws of his religion. The laws of our religion are, that one God is to be worshipped, that adulteries, thefts, murders, and false witness are to be shunned; consequently also fraud, unlawful gains, hatred, revenge, lies, blasphemies, and various other things, which are not only mentioned in the Decalogue but also in many other parts of the Word, and are called sins against God, and also abominations. When man shuns these things, because they are against the Word, and therefore against God, and because they are from hell, then he lives according to the laws of his religion. And in so far as he lives according to his religion, in so far he is led of the Lord; and in so far as he is led of the Lord, his works are good. For he is then led to do what is good, and to speak truth for the sake of what is good and true, and not for the sake of self and the world. Uses are his enjoyments, and truth is his delight. Every day also he is taught of the Lord what to do and to speak, likewise also what to preach or what to write; for evils being removed he is continually under the Lord's auspices, and in a state of enlightenment. He is led and taught, however, not immediately by any dictate, or by any perceptible inspiration, but by influx into the state of spiritual delight in which he is, and whence he obtains a faculty of perception according to the truths of which his understanding consists. And when he acts from this influx, he appears to act from himself, but nevertheless acknowledges in heart that it is from the Lord. All the angels are in such a

state; and all infants in heaven are led by that way to heaven. But the case is otherwise with man when he abstains from evils, and shuns them on account of the civil laws, and of the injury he would suffer in his reputation; in which case he does not shun them from any spiritual origin, but from a natural origin. Hence it is that he does indeed perform works which appear outwardly as good; but nevertheless they are inwardly evil. They are like pictures composed of filthy mire but coloured over so as to appear beautiful to the sight; or like harlots who appear comely in form, and who are adorned in white raiment, with diadems upon their foreheads and jewels in their ears, whilst within they are full of all uncleanness. Now consider what the quality of the Christian world is at this day, how few there are who shun adulteries, frauds, unlawful gains, hatred, revenge, lies, and blasphemies, because they are contrary to the Word, and therefore contrary to God, although many may shun them because they are contrary to civil laws, and through fear of the loss of fame, honor, and gain, in the world; then search interiorly into the cause of this, and you will become conscious, that it is because they have no real belief in the existence of heaven and hell, and in a life after death. From this it is evident, that whatsoever a man does, be it small or great, provided it proceed from a religious principle, and, in the case of those who are in the Church, from the Word, after he turns away from evils because they are sins, and in themselves infernal, is a good work; but, on the other hand, that whatsoever a man does, be it small or great, which at the same time is not done from a religious principle, and, in the case of us Christians, from the Word, is an evil work. More upon this subject may be seen above, n. 803. It is, however, to be observed, that he who shuns evils because they are contrary to the Divine laws in the Word, also shuns them because they are contrary to civil and moral laws in the world. For man thinks from the latter when he is in a natural state, but from the former when he is in a spiritual state. From this it follows, that to shun evil and do good for the sake of fame and one's own honour is not hurtful, provided the Word and religion thence derived keep the superior place and constitute the head: and also that self and the world hold the inferior place, and constitute the feet. Otherwise religion is trampled under foot, and the world worshipped as the head.

826. "And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast."—That hereby is signified the persuasion produced by those who are of the Church that they are truths, and this by means of testifications from the Word conjoined to reasonings from the natural man, appears from the signification of

deceiving, as denoting to persuade to the adoption of falsities. For the persuasion of what is false is deception or seduction. And from the signification of them that dwell on the earth, as denoting those who belong to the Church, see above, n. 821. And from the signification of miracles or signs, as denoting testifications and persuasions thence derived, see above, n. 824—in this case, testifications drawn from the sense of the letter of the Word. And from the signification of the beast, in the sight of which those miracles were done, as denoting reasonings from the natural man ; concerning which see above, n. 774.

The reason why, in this case, by the miracles which were performed by this beast in the sight of the other, are signified testifications from the sense of the letter of the Word, conjoined to reasonings from the natural man, is, because by the beast which did the miracles are signified confirmations from the sense of the letter of the Word ; and by the beast in the sight of which the miracles were done are signified reasonings from the natural man. In this case, therefore, the conjunction of confirmations from the Word with those reasonings is signified ; and when these are conjoined, they become testifications and persuasions. For reasonings from the natural man, in spiritual things, are of no avail before the world, but when the same reasonings are confirmed from the Word they do avail. The reason is, that the Word is Divine, and in the sense of the letter it consists of appearances of truth, and of correspondences, in which the genuine truths, which lie concealed within, but cannot be seen except by the aid of one who is enlightened. And he who is not enlightened may draw aside these appearances of truth to the confirmation of falsities as if they were truth ; for in the case of one who is not enlightened fallacies bear rule, and his reasonings are derived from fallacies. He, however, who is enlightened can see from spiritual and at the same time from natural light ; and the natural light which is in him receives light from the spiritual order. On the other hand, he who is not enlightened sees merely from natural light, separate from spiritual light, and this light, in things spiritual, is not light but darkness. This darkness, nevertheless, after confirmations from what is false, appears as the light of truth. It is, however, like the light in the hells, which in the sight of those who are there appears as light ; but as soon as the light of heaven enters, the light there is turned into sheer darkness, and their thought grows sluggish and dull. In the hells in which they are who have more deeply persuaded themselves into the belief of what is false, owing to their being endowed with the faculty of thinking more interiorly than others, they are in a light of phantasy, which light is bright to a certain degree ; this light is, nevertheless, turned into a darkness still more dense by the influx of the rays of light from heaven. Such light is that of

the confirmation of what is false from the sense of the letter of the Word by reasoning from the fallacies of the natural man. Hence it is evident, that the light of the confirmation of what is false, even to the destruction of Divine Truth, which is in heaven, is infernal light.

Since in the preceding articles we have treated of good works, we will now continue the subject, and shew what love to the Lord is. In the third or inmost heaven they are all in love to the Lord derived from the Lord; and they are such as are in possession of truths written on their life, and not on the memory, as is the case with the angels of the inferior heavens. And this is also the reason, why those who are in the third heaven, never speak concerning truths, but only listen to others speaking concerning them, and reply either that it is so, or that in some respects it is so, or that it is not so. For they see, in themselves, whether the things which they hear be true or not; and they see this not from any sight in the thought, as others do, but from the affection of truth in their understanding. For all truths with them are inscribed on their affections; and these derive their essence from celestial love, which is love to the Lord. Thus truths with them make one with their affections. And inasmuch as those angels are in love to the Lord from the Lord, their inner life consists of mere affections of goodness and truth originating in that love. Hence it is that they do not speak of truths, but do what things are true. Thus they do good works. For the affections of goodness and truth which are from that love cannot do otherwise than exist in act, and when they exist they are called uses, and are understood by good works. They perceive also, in themselves, the quality of the uses or works from the affection whence they are derived; and they also perceive their differences arising from the conjunction of several affections. Thus they do all things with interior wisdom. And since they do not think of truths and from thinking speak of them, but only do them, and since this comes from their love to the Lord, and thence from the affections alone of which their life consists, it is evident that love to the Lord consists in doing truths from an affection for them, and that their deeds are good works; consequently that to love the Lord is to work. This also is understood by the Lord's words in John:—*He who hath my commandments and keepeth them, he it is who loveth me . . . . But he that loveth me not, keepeth not my sayings* (xiv. 21, 24). And they are understood by these words in Jeremiah:—*I will put my law in their inward parts, and write it in their hearts . . . . And they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord: for they shall all know me, from the least of them unto the greatest of them* (xxxi. 33, 34). By the law are understood all things of the Word, thus all the truth

and goodness of heaven. In the midst of them, signifies in their life, and the heart upon which the law shall be written, signifies the love. From these considerations it is evident, how comprehensive is the doctrine of love to the Lord. For it is the doctrine of all the affections pertaining to love; and every affection has truths inscribed on it, according to the quality of its perfection, and produces them in act with infinite variety. And those affections do not come into the understanding under any species of ideas; but they come to the inner sensitive perception, under a species of sweet enjoyment pertaining to the will, which cannot possibly be described by words. They become angels of the third heaven who imbibe the laws of life from the Word, and live according to them, and who worship the Lord.

827. "Saying to them that dwell on the earth, that they should make an image to the beast."—That hereby is signified an appointed ordinance that such things should be altogether taught and believed by all in the Church, appears from the signification of them who dwell on the earth, as denoting all who belong to the Church; see above, n. 826. And from the signification of the image made to the beast, as denoting the doctrine of faith separated from good works, and the worship thence derived, and all this confirmed from the sense of the letter of the Word by means of reasonings from the natural man. Hence by making that image is signified to make a statute, or to ordain, that it shall be altogether so taught and believed; as also has been done in the Churches where the doctrine of faith separate has been received.

The reason why the image signifies these things, is, because all things spiritual may be exhibited by means of images, likewise by idols, in the spiritual world, and all the particulars of doctrine may be thereby presented under a form, which also I have also seen done. Hence it is that images and idols have such significations in the Word. That idols signify false principles of doctrine, may be seen above, n. 587, 650, 654, 780. Hence, then, by saying to them that dwell upon the earth, that they should make an image to the beast, is signified an appointed ordinance that such things should thoroughly be taught and believed by all in the Church.

That among those who belonged to the ancient Churches there were images representative of their doctrine; and the various modes of worship were thence instituted. The children of Israel, however, on account of their propensity to idolatry, were forbidden to make them. This is evident from the Word.

In order, therefore, that it may be known that images signify such things, the following passages shall be adduced from the Word by way of confirmation. Thus in Moses:—*Thou shalt*

not make to thyself any graven image, nor the likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor worship them (Exod. xx. 4, 5). *Ye shall not make to you idols, nor sculptured thing, nor raise up a statue to you, nor shall ye give the stone of an image in your land to bow yourselves down to them* (Levit. xxvi. 1). *Lest ye make to you a sculptured image of any likeness, the figure of a male or female, the figure of any beast which is in the earth, the figure of any bird of wing which flieth under heaven, the figure of any reptile in the earth, the figure of any fish which is in the waters under the earth* (Deut. iv. 16, 17, 18). The reason why it was forbidden the children of Israel to make idols, sculptured things, images and figures of anything in the heaven, in the earth, and in the water under the earth, was, because the Ancient Churches, which were before the Israelitish Church, were representative Churches; and because the sons of Jacob were altogether external men; and external men at that time, when all worship was representative, were prone to idolatries, therefore to the worship of such things as appeared before their eyes. Now whereas the Ancient Churches were representative, therefore the men of those Churches made to themselves sculptured things and images of various kinds, which represented and thence signified things heavenly; and the ancients were delighted with them on account of their signification. Wherefore when they looked upon those things they were reminded of the heavenly things which they represented. And inasmuch as they were such as pertained to their religion, they made use of them in worship. Hence came the use of groves and high places, and also of sculptured, molten, and painted figures, which they placed either in groves, or upon mountains, or in temples, or in their houses. Hence in Egypt, where the science of representations, which is the same with the science of correspondences, flourished, they had images, idols, and sculptured things; whence also came their hieroglyphics. The case was the same with various other nations. But when the men of those Churches, from being internal became external, then the celestial and spiritual things which were represented and thence signified, remained as traditions with their priests and wise men, who were called magi and diviners. Hence, also, the common people, by reason of the religious principle which their fathers regarded in those things, began to worship them, and to call them their gods. Now whereas the sons of Jacob were external men above all others, and thence prone to idolatries, and also to magic, therefore it was so sternly forbidden them to make to themselves sculptured things, images, and figures of the likeness of anything existing in the heavens, upon the earth, and in the sea; because all things which are in the world are representative

—as fowls, beasts, fish, reptiles, &c. For in so far as they worshipped them idolatrously, in so far they departed from the acknowledgment of Jehovah. But still, inasmuch as the Church with them also was representative, a tabernacle was built, in which were placed representatives, chiefly of celestial things, as the table of shew bread, the golden altar of incense, the candlestick with the lamps, the ark with the mercy seat, and the cherubs above it, the altar not far from the door of the tabernacle, upon which was the sacred fire. And afterwards the temple was built, in which also all things were representative, as the paintings therein, the lavers on the outside, the brazen sea supported by oxen, likewise the columns and porticos, with the vessels of gold, all which it was allowed them to worship as holy, on condition that they acknowledged the tabernacle, and afterwards the temple, for the dwelling place of Jehovah. These things were given them to prevent their turning aside to idolatry and magic, which then existed in the various nations in Asia ; as in Egypt, Syria, Assyria, Babylon, Tyre and Sidon, Arabia, Ethiopia, Mesopotamia, and especially in and about the land of Canaan. From this it may be evident, whence it is that idols, in the Word, signify the false principles of religion, and that images signify matters of doctrine.

That such things existed among the various nations in the countries of Asia, may appear from the gods of Laban the Syrian, which Rachel the wife of Jacob took away (Gen. xxxi. 19, 20) ; from the calves and other idols in Egypt; from the hieroglyphics there engraved and painted in temples, upon obelisks, and upon the walls ; from Dagon the idol of the Philistines in Ekron, from the idols made by Solomon, and afterwards by the kings in the temple of Jerusalem, and in Samaria ; from the altars, statues, images, and groves, amongst the nations of the land, which the children of Israel were commanded to destroy—as is evident from various passages in the Word.

It was also from the science of correspondences and representatives, *that the priests and diviners of the Philistines advised them to make golden images of the hemorrhoids and mice which laid waste the land, and to place them near the ark, which they sent back upon a new cart drawn by kine, that so they might give glory to the God of Israel* (1 Sam. v. 1 and following verses). For at that time their priests and diviners knew what all those things represented ; and that the images of the hemorrhoids and mice signified the false principles of their religion, which, as gifts, would be rendered propitiatory, by making them of gold.

Doctrinals are also signified by images in the following passages. Thus in Ezekiel : *They shall cast their silver into the streets, and their gold shall be an abomination, because they have transposed the gracefulness of their adorning for pride,*

and made thereof images of their abominations and devastations; therefore I have given it to them for an abomination (vii. 20). The subject there treated of is concerning the devastation of the Church by what is false and evil, which is understood by the sword, pestilence, and famine (verse 15), which shall consume them. By the silver which they shall cast into the streets, and by the gold which shall be for an abomination, is signified the truth of the Church and the goodness thereof turned into what is false and evil. To cast them into the streets, signifies to disperse them, and to be for an abomination signifies to be turned into infernal evil. For this is to be turned to abomination. Their transposing the gracefulness of their adorning for pride, and making thereof images of their abominations and detestations, signifies, that they filled the whole Church and the doctrine thereof, and all things which are contained therein, with things profane; the gracefulness of their adorning signifying the Church and its doctrine, and images of abominations and detestations signifying all things pertaining thereto—thus doctrinals, the goodness and truth whereof they profaned. Abominations denote goodness profaned, and detestations, truth profaned.

Again in the same prophet:—*Thou hast taken the vessels of thy adorning, of my gold and of my silver which I had given thee, and hast made the images of a male, with which thou hast committed whoredom* (xvi. 17). These things are said concerning the abominations of Jerusalem, by which are understood the adulterations of the goodness and truth of doctrine from the Word. The vessels of adorning of gold and silver, signify the knowledges of goodness and truth from the Word. To make images thence of a male, signifies to make doctrinals from false principles to be in appearance as if they were from truths. And to commit whoredom with them, signifies the falsification thereof.

Again:—*Aholibah committed whoredom in Egypt, she loved the sons of Ashur; she added to her whoredoms when she saw men painted upon the wall, the images of the Chaldæans painted with vermilion, she doated upon them at the beholding of her eyes* (xxiii. 8, 12, 14, 16). By Aholibah is understood Jerusalem, whereby is signified the Church as to doctrine, consequently the doctrine of the Church. By committing whoredom is signified the falsification and adulteration of the Word. And whereas by Egypt are signified natural truths, which are called scientific principles, and by Ashur rational truths; likewise, in the opposite sense, falses; hence it is evident what is signified by committing whoredom with them. Inasmuch as by the Chaldæans are signified the truths of the Word prophaned by application to the loves of self and of the world, hence by the images of the Chaldæans are signified matters of doctrine employed to excuse those loves. Painted with vermilion, signifies their

appearing outwardly as truths, although inwardly they are prophanc. The like is signified by men painted upon the wall—a painted wall denoting the appearance presented by matters of doctrine under external forms. Similar things are signified by images in Isaiah, chap. ii. 16; in David, Psalm lxxiii. 20: likewise in the following passages in the Apocalypse:—chap. xiv. 9, 10, 11; chap. xv. 2; chap. xvi. 2; chap. xix. 20; chap. xx. 4. See also what is said concerning idols and sculptured things above, n. 587, 650, 654, 780; where other passages from the Word are adduced and explained.

828. We have treated above concerning love to the Lord, in which love are the angels who are in the third heaven. It now remains to say something concerning love towards the neighbour as existing among those angels. By neighbour they understand uses, which are indeed works; but uses, to them, are all things which are done of the Lord in them, which have respect especially to the worship of the Lord, his Church, the ingrafting of the holy things thereof, especially with infants, with whom they have conjunction, and whom they inspire with innocence, and the affections thereof. Also the good of society in general and in particular. These are the things which chiefly pertain to their love, because they originate in love to the Lord. The Lord operates these things in them by the love which is implanted in their life, which is such that all the delight of their life is therein perceived by them.

The reason why such things are their neighbour, is, because they have not respect to persons, but to such things as pertain to persons. For they are in wisdom above the rest of the angels; and it is wisdom to regard others from such things as pertain to them, and which constitute them. For every angel, spirit, and man, is his own love and his own affection—thus his own goodness and thence his own truth. And inasmuch as these things constitute them, it is not possible for them, as being wise, to regard anything else in others but that from which they exist. This is to them neighbour or brother, or companion, according to what is frequently said in the Word—good being considered by them as brother, and truth as companion. Hence it is evident, what love towards the neighbour is in the third heaven.

As for other things which concern their moral, civil, and domestic life, these also are works, which they do from affection, but they are not such works as they understand by neighbour or brother, and companion; for they derive somewhat from the world, likewise from what is useful for themselves and their own. They are the derivations and productions of the uses before mentioned, and are such things as proceed from their thought, concerning which therefore they can discourse. These things keep the life of their body in such a state, that the life of

their love can dwell therein, and perform its uses. Such being the nature and quality of these angels, they do not know what charity is, or faith; but instead of charity they have the love of goodness, and instead of faith the love of truth. They are also continually in the love of goodness and truth, inasmuch as their life is the love of goodness, in which and from which is the perception of truth. Wherefore when mention is made of charity from which faith is derived, or of faith which is from charity, they do not know what they are. They also appear before the angels of the inferior heavens as infants, and some as children, all in a state of simplicity, likewise also they go naked. The reason why they appear as infants, and as children, is, because they are in innocence; and love to the Lord from the Lord is innocence. Whence also by infants and children, in the Word, innocence, and also love to the Lord, is signified. The reason why they appear simple, is, because they cannot speak concerning the holy things of Heaven and the Church, for those things with them are not in the memory, whence all discourse comes, but in the life and thence in the understanding; not as thought, but as the affection of goodness in its form, which does not descend into discourse. And even if it were to descend, it would not speak, but only emit a sound. And they who cannot speak concerning such things appear to themselves and others as simple. A further reason of their so appearing, is, because they are in humility of heart, knowing that it is wisdom to perceive that what they do know is scarcely anything in comparison with the things which they do not know. The reason why they go naked, is, because nakedness, in the spiritual sense, is innocence, and because garments signify truths investing goodness, and truths which invest are in the memory, and thence in the thought, but with them truths are in the life, thus hidden, and do not manifest themselves except before the perception; whilst others speak them, and their ministers preach them from the Word. They are also perfected from the discourses of those who are in the understanding of truth, from preachings, and also from books. They write also, but not by letters, as the other angels, but by curvatures and inflexions, which contain mysteries which transcend the understanding of the angels in the inferior heavens. They also dwell in expanses above others, and in gardens there wherein are shrubberies and beds of flowers, whence they are in perpetual representatives of things celestial. And, what is wonderful, there is not a stone to be found there. The reason of this is, that a stone signifies natural truth, whereas wood signifies goodness, a tree perception, and a flower implantation.

Thus much then concerning love to the Lord and love towards the neighbour thence derived, consequently concerning celestial love. In what follows we shall speak of spiritual love, likewise of charity and faith.

829. "Which had the wound by a sword and did live."—That hereby is signified the quality of those natural things which conjoined those which they took for confirmation from the natural sense of the Word, appears from the explication of the third verse of this chapter, where are these words:—"I saw one of his heads as it were wounded to death, and his deadly wound was healed;" concerning which see above, n. 785, 786. That a sword signifies the combat of the false against the true, and the destruction of truth by falsities, may be also seen above, n. 131, 367.

830. Verse 15. *And he had power to give a spirit into the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.*

"And he had power to give a spirit into the image of the beast," signifies, that by means of conjunction with the Word there was somewhat of spiritual life therein.

"That the image of the beast should both speak," signifies that thence somewhat in agreement flowed in out of heaven into the thought proximate to speech excited and enkindled from natural love.

"And cause that as many as would not worship the image of the beast should be killed," signifies the threats of eternal death for those who do not believe all and everything which is so established.

831. "And to give a spirit into the image of the beast."—That hereby is signified that by conjunction with the Word there was somewhat of spiritual life therein, appears from the signification of spirit, as denoting spiritual life, of which we shall speak presently; and from the signification of the image of the beast, as denoting the doctrine of faith separated from good works, which should be taught and believed in the Church, see above, n. 827. Hence it follows, that by giving a spirit to the image of the beast is signified, that by the conjunction of reasonings from the natural man with the Word there was somewhat of spiritual life therein. The quality of that life will be explained presently. The reason why by spirit is signified spiritual life, is, because by spirit, in the supreme sense, is signified Divine Truth proceeding from the Lord, and hence, when applied to men who receive it, it signifies spiritual life, as may be seen above, n. 183. Spiritual life is the same as life from Divine Truth. And whereas the Word is Divine Truth, and hence man has spiritual life from it, therefore when reasonings from the natural man in favour of faith separated from life, are conjoined with the Word, and a doctrine is thence made for the Church, there is in it somewhat of spiritual life. For all things

in the Word, are in themselves spiritual, and give spiritual life to those who study it according to its reception in the heart. Wherefore the Lord says, *The words that I speak unto you, they are spirit, and they are life* (John vi. 63).

Forasmuch as in what goes before we have treated concerning celestial love, in which are the angels of the third heaven, we will now say something concerning spiritual love, in which are the angels of the second heaven. Spiritual love is the love of truth, and, in the supreme sense, the love of the Divine Truth which proceeds from the Lord. Thus also it is love to the Lord, but in a lower degree than that in which the celestial angels are. For the latter, namely the celestial angels, are in love to the Lord by virtue of the reception of Divine goodness from him, whereas the spiritual angels are in love to the Lord by virtue of the reception of Divine Truth from him. The difference is like that between love in the will and love in the understanding, or like that between flame and its light. The light with the angels of the third heaven is also derived from a certain flaming principle, and the light of the angels of the second heaven from a shining white, concerning which see the treatise on *Heaven and Hell*, n. 126—140. Their life differs in like manner. The life of the angels of the third heaven consists in affections of goodness, and the life of the angels of the second heaven in the affections of truth. The difference is such that they are easily known from each other by their faces, and also by their speech.

Inasmuch as spiritual love is the love of truth, and the spiritual angels, as to their life, are affections of truth, therefore they discourse concerning the holy things of Heaven and the Church, otherwise than the angels of the third heaven, who cannot discourse concerning these things, according to what was said above. But whereas still the celestial angels are perfected in wisdom by hearing, therefore there are intermediate angels, who are called celestial-spiritual angels, who preach and teach truth in their temples, which are called the houses of God, and are constructed of wood. The reason why the spiritual angels, from the spiritual love which constitutes their life, are affections of truth, and not affections of goodness, is, because they are reformed and regenerated, and become angels, by a way different from that of the celestial angels. For the spiritual angels in the first place admit truths into the memory, and thence into the understanding, which is thereby formed; and then they are perfected, in so far as they are affected with divine truths spiritually, that is, for the sake of truth, likewise for the sake of a life according to them. But the celestial angels do not in the first place admit truths into the memory, but allow them to enter immediately into the will, and by actions, into the life. Hence the latter cannot discourse concerning Divine Truths but

only will and do them. Whereas the former speak Divine Truths, because with them they are also inscribed on the memory; and thought speaks from the memory.

Nevertheless the spiritual angels do not admit any truth into the memory and thence into the understanding, unless they see it. For the angels in that heaven see truths from the light of truth, thus by virtue of enlightenment proceeding from the Lord—truths in heaven being spiritual objects, which appear more clearly before the angels there than do natural objects before men in the world. Wherefore they do not know that faith is any other than the acknowledgment of truth, inasmuch as they see what is true, and cannot at all comprehend how any one can be gifted with a faith in any thing which is not seen or understood. For in such a case a man does not know whether it be true or false; and a faith in what is false is hurtful. Hence it is evident, that intellectual sight is with them spiritual sight.

Those angels are perfected in understanding in proportion as they are in the love of truth for the sake of life and its genuine uses; and in the same proportion truths are implanted in their life and become affections of truth. For truths derive all their essence, and consequently their life, from goodness; thus the understanding comes from the will and its activity; for the understanding is the receptacle of truth, and the will the receptacle of goodness, and their activity perfects them and gives them a basis. Hence also the truths, of which their understanding is formed, when they become constituents of the will and thence of the action, are called good, but good of the spiritual order; and these forms of good, inasmuch as they then belong to their love, enter the life and form it.

From this it is also evident, that the life of every man comes from his works; inasmuch as the affection which is of the will and the thought which is of the understanding terminate therein, and thus exist; and without this termination would perish. For the will has no existence unless it becomes active; and if there be no will, the understanding perishes, and there remains only the faculty of understanding.

Inasmuch as the love of the angels of the second heaven is the love of truth, therefore they acknowledge for their neighbour truth in act, which is called spiritual goodness, thus the goodness which belongs to the Church, the good of the society in which they are, the good of the fellow-citizens in the society; consequently also moral good, which is called sincerity, and civil good, which is called justice. Wherefore their love towards their neighbour consists also in exercises of various kinds, which are works. All who are in that heaven also love uses, and are intent on works, whereby their thoughts are kept as it were at home, and detained from idleness, which is, as it is also called, the devil's pillow. They know that no others can be kept in a

state of spiritual love but those who perceive delight in works; these being in their own stated or fixed affection. Whereas others are in every kind affection and thereby in none; for they wander to and fro wherever pleasures and merely natural desires carry them. The angels of the second heaven also, like the angels of the third heaven, dwell distinct and apart in societies; but the societies of the latter are above those of the former, on account of the influx of celestial love into spiritual love, for spiritual love derives its essence from celestial love by influx mediate and immediate from the Lord.

There are in the spiritual heaven magnificent palaces, in which all things within shine with precious stones and decorations in such forms as cannot be equalled by any painting in the world, nor expressed by any words. For art there is in its own art, especially that of architecture. From that heaven several arts in the world derive their laws and harmonies, whence arise their various forms of beauty. The silver which is found among those who dwell beneath those heavens, is given by the Lord from that heaven, but gold from the third heaven. For silver corresponds to spiritual goodness, which in its essence is truth; and gold corresponds to celestial goodness. The spiritual angels are clothed in garments of fine linen and silk, which, in general, are shining. And whereas the spiritual heavens correspond to the eyes, there are also in many places paradisaical scenes, rainbow-coloured, and appearances which are also of ineffable beauty. They do not know any thing there concerning the sense of the letter of the Word, but only respecting its spiritual sense, in which sense they possess the Word, which is read by every one. In that heaven, justice, sincerity, verity, chastity, and the several praiseworthy virtues of moral life, reign. Those heavens constitute the royalty of the Lord, but the superior heavens, where the celestial angels are, constitute the priesthood of the Lord; for his royalty is Divine Truth and his Priesthood is Divine Goodness.

832. "That the image of the beast should both speak."—That hereby is signified that thence somewhat in agreement flowed in from heaven into the thought proximate to the speech excited and enkindled from natural love, may appear from the discourse and preaching of those who confirm the separation of faith from life by the Word. For all and every part of the Word communicates with the heavens, and hence there flows in a holy principle into the mind of the person speaking or preaching; but with those who are in faith separate from life, this holy principle cannot flow into any spiritual affection and thought thence derived, inasmuch as such persons are not spiritual but merely natural. Wherefore it flows into their natural love, which excites and enkindles the thought proximate to speech. Hence it is that such persons can also speak and

preach like those who are spiritual, although they have no spiritual, but only natural affection, which is the affection of glory, honour, or gain. This affection, however, is excited, yea, enkindled, owing to the influx of a holy principle from heaven. The reason why the literal sense of the Word communicates with heaven, is, because all and every part of it contain in itself a spiritual sense; and the spiritual sense is perceived in the heavens, when the natural sense, which is the sense of the letter, is understood by man. That this is the case has been confirmed to me by much experience from the spiritual world. I have heard some repeat words taken from the sense of the letter of the Word, and have perceived that communication was immediately given them with some society of heaven; for the spiritual sense which was in the words then repeated from the sense of the letter, penetrated to that society. Evil spirits sometimes abuse this communication to procure themselves favour and protection from the heavens. Hence it may be evident what is the quality of the Word in the sense of the letter. And whereas it is a mean of communicating with heaven, therefore a spiritual principle in agreement with the natural, and which is moreover holy, flows in thence into the natural love of the person speaking or preaching from the Word; and this love excites the thought which is proximate to their speech. It is said the thought proximate to speech, because man has interior thought and exterior thought. He is in a state of interior thought when he is alone and thinks with himself, but in exterior thought when he is with others and speaks with them. It is well known to every one, that man can think with himself in a manner different from that which he makes use of in speaking before men. This exterior thought is that which is meant by the thought proximate to speech, and which is excited and enkindled by natural love, which is the love of glory, honour, or gain, in the case of those who are in falsities, and who confirm them from the sense of the letter of the Word. Now this is what is meant by a spirit given unto the image of the beast, that the image of the beast should speak; by which is signified, that in the doctrine of faith separate from life there was also, by conjunction with the Word, somewhat of spiritual life; and that hence somewhat in agreement flowed in out of heaven into the thought proximate to speech, which is excited and enkindled from natural love.

Forasmuch as in a former article we treated of the spiritual love, in which they are who dwell in the second heaven, and which constitute their life; and since man does not know how love becomes spiritual, it shall here be briefly explained. All love becomes spiritual by means of truths from the Word, in proportion as man acknowledges them and sees them in his understanding, and afterwards loves them, that is, from the will, does them. The reason why the love becomes spiritual by truths

from the Word in proportion as man acknowledges them and sees them in the understanding, is, because in man there are two memories, and thence two principles of thought, as well with the evil as the good, namely, interior and exterior. Every man thinks with himself from the interior memory, when, being left to himself, he is led of his own love. This thought is the thought of his spirit. But man thinks from the exterior memory when he speaks before the world. That these two kinds of thought exist, every one may see by a little reflection. The things which man thinks with himself from the interior memory, when he is left alone to himself, are what pertain to his life, and become part of his life; for it is his spirit which then thinks, or, what amounts to the same, it is the proper affection of his life which excites that thought. But the things which man thinks from the exterior memory, if they do not make one with the thought of the interior memory, do not pertain to his life, nor become part of his life, for they are of the body for the sake of the world; and these things after death, when a man becomes a spirit, are cast away. Hence it may be evident what is the quality of the state of those who are evil, and who fear neither God nor man, namely, that inwardly with themselves they think what is evil and false, although outwardly they may think and speak truth, and also do good; and that such goodness and truth are dissipated when they put off the body and become spirits, whilst the evil and the false remain with them. But the case is otherwise with the good. These, inasmuch as they have feared God and loved their neighbour, when they think from the inner memory, think from the truths which originate in goodness, and in like manner from the exterior memory, so that with them these two kinds of thought make one. And inasmuch as they are in truths derived from goodness, the internal spiritual man is opened; and this is in conjunction with angels in the heavens, and, in itself, is an angel of heaven. This man—being in the light of heaven, in which spiritual truths appear as clearly as objects in the world appear before the eye—when he sees truths, receives them, and forms his understanding from them. Hence he has spiritual faith, which in its essence is the acknowledgment of truth, because it is seen in the understanding. Natural faith, which is to believe that a thing is so because another has said it, they call no faith, also historical faith, and with some persuasive faith, which continues only in so far as it agrees with the love of their life. Who is not able to see that nothing can enter the life of man, and constitute it, except what has been previously seen to be so in the thought, and afterwards willed to be so? Whence it may appear, that man, in order that his love may become spiritual, ought to see the truths which are proposed to him; that is to apprehend them in the understanding.

If, however, it be said that spiritual truths cannot be seen, and that the understanding cannot be so far opened, whilst man is in the world, let it be known, that he who has a love of truth arising out of truth, that is, because it is truth, can see truth; and those truths which he does not see in the world he sees afterwards in heaven. For the very love of truth receives the light of heaven, which illumines the understanding. Moreover, every one can receive in thought and understand, more truths than he himself knows, unless his own proper love induce obscurity and cause darkness. This has been frequently witnessed by me in the spiritual world. For evil spirits have understood spiritual truths as well as good spirits, yea, almost like angels, when they have been uttered; but as soon as they turned away their ear, and let themselves back into the state of their own love, they understood nothing at all. Hence it is evident, that every man has the faculty of understanding truths, yea, of seeing them; but that the love of truth for the sake of truth is that which alone causes man to understand them—in the world rationally, but after death spiritually.

But the love pertaining to man, and his life thence derived, do not become spiritual by merely knowing and understanding truths, unless he also will and do them. For, as has just now been said, an evil man, whose love is infernal, can know and understand truths equally well with a good man whose love is heavenly. Hence such believe, that on account of their knowledges and understanding of verities, they shall not only come into heaven, but also be there amongst the intelligent, of whom it is said that they shall shine as the stars; when, nevertheless, if they do not also love or will to do the truths which they know and understand, they come after death amongst those who are in hell, from whom all truths are taken away. For every one after death becomes his own love; and every one becomes his own love in the world by willing and doing according to his understanding and knowledge. For the love of man dwells in these principles, and the truths of the understanding dwell in the love. Hence it is evident, whence man has life, inasmuch as it is the love which constitutes his life.

There are three degrees of life pertaining to man. The third degree is that in which the angels of the third heaven are, the second is that in which the angels of the second heaven are, and the first is that in which the angels of the first or ultimate heaven are. There is also a lowest degree which is corporeal and material, which pertains to man whilst he lives in the world. These degrees are opened in man according to the reception of Divine Truth in his life; and Divine Truth is received in the life by willing and doing the truth according to the knowledge and understanding. And inasmuch as the love and the life of man make one, it follows that as many degrees as there are of

love, so many degrees are there of life. The love in which the angels of the third heaven are is called celestial love; that in which the angels of the second heaven are is called spiritual love; and that in which the angels of the first heaven are is called spiritual-natural love, likewise celestial-natural. As is their love such also is their wisdom and intelligence. They who are in the third degree of love, and thence of wisdom, live as if in a pure ethereal atmosphere. They who are in the second degree of love, and thence of intelligence, live as if in a pure aerial atmosphere. And they who are in the first degree of love, and thence of science, live, so to say, in a pure aqueous atmosphere. And whereas the purity of their life is in a degree similar to that of their love, it is evident, that they who are in the third heaven, and in the love and life of that heaven, cannot be approached by those who are in the second and first; for to ascend from the second heaven into the third would be as if a bird should fly above its own atmosphere into the ether, and to ascend from the first heaven into the second would be as if a fish should be elevated out of the water into the air, in which it would suffer the greatest pain and be suffocated.

These things are stated with the view of making it known that spiritual love is the actual love of truth; and that the actual love of truth is according to the manner in which truth is seen by the understanding; and that the faith arising from that love is no other than the acknowledgment of truth owing to its being thus seen and understood. This, therefore, is spiritual faith.

833. "And to cause that as many as would not worship the image of the beast, should be killed."—That hereby are signified threats of eternal death against those who do not believe all and each of the things which are so established, appears from the signification of worshipping, as denoting to acknowledge and believe, see above, n. 790, 805, 821; and from the signification of the image of the beast, as denoting the doctrine of faith separate, and an ordinance that all and each of the things which are therein established should be taught and believed, concerning which see above, n. 827; and from the signification of being killed, as denoting to be spiritually killed, that is to perish in eternal death, concerning which see above, n. 315, 589. Hence it is clear, that by causing that as many as would not worship the image of the beast should be killed, are signified the threats of eternal death against those who do not believe all and each of the things which are thus established. That this is the case is well known; for salvation, and consequently life eternal, is declared to all those who believe in that doctrine, and damnation and eternal death is denounced against those who do not believe.

834. Since the subject treated of above is concerning celestial love and spiritual love, it now remains to say something on spiritual-natural love, in which are the angels of the first or ultimate heaven. This love is what is properly called charity towards the neighbour. These angels, inasmuch as they are almost similar to men in the world as to understanding, and are also natural, have the understanding only a little elevated above what it was while they were in the world; wherefore they do not see truths in the light as do the angels of the second heaven, but receive, acknowledge, and believe them from doctrine, in which they are instructed before they are permitted to enter heaven. Hence it is that only the more intelligent of them know what charity towards the neighbour is, the simple there believe, that every man is their neighbour, and that charity is to assist the indigent, and to do good to the poor, the stranger, and so on. They look principally to persons and to their discourse, and not to the inner principles from which these proceed. The reason is that they are natural; and the natural man does not think abstractedly from what appears before his eyes, except in so far as he admits into his natural light (*lumen*) somewhat of light (*lux*) from heaven. Nevertheless they are there instructed, that by neighbour, in the Word, is not to be understood man merely as to his person, but as to the quality which is in his person; which quality causes him to be such and such a man, and that the quality of a man is derived from his understanding and will —that which belongs to the understanding being from truths, and that to the will, from what is good; and the quality of both, as well the understanding as the will, comes from his love. Hence it becomes known that inasmuch as every man is a neighbour, so every man is a neighbour owing to his quality, and consequently that the quality of man, from which he is a man, is, in the spiritual sense, meant by neighbour. Were it otherwise, a bad man would be a neighbour equally with a good man; and yet to do good to the evil is in some cases to do evil to the good. That this is the fact, any one may see from natural light (*lumen*) only. Suppose you had to make choice of an assistant or servant from amongst those who live in your vicinity, and for this purpose ten of them were presented before you, would you make your choice of one of them from the face merely, or would you not rather make it from some quality which you esteem, as sincerity, modesty, piety, uprightness, and so on, regarding these things in your examination of them? The case is similar with respect to the neighbour. It is the quality of a man which is to be loved. Whence it follows that neighbour in the spiritual sense is that in a man which constitutes him such and such a man.

835. Verses 16, 17. *And he causeth all, both small and*

great, rich and poor, free and bond, to give them a mark on their right hand or on their foreheads. And that no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name.

"And he causeth all, both small and great, rich and poor, free and bond," signifies inferior and superior, wise and simple, both those who think from themselves, and those who think from others.

"To give them a mark on their right hand, and on their foreheads," signifies a testification of acknowledgment that they are of the Church, and in the truth and goodness, so called, of that faith.

"And that no man might buy or sell save he that had the mark of the beast," signifies prohibition, lest any one learn or teach any other than what is acknowledged and thence received in that doctrine.

"Or the name of the beast, or the number of his name," signifies either what is similar to it as to life, or similar to it as to faith.

836. "And he causeth all, both small and great, rich and poor, free and bond."—That hereby are signified inferior and superior, wise and simple, both those who think from themselves and those who think from others, appears from the signification of small and great, as denoting inferior and superior, or those of low degree and those who are more eminent; and from the signification of rich and poor, as denoting the wise and simple. That they are called rich who possess many knowledges of goodness and truth, thus who are wise, may be seen above, n. 118, 236; and that they are called poor who have not the knowledges of goodness and truth, because they have not the Word, but who, nevertheless, desire them, may also be seen above, n. 118, 238. The same appears from the signification of free and bond, as denoting those who think from themselves and those who think from others. To think from themselves is to see for themselves whether a thing be true or false, and so to choose the one and reject the other. These are they who are made spiritual by the Lord, and are thence in the light of heaven, and see and are led of the Lord; for freedom is to think and live from the Lord, and servitude or bondage is to think and live from hell; that these are free, may be also seen above, n. 248, 409, 701, 774. That the Lord, by his Divine Truth, makes them free, is declared in John (viii. 32—36). And that the Church, when it is in faith from love, is in a state of freedom, but when it is in faith without love is in a state of bondage, and that this is understood by the Lord's words in John (xxi. 18), may be seen above, n. 820. From these considerations it follows, that by servants or bondmen are understood those who do not think from them-

selves but from others, but who do not see whether a thing be true or false, and yet acknowledge that it is true. That these are the bond, when they who think for themselves are the free, is evident from the opposite relation in which they stand.

837. Having now treated at some length of faith and works, I propose, under the following observations, to collect what has been said into a brief summary.

I. That every man after death becomes his own love, and that the spirit of man is nothing but the affection which is of his love. Wherefore when a man becomes a spirit, he thinks and thence speaks from his own affection; likewise wills and thence acts from his own affection, and he then also desires and imbibes the things which are of his affection or love, and those which are not of the affection or love, he turns away from and rejects. Yea, his face becomes successively the face of his affection or love, whence he is afterwards known, as likewise he is known from his speech, the tone of which is the tone of his affection. In a word, a man after death becomes his own love, or his own affection in a form. Wherefore when any one speaks against the affection which is of his love, or assaults it, his face is changed, and he himself also departs or vanishes suddenly away.

Inasmuch as all men after death are the substances and forms of their own love, therefore the universal heaven, which consists of angels who have been men, is distinguished into societies according to the genera and species of affections, thus according to all the differences and varieties thereof. In like manner hell, which also consists of spirits who have been men, is distinguished into societies according to the affections opposite to those that are heavenly, and according to all the differences and varieties thereof in general and in particular. That man after death is his own love, or his own affection, which pertains to love, has been hitherto unknown in the world; for it has been generally supposed that affection is of no account, but that thought is; and this because man had not the power of reflecting upon the affections, and the various modifications of them in himself, but only upon the thoughts and their varieties; for the latter he can see as it were inwardly in himself, but not his affections. And what does not reach the sight of his thought, and thereby become manifest, is not observed by him. He, however, who is wise can from his thoughts know his affections; for the latter manifest themselves in the former, when man is in the freedom of his spirit and alone with himself. For he then thinks from the affection which is of his love. Nor is thought anything else but affection made visible in various forms by the influx of light. Wherefore if you take away affection, the thought immediately perishes; just as light does if you

take away flame. From these considerations, it may be manifest how deeply important it is that man should acquire for himself heavenly love or affection. The means by which this is to be done, shall be shewn presently. Let it be observed that by affection is to be understood love in its state of continuity.

II. That the whole life of man is the life of his love, and that the love and life pertaining to man make one, and are one, may appear from what has been said above, namely, that every one appears in the spiritual world with a face according to his love; also that he speaks, thinks, wills, desires, rejoices, and is sad, according to his love, and that these are what constitute, and proceed from, his life. That this is the case appears manifestly from spirits and angels, who are all men as well in face as body. For as soon as the love of any one is assaulted, he immediately vanishes with his whole body, although he were shut up in a chamber, as has frequently been seen by me. Hence it was evident, that an angel and spirit is not only affection in a human form, but also that his whole life from the crown of the head to the sole of the foot, or from his hat to his shoe, is nothing but affection which is of love. Otherwise he could not have wholly disappeared from the eyes of those sitting with him. Inquiry was made whether their corporeal form, with its members and organs, is also affection which is of the love; and this was discovered to be the case with all and every thing pertaining to them. The reason is, that the universal heaven, which, as was said above, is distinguished and formed into societies, according to all the differences and varieties of affections, resembles one man, and all angels and spirits are thence human forms. Wherefore as heaven includes in its embrace all affections, so also does an angel and a spirit, who are the least forms of heaven. Hence this mystery was made plain to me, and was also confirmed from heaven, that all and everything belonging to man, as well of his mind as of his body, are forms of love in a wonderful series, and that the organs of the cerebrum and face, likewise the members and viscera of the body, are perpetual contextures corresponding to the affections of heaven, in which its societies are. Hence also, another mystery besides was laid open to me, namely, that the affections and thoughts of the mind expatiate and diffuse themselves into every thing belonging to the body, as into the field of their excursion and circumgyration; which field and circumgyration is derived from the affection of the mind and its thoughts for uses, from which, in which, and to which, the members and viscera of the body are formed. The case herein is similar to what takes place with the affections and thoughts of the angels, which diffuse themselves in every direction into heaven and the societies thereof; and according to their extension is the wisdom of the angels. But upon this subject more may be seen in the

work concerning *Heaven and Hell*, namely, that all the angels are images of heaven, and thus as it were heaven in the least form, n. 41—58. That the universal heaven resembles one man, and that hence angels and spirits are human forms, n. 59—102. That all thought, having its source in affection, proceeding from the angels, has extension into the societies of heaven, according to the quality of their love and wisdom, n. 200—212.

III. Inasmuch as love constitutes the life of man, and man, according to his life acquired in the world, will live to eternity, either in heaven or in hell, it is a point of the highest interest for him to know, how heavenly life is acquired and in what manner he becomes imbued with it, in order that his life, which is to have no end, may be blessed and happy.

IV. There are two primary faculties of the life of man, the will and the understanding. The will is the receptacle of all things pertaining to goodness, and the understanding is the receptacle of all things pertaining to truth derived from that goodness. Man cannot be reformed except by these two faculties of his life, and by their being filled from what is good and true. Reformation is effected in this order. First, man must replenish the memory from the sciences and knowledges of truth and goodness, by which he must procure for himself the light (*lumen*) of reason; and above all he is to learn that there is one God, that the Lord is the God of heaven and earth, that there is a heaven and hell, and a life after death; also that the Word is holy.

V. He is in the next place to learn what evils are sins; first from the Decalogue, and afterwards from the Word everywhere, and he is to think that they are sins against God, and that therefore they hold back and separate man from heaven, and also condemn and sentence him to hell. Hence it is, that the first principle of reformation is to desist from sins, to shun them, and at length to become averse to them; but in order to do this the Lord must be earnestly besought for aid. They must also be shunned and held in aversion as being against the Word, thus against the Lord, and thence against heaven, and as being in themselves infernal.

VI. In so far as a man shuns evils, and is averse to them, because they are sins, and thinks concerning heaven, salvation, and eternal life, in the same degree he is adopted of the Lord, and conjoined to heaven, and is gifted, to the same extent, with spiritual affection; which is such as not only to desire to know truths, but also to understand them, likewise to will and do them.

VII. Thus man is reformed by the Lord. And in so far as man then knows and understands truths, and also wills and does them, to the same extent he becomes a new man, in other

words, a regenerate man, and an angel of heaven, in the possession and enjoyment of heavenly love and life.

VIII. His love and life are altogether such as are the works of his will; and the works of the will are according to the truths which are applied to life. The knowledges of truth and goodness, which man has acquired for himself from infancy, and from which he has infilled his memory, do not live in him, until he begins to be affected with truths because they are truths, and also to will and do them. Previous to this they only stand outside the life of man.

IX. By good works are understood all and everything which a man does after he has become averse to evils because they are sins against God; for then he no longer acts and works of himself but from the Lord. He then also learns every day what he is to do. He has likewise a clear discernment of good and evil, and shuns the latter and does the former with prudence, intelligence, and wisdom. So far concerning love, which constitutes the life of man. Something shall now be said concerning faith.

X. The ancients knew not what faith is; but in place of faith they had truth. For truth, when it is perceived, or seen in the understanding, and is in this manner acknowledged, it is believed from itself. Wherefore it cannot be said of it that one is to *have* faith in it, inasmuch as faith *is* in it. For example, suppose any one to see a tree and flower in a garden, and another to say to him, that he should believe, or have faith, in the existence of the tree and flower, and that it is such a tree and such a flower; would not he answer, why do ye desire me to believe, or have faith in this, when I myself see it? Hence it is, that the angels of the third heaven, inasmuch as they perceive truths from goodness, are not willing even to make mention of faith, yea, neither to know what it is. Neither do the angels of the second heaven acknowledge the term faith, inasmuch as they see truths from the light of truth, wherewith their understanding is enlightened. They wonder and smile, when they hear any one say, that the understanding is to be held captive under obedience to faith, and that faith is to be had in things not perceived and not seen. They then say that by this mean what is false might be believed, and by confirmations be placed as if in light, and truth itself as if in darkness; and thus truth might be played with by what is false, as one plays with a ball.

XI. When the world could no longer see truths from the love of them and from the light thereof, owing to their becoming natural and external, then faith began to be made mention of; and everything pertaining to faith began to be called true, although not perceived or seen, but only affirmed by some leader of thought, and confirmed from passages of the Word not un-

derstood. This is the state in which the Churches are at this day in the Christian world; in each of which it is believed, that the doctrinal tenets of their faith are true. And this belief for no other reason, than that they are held by the Church of their country. That notwithstanding it is neither perceived nor seen whether they be true or not, is evident from the many discussions, disputings, opinions, and heresies concerning them, in general and in particular, both at home and abroad.

XII. So long as faith was conjoined to works, and charity was acknowledged in an equal degree with faith, or above it, so long the Church was in truths from the Word, although but in few, because they did not see them. As soon, however, as faith was separated from charity, the Church lapsed from truths into falsities, and at length into a faith, which has destroyed all the truths of the Church, which is the faith of justification and salvation by the merit of the Lord with the Father. For since this faith alone, this faith separated, moreover, from goodness of life, which are good works, is said to save; what need is there of truths, which teach the way and lead to heaven? Live and believe howsoever you will, and merely hold that faith, and you shall be saved. But let me tell thee, my reader, that all who live that faith are in natural love separated from spiritual love; and natural love separated from spiritual is the love of self and the world, and thence the love of all evils, and from evils it becomes the love of all that is false; and that all such are so void of truth, and at the same time so blind, that they do not know even one genuine truth of the Church, nor do they see one in the Word, although they are in possession of the Word and read it. Several of them also are such that they have no desire to know or see truth of any kind.

XIII. The reason is, that no truth can possibly exist, still less any thing that can be called faith, with man, unless he will and do it; for previous to this truth does not belong to the life, but is only a thing of the memory, in which case it is without the man and not within him; and what is without him is dissipated. Hence it is evident, that faith without works is not faith, unless it be a faith of the false from evil, which is dead faith, such as reigns in hell.

838. "To give them a mark on their right hand and on their foreheads."—That hereby is signified a testification of acknowledgment that they belong to the Church, and are in the truth and goodness, so called, of that faith, appears from the signification of a mark, as denoting a sign or witness of acknowledgment—in this case that they are of that Church; and from the signification of the right hand, as denoting the truth of faith in its power; concerning which see above, n. 298; and from the signification of forehead, as denoting the goodness proceeding from

love; concerning which see also above, n. 427. In this case, therefore, by the right hand and forehead are signified the truth and goodness, so called, of that faith, which, nevertheless, are either not truth and goodness, or else are falsity and evil. The acknowledgment of them, however, as being truth and goodness, is signified by giving and receiving a mark upon their right hands and upon their foreheads.

A mark also signifies a sign of acknowledgment in the following passages in the Apocalypse:—chap. xiv. 9, 11; chap. xv. 2; chap. xvi. 2; chap. xix. 20; chap. xx. 4. Similar to that which is meant by Mark is also meant by *the mark set by Jehovah upon Cain* (Gen. iv. 15); likewise by *the mark which the prophet was commanded to set upon the foreheads of the men in the city of Jerusalem* (Ezek. ix. 4); as also by the sign in Moses:—*Thou shalt love Jehovah thy God with all thine heart, and with all thy soul, and with all thy might; thou shalt bind these words for a sign upon thine hand, and they shall be as frontlets between thine eyes* (Deut. vi. 5, 8, chap. xi. 18).

839. It has been already shewn, that every man is his own love; and also that the love and life of man make one and are one. It shall now be shewn that the faith of man is according to the quality of his love or life, likewise according to his works. It was shewn above that works contain in themselves all things pertaining to the love and life of man, inasmuch as works are their productions and effects, and are the ultimate forms in which all things prior co-exist. Hence it is, that by the angels of the third heaven a man is known as to his quality from the sound of his speech; also from his step, from a touch of the hand, from any act of the body, from his exultation, and several other things, which are actions. That a man is known in the third heaven from such things is not known in the world, because it is supposed that there is nothing in such things except the motion only; when nevertheless the life of the mind produces them by means of the life of the body; and each life, with all that pertains to it, concurs in the production of them, whence it follows that the life manifests itself in them.

When therefore the life of a man extends itself into works, and manifests itself in them, it follows that his faith also does the same; for faith is an acknowledgment that a thing is so, and acknowledgment is an attribute of the thought, and at the same time of the will. And whereas will and thought, by means of the life of the body, produce action, therefore the faith also manifests itself, as to its quality, in works. But still nothing is acknowledged to be, in this manner, contained in thought, will, and work, at the same time, unless it also belong to a man's love and life; for it is his love and life that acknowledges. Whence

again it is evident, that faith, inasmuch as it is according to the love and life, is also according to the works.

By works are understood all things which a man does, speaks, and writes, whether they be great and many or little and few, as, for example, whatever a deputy does in the discharge of his office, whatever a priest does in the same way, and so in the case of a merchant, and a servant. All those works, moreover, as well small as great, are good, when they are done from the Lord as their source in man; and they are evil when they are done by man as from himself. Thus they are good in proportion as he shuns evils because they are sins against God, and they are evil in proportion as he does not shun them. The case is the same with faith—the quality of which is according to the quality of the works; for they make one, just as thought and speech, or as will and action, make one.

Man supposes, that although he live wickedly, he can still have faith, at least to believe that there is a God, that the Lord is the Saviour of the world, that there is a heaven and a hell, that the Word is holy, and so on. I can, however, confidently aver, that if he do not shun evils because they are sins, and thence look to the Lord, he does not at all believe in these things. For they do not belong to his life and love, but only to his memory and knowledge; and they do not become part of his life and love before he fights against evils and overcomes them. This has been made evident to me from the case of many after death, who supposed that they had believed, at least, in the existence of God, and that the Lord was the Saviour of the world, with other things of a like nature; but still they who lived in evil had in reality no belief at all.

840. "And that no man might buy or sell save he that had the mark of the beast."—That hereby is signified prohibition lest any one should learn and teach otherwise than according to what is acknowledged, and thence received in doctrine; appears from the signification of buying and selling, as denoting to acquire knowledges and to communicate them, thus also to learn and to teach; concerning which we shall speak presently. Prohibition is signified by causing that no one might do those things; and from the signification of mark, as denoting a witness and a sign of acknowledgment that they belong to the Church who are in those truths of faith and goodness so called; concerning which see above, n. 836. Hence it is evident, that by causing that no one might buy and sell, if he have not the mark of the beast, is signified prohibition, lest any one should learn and teach otherwise than in accordance with what is acknowledged, thus also what is received in doctrine.

The reason why buying and selling signifies to acquire knowledges of truth and goodness from the Word, and to communicate

them, or, what amounts to the same, to learn and teach, is, because by wealth and by riches, in the Word, are signified the knowledges of truth and goodness, and by silver and gold, by means of which buying and selling are transacted, are signified the various forms of truth and goodness pertaining to Heaven and the Church; hence it is that mention is so often made in the Word, of buying and selling, also of merchandize and business, and that by those expressions are signified spiritual buying, selling, merchandize, and business. Thus in Isaiah:—*Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come buy wine and milk without money and without price* (lv. 1); where every one may see that to buy wine and milk is not here meant. And whereas to buy signifies to acquire for themselves such things as conduce to the spiritual life of man, it is evident that each thing there mentioned is to be spiritually understood. Thus by the waters to which every one that thirsts might go, are signified truths for those who desire them; waters denote truths from the Word, and to thirst in this case is to desire them. That they should be given freely from the Lord, is signified by, *to him who hath no money*, likewise *without money and without price;* to eat signifies to appropriate; wine and milk signify spiritual truth and natural truth thence derived; both originating in goodness.

And in Matthew:—*The prudent virgins said to the foolish, go rather to them that sell, and buy oil for yourselves; but whilst they went to them to buy, the bridegroom came* (xxv. 9, 10). By the prudent virgins are signified those in the Church with whom faith is conjoined to charity, and by the foolish are signified those in the Church with whom faith is separated from charity; for lamps signify the truth derived from faith, and oil signifies the goodness which flows from love. Hence by going to them who sell and buying of them, is signified going to those who teach, and learning or acquiring for themselves. But whereas they had not procured for themselves the goodness of love, and thereby vivified the truths of faith, while they lived in the world, but afterwards procured these things for themselves—and yet no one can procure these after death, so as to retain them—therefore those foolish virgins, by whom are signified all who separate the goodness of love or goodness of charity from the truth of faith, were not admitted to the nuptials, nor received by the bridegroom. The nuptials signify heaven, and the bridegroom, the Lord.

Again in the gospel:—*Jesus entered into the temple, and cast out all that sold and bought in the temple, and overthrew the tables of the money changers and the seats of them that sold doves* (Matt. xxi. 12; Mark xi. 15; Luke xix. 15). By the sellers and buyers are here signified those who make gain for

themselves out of holy things; by the tables of the money changers is signified—from holy truths; and by the seats of them who sold doves is signified—from states of holy good. Wherefore it is afterwards said, that they made the temple into a den of thieves; thieves denoting those who lay waste the goodness and truth of the Church, and thence make to themselves gain.

And in Luke:—*As it was in the days of Lot, so shall it be in the days of the Son of Man, they ate, they drank, they bought, they sold, they planted, they built* (xvii. 28). By eating and drinking is there signified to live to themselves and the world, and to appropriate to themselves evils and falsities. By buying and selling is signified to procure those things for themselves and to communicate them to others. By planting and building is signified to confirm themselves therein, and to live in them.

Again:—*Jesus said, now he who hath a purse let him take it, and likewise his scrip, but he who hath not, let him sell his garments and buy a sword* (xxii. 36). What is understood here by these words is evident from what follows in the same chapter, namely, that all must be brought to an end and fulfilled in the Lord which was written concerning him; consequently that he was about to suffer the passion of the cross. And inasmuch as this must necessarily distract the minds of those who lived at that time, and also the minds of the disciples, and induce doubtings concerning him and his kingdom, and thereby bring them into temptations, and since these can be shaken off only by means of truths, therefore the Lord says, he that hath a purse and scrip, let him take it, that is to say, he who is in possession of truths from the Word, in which it is foretold that Christ should suffer such things, let him take heed lest he put them away. For the purse and scrip signify the same as the money and coin contained in them, namely, the knowledges of truth and goodness from the Word. But he who hath not, let him sell his garments, and buy a sword, signifies, let those who have not truths reject those things which are strictly proper to their nature, and acquire to themselves truths, with which they may fight against falsities. A sword signifies the combat of the true against the false, and the destruction of the latter.

Inasmuch as Tyre, in the Word, signifies the Church with respect to the knowledges of goodness and truth, and thence also the knowledges of goodness and truth themselves appertaining to the Church, which are also serviceable for its doctrine; therefore where Tyre is treated of in the Word, her tradings are also treated of, whereby is signified the acquisition of knowledges, and also communication with others. As in Ezekiel:—*All the ships in the sea were for the trading of thy trading; Tarshish*

was thy trader in silver, iron, tin, and lead, they gave thy markets. Javan, Tubal, and Meshech, these were thy merchants, with the persons of men and vessels of brass they gave thy trading. The sons of Dedan were thy merchants, many islands the merchants of thy hand. Syria was thy trader with chrysoprasus. But thy wealth and thy tradings, thy markets, and they who trade thy trading, shall fall into the heart of the seas in the day of thy fall (xxvii. 1, to the end). And in Isaiah:—*Howl, ye ships of Tarshish, because Tyre is laid waste, whose merchants are princes, her traders the honoured of the earth* (xxiii. 1, 8). Who cannot see, that by the tradings and merchandize there mentioned are not understood tradings and merchandize? For what has the Word, which in itself is Divine and celestial, and teaches man concerning God, Heaven, and the Church, eternal life and the like, in common with such things?

Hence it may be evident to every one, that all the particulars there mentioned signify things spiritual, which pertain to Heaven and the Church; not only the names of the places with which the trading was carried on, but also the special kinds of merchandize thereof. But what is meant, in each individual case, in the spiritual sense, it would be too tedious to unfold in this place. It is sufficient for the present purpose to know, that the tradings there mentioned signify acquisitions and communications of the various knowledges of truth and goodness, and that the different kinds of merchandize or wares signify those knowledges, which are manifold and various.

That such things are signified is evident also from these words in Ezekiel:—*In thy wisdom and in thine intelligence thou hast made thee wealth, and hast made gold and silver in thy treasures; by the multitude of thy wisdom in thy trading, thou hast multiplied to thee wealth* (xxviii. 5). Treating of the prince of Tyre, by whom are understood the different knowledges of truth derived from the Word, whereby intelligence and wisdom are procured. And whereas these same knowledges are signified by wealth, and procuring them is meant by trading, therefore it is said, by the multiplication of thy wisdom in thy trading thou hast multiplied to thee wealth.

From these considerations it may appear whence it is that *The Lord compared the kingdom of the heavens to a merchantman seeking goodly pearls, who, when he had found one precious pearl, went and sold all that he had, and bought it* (Matt. xiii. 45, 46). By pearls are signified knowledges, also the truths themselves; and by one precious pearl is signified the acknowledgment of the Lord. By selling all that he had is signified to banish all things which proceed from his own love, and by buying that pearl is signified to procure for himself that Divine Truth. The like is also understood by *the treasure hid in a*

field, which a man, having found, hid it, and for joy he went and sold all things whatsoever he had, and bought the field (Matt. xiii. 44). By the treasure is signified Divine Truth, which is in the Word; and by the field is signified the Church and its doctrine; and by selling all that he had, and buying the field, is signified in this case, as above, to banish all things that are strictly proper to himself, and to procure for himself Divine Truth, which is in the Church of the Lord.

Inasmuch as trading signified the acquisition and possession of truths, therefore the Lord spake by a parable *of a man going a journey, and giving to his servants talents that they might trade with them, and make gain* (Matt. xxv. 14—20); and of another, *who gave to his servants ten pounds that they might trade with them* (Luke xix. 12—26). Similar things are also signified by trading, matters of trade, and traders, in other parts of the Word. Likewise also in the opposite sense, in which receptions and appropriations of falsities are thereby signified; as in Isaiah xlviii. 15; Ezek. xvi. 3; Nahum iii. 14; Apoc. xvi. 3, 11—24. Hence the Church, in which such things prevail, is called *a land of trading* (Ezek. xvi. 29; ch. xxi. 35, 36; ch. xxix. 14). Moreover by selling and being sold is signified to banish truths, and to be banished from them, and to accept falsities for truths, and be captivated by them, as in Isaiah ch. l. 1; lii. 3; Ezek. xxx. 12; Joel iv. 6, 7; Nahum iii. 4; Zechar. xiii. 5; Psalm xliv. 12, 13, 14; Deut. xxxiii. 3.

From these considerations it may appear what is the proper signification by being redeemed and redemption; where the Lord is treated of. As in Isaiah:—*Ye have sold yourselves for nought, therefore ye shall be redeemed without money* (lii. 3); and in many other passages.

841. "Or the name of the beast, or the number of his name."—That by these words is signified, or the like thereof as to life, or the like thereof as to faith, is evident from the signification of name, as denoting the quality of the goodness flowing from love, and thence quality of life; and from the signification of number, as denoting the quality of the truth proceeding from faith and thence quality of intelligence. Hence by the number of a name is signified the quality of the truth of faith, and thence of intelligence, from the quality of the goodness of love and thence of life; but in this case in the opposite sense, because it is said, the name of the beast, and the number of his name.

That name, in the Word, signifies the quality of any one as to goodness, or as to love, thus as to life, may be seen above, n. 102, 135, 148, 695, 696, 676, 815. Moreover, that number signifies the quality of the thing which is treated of, and that the quality is determined by the numbers which are affixed, may also be seen above, n. 429, 430, 574; thus the quality of the truth of

faith. And that to number signifies to know the quality of a thing, and to arrange and to dispose accordingly, may be seen above, n. 453. The reason why number signifies the quality of truth and thence the quality of faith, is, because number involves multitude; and multitude, in the Word, is predicated of truths, as may be seen above, n. 336, 337.

Hence now by the number of a name is signified the quality of truth proceeding from goodness, or the quality of faith derived from love. But here the predicate is to be taken in the opposite sense, because it is said of the beast.

842. From what has been advanced in the preceding explanation concerning faith and works, I propose to make the following conclusion, namely, that love, life, and works, with every man, make one, insomuch that whether we say love, or life, or works, it amounts to the same. That love constitutes the life of man, and that his life is according to the quality of his love—not only the life of the mind, but also at the same time the life of the body—was shewn above. And since what a man loves, he also wills with the mind and does with the body, it follows that love, and deeds or works, make one.

That works proceed from man's life, as well internal as external, and that they are activities of the sphere of affections and thoughts, thence derived, by which he is encompassed; and that no communication of the life and love of man is possible, unless the encompassing sphere which proceeds from his life becomes active by doing, might be evinced by many considerations. Wherefore such as the life is, or as the love is, or as the works are, with man, such also are all things of which that sphere is composed; consequently such also the faith. Therefore if the works are evil, it follows that there is no faith originating in truth, but only a faith in what is false; for evil and the false cohere, but not evil and truth. If, however, the works are good, it follows, that there is a faith which has its origin in truth, for goodness and truth naturally love each other, and conjoin themselves. If, on the other hand, a man's works appear good in outward form, and, notwithstanding, he is inwardly in evil, it follows that his faith is a faith in what is false, howsoever with his lips he may speak truth. But the truth spoken is contaminated with evil from the interior. Hence his deeds are according to the description given of them by the Lord:—*As the cup and platter made clean on the outside, but within full of rapine and intemperance. And they are as whitened sepulchres, which appear beautiful without, but inwardly are full of bones of the dead and of all uncleanness* (Matt. xxiii. 25, 27, 28).

843. Verse 18. *Here is wisdom. Let him that hath under-*

standing count the number of the beast: for it is the number of a man; and his number is six hundred three score and six.

"Here is wisdom," signifies that this is their doctrine in its entire compass, which is reputed for wisdom, although it is insanity.

"Let him that hath understanding count the number of the beast," signifies that they who are in a state of illustration inquire into the quality of the faith of this religious persuasion.

"For it is the number of a man," signifies the quality thereof, as if it were from the understanding of truths; which understanding the men of the Church ought to possess.

"And his number is six hundred three score and six," signifies, that nevertheless the quality thereof is that of all falsity and all evil thence derived in their entire extent.

844. "Here is wisdom."—That hereby is signified that this is their doctrine in its entire compass, which is reputed for wisdom, although it is insanity, appears from the signification of here is wisdom, as denoting that all those things which are said concerning the dragon and his two beasts, is the doctrine of those who have separated faith from life; which nevertheless is not wisdom, as it is reputed, but insanity. That these things are understood by *here is wisdom*, follows from the things which precede, namely, that no one can buy and sell if he have not the mark, or the name of the beast, or the number of his name; whereby is signified, that no one should learn or teach any otherwise than what is acknowledged, and thence received, in doctrine. Hence it may be concluded, that by wisdom is here understood wisdom in their own eyes; which, nevertheless, is insanity, appearing to them as wisdom.

The reason why insanity is here meant by wisdom, is, because they who are in falsities, when they have confirmed themselves, believe themselves to be wise above all others. The case is the same with the evil, who, when they are in their evils, and devise arts whereby they may do evil to the good, seem to themselves ingenious, yea, wise above others, whilst, notwithstanding, they then appear before the eyes of angels as mad. Hence now it is, that the insanity of those who are in falsities is sometimes called in the Word wisdom and intelligence: as in the following passages:—*I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes* (Matt. xi. 25; Luke x. 21). *Woe to them that are wise in their own eyes, and intelligent in their own sight* (Isaiah v. 21). *I will punish the fruit of the proud heart of the king of Assyria, and the glory of his high looks, because he hath said, in the strength of my hand I*

have done it, and by my wisdom; because I was intelligent (Isaiah x. 12, 13). *Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish; how say ye unto Pharaoh, I am a son of the wise* (Isaiah xix. 11). *The wisdom of the wise shall perish, and the intelligence of the intelligent shall hide itself* (Isaiah xxix. 14). *He rejecteth the wise men backwards* (Isaiah xliv. 25). *A sword against the inhabitants of Babylon, and against the princes thereof, and against the wise men thereof* (Jeremiah l. 35). Hence also the Magi in Babylon and elsewhere were called wise men (as in Daniel ii. 48).

From these passages it is evident, that wisdom is predicated in the Word of those who are not wise, and also of those who are insane from falsities. In like manner diadems are attributed to them, as to the dragon (Apoc. xii. 3); and to his beast, in the first verse of this chapter. It is said also concerning the woman who sat on the scarlet beast, that she was clothed in purple and scarlet, adorned with gold, precious stones and pearls (Apoc. xvii. 4). In like manner the evil are called mighty and powerful, when notwithstanding they are not at all so in themselves. Concerning this subject, see above, n. 783.

845. "Let him that hath understanding count the number of the beast."—That hereby is signified that they who are in a state of illustration should inquire into the quality of the faith of this religious persuasion, appears from the signification of having understanding, as denoting to be in a state of illustration; of which we shall speak presently; and from the signification of counting, as denoting to inquire. The reason why counting signifies to inquire, is, because in the two senses of the Word, namely, in the literal sense and in the spiritual sense, words are predicated according to the character of their subjects. Thus to count is predicated of number, and to inquire, concerning the quality of faith; and from the signification of the number of the beast, as denoting the quality of the faith of this religious persuasion. That number signifies the quality of faith may be seen above, n. 841; and that the beast signifies faith separate from life, which is the faith of this religious persuasion. Hence it may appear, that he who hath intelligence let him count the number of the beast, signifies, that they who are in a state of illustration should inquire into the quality of the faith of this religious persuasion.

The reason why they who are in a state of illustration are to make inquiry, is, because the quality of the faith of this religion, cannot be seen by any others, nor, consequently, inquired into. For every thing pertaining to the Word, by which inquiry ought to be made, and from which a judgment is formed, is in the light of heaven, and hence can only be seen

by virtue of that light; and this it is that enlightens man. Wherefore to inquire into the quality of the faith of any religion—which quality is confirmed by some passages of the Word—cannot be done by any except one who is in the light of heaven, consequently who is in a state of illustration.

846. "For it is the number of a man."—That hereby is signified the quality thereof, as if it were from the understanding of truths, which understanding the men of the Church ought to possess; appears from the signification of number, as denoting the quality of faith, concerning which see above, n. 841; and from the signification of man, as denoting the understanding of truth which the men of the Church have in matters of faith, concerning which also see above, n. 280, 546, 547. In this case, (it is said) *as if it were* from such understanding. For faith separated from the life is a faith of what is false, consequently destitute of truth and the understanding thereof. Wherefore the case is the same here with the signification of man, as with the signification of wisdom above, n. 844; whereby is meant, *as if it were* wisdom, although it is insanity.

Moreover they who are in faith separated from charity prohibit the use of the understanding, insisting upon obedience to a faith not understood, and that a faith understood is strictly proper to faith, and thence is natural and not spiritual. But what the essence and quality of intellectual faith is, shall here be explained.

The Word in the spiritual sense treats in many passages concerning the understanding of Divine truths in the Word; and, where the desolation of the Church is treated of, it also treats concerning the understanding of the Divine truths thereof from the Word being destroyed. And from the passages upon that subject taken collectively, and carefully investigated as to their interior sense, it is evident, that in proportion as the understanding of truth perishes in the Church, in the same proportion the Church perishes. The understanding of the Word is also signified in many passages by Egypt, Ashur, Israel, and also by Ephraim. But by Egypt, the natural understanding thereof; by Ashur, rational understanding; by Israel, spiritual understanding; and by Ephraim, the actual understanding of the Word in the Church. But these three degrees of understanding, namely, the natural, rational, and spiritual, ought to be one, in order that man may see and perceive, from a state of illustration, the genuine truths of the Word. For the natural understanding, which is the lowest, cannot be illustrated by its own light (*lumen*); but it must be illustrated by the light of the rational man, which is in the midst, and the latter from spiritual light. For the spiritual understanding is in the light of heaven, and sees by virtue thereof; and the rational is a mean between the

spiritual and the natural, and receives spiritual light, which it transmits into the natural and enlightens it: hence it is evident, that the natural understanding without light given by means of the rational principle derived from what is spiritual, is not understanding strictly so called; for it is wanting in light from heaven; and the truths of the Church, which are also the truths of heaven, can by no means be seen except in the light of heaven. The reason is, that Divine Truth proceeding from the Lord, as a sun, is the light of heaven; and the Lord by his own light, which is spiritual light, alone enlightens man.

From this it is evident, that the Lord wills that man may not only know the truths of the Church to which he belongs, but also understand them—not, however, from natural light separated from spiritual light; for natural light separated from spiritual light, in the things which relate to heaven, or in spiritual things, is not light but darkness. For man, in the sphere of natural light separated from spiritual light, views the things of the Church from himself, and not from the Lord. Wherefore he cannot see them otherwise than from appearances and fallacies, and to see the former from the point of view of the latter, is to see the false instead of the true, and evil instead of good. The fire which propagates and also enkindles that light is the love of self, and the pride of self-derived intelligence therein originating. When man thinks from that fire and its light, in proportion as he excels in ingenuity, and thence in the faculty of confirming all that he pleases, in the same proportion he can also confirm what is false and evil, even to the extent of making them appear as truth and goodness. Yea, he can exhibit the false and the evil in a resplendent natural light, which is, nevertheless, a delusive light, heightened by the contriver. But to comprehend the things relating to the Church from this light is not to understand them, but rather to misunderstand them. For man from that light alone sees the true as false, and the false as true. This is especially the case when any received dogma is assumed as the truth itself, without previously investigating whether it be true or not, except indeed in the way of confirmation by reasonings from the natural man, or by confirmations from particular passages taken from the Word and not understood. When a man, according to this mode, views all the dogmas of his religion, he may assume for a principle whatever he pleases, and impart to it the light of confirmation to such a degree as to cause it to appear as if it were a truth from heaven, although it is a falsehood from hell.

From what has been said it may be concluded, that by the act of understanding the truths of the Church is meant understanding them when illuminated by the light of heaven, thus by the Lord. The man who is in this state of illustration is enabled by it to see the truths of the Church, rationally while

in the world, and spiritually after death. But, from natural light (*lumen*) separated from spiritual light—which is the light of heaven from the Lord—to enter into the things which relate to the Church, which, from an interior point of view, are spiritual and celestial, is to proceed according to an inverted order; for what is natural cannot enter into what is spiritual. On the other hand, what is spiritual can enter into what is natural. For natural influx, which is also called physical influx, is not granted to man, into the thoughts and intentions of his spirit; spiritual influx, however, is possible, that is to say, an influx of the thoughts and intentions of the spirit into the body, and also into its actions and sensations.

847. "And his number is six hundred three score and six."—That by these words is signified that nevertheless the quality thereof is that of all that is false, and all that is evil thence derived considered in the whole compass, appears from the signification of number, as denoting the quality of faith separated from life; and from the signification of six hundred three score and six, as denoting all that is false and all that is evil thence derived taken in the aggregate. The reason why these things are signified by that number, is, because six signifies all, and is predicated of truth and the goodness thence derived; and, in the opposite sense, of falsity and evil thence derived. For that number is composed of the numbers two and three multiplied into each other. The number two is predicated of what is good, and, in the opposite sense, of what is evil; and the number three is predicated of truths, and, in the opposite sense, of falsities. And a compound number signifies the same as the simple numbers of which it is compounded. Hence then it is that six signifies all truth, and all goodness thence derived, regarded in their totality; and, in the opposite sense, all falsity and all evil thence derived, regarded in their entire compass. In order that they may be all signified to the full, that number is tripled; and by triplication arises the number 666. For by what is threefold is signified the idea of what is total or absolute, and of what is full from beginning to end; in this case therefore it denotes that absolutely nothing of truth and goodness remained.

That by every number in the Word is signified somewhat pertaining to a thing or a state, and that the quality thereof is determined by the numbers which are affixed, may be seen above, n. 203, 429, 574, 841. That the greater and compound numbers signify the same with the lesser and simple from which they arise by multiplication, n. 430; thus the number six hundred and sixty-six, the same with six, and six the same with three and two, from which they arise by multiplication; that three signifies what is full, complete, absolute, and all, from beginning to end, and is predicated of truth and falsity, see

above, n. 532 ; and that two in like manner is predicated of good and evil, n. 532, at the end. The same as that signified by six is also signified by twelve ; because the number twelve arises from the multiplication of three into four ; and four, in like manner as two, is predicated of good and also of evil.

Now from all this it is evident, that by the number six hundred and sixty-six, which is said to be the number of a man, and to count which is said to be the mark of intelligence, is signified the quality of faith separate from good works—that it is composed of all that is false, and of all that is evil thence derived, taken in the aggregate. When it is said to be the mark of intelligence to count that number, this does not signify that it is intelligence to know or find out the signification of that number, but that it is intelligence to inquire into and see the false and the evil which constitute the quality of faith separate from life.

That the quality of that faith is such in relation to what is false, will be seen in what presently follows. The reason why it is also of such a character with respect to evils, is, that when good works are removed—and they are removed when it is believed that they contribute nothing at all to justification and salvation—it follows that in place of them there are evil works; for man must be either in good or evil. He cannot be in both together ; and this is understood by these words of the Lord : —*No one can serve two masters, either he will hate the one and love the other ; he cannot serve God and Mammon* (Matt. vi. 24). Hence it is, that from the faith which removes good works,—which constitute the good of life,—all evils in the aggregate follow.

Moreover, all religion has life for its end ; for it teaches the evil that is to be shunned, and the good that is to be done. That religion which has not life for its end, cannot in strictness of speech be called a religion. Consequently there is no religion where it is taught that works of life are of no account, but faith alone. And where this is taught are not all evils of life permitted in so far as the civil laws do not forbid and restrain ; for faith alone covers, remits, and takes them away ? That this is the case may appear from this consideration, that it is said, that faith alone justifies the life ; and yet it is taught that man is not saved by any goodness of life ; and also that he may be saved by this mere faith even in the last hour of death ; likewise that he is justified at the same moment that he receives this faith, with other things of a like nature—which absolutely induce the persuasion that life is not the end of that religion. And if religion has not life for its end, it follows that it gives loose reins to evils of every kind.

That all falses in the aggregate exist in those who are in that faith both as to doctrine and life, may appear from this consideration, that the faith which alone is (alleged to be) justify-

ing and saving is this, that the Father sent the Son that he might reconcile to himself the human race by the passion of the cross, and thus taking away damnation. But the quality of this faith, and what there is of truth or of untruth in it, was brought to view in a previous section. And every one may see that in that faith there is nothing but thought, and nothing of life; for it is said, if we believe this with trust and confidence, *that is, acknowledge it in thought,* we shall be saved.

If salvation is in this faith alone, what need, it may be asked, is there to know in what consists the essence of love to the Lord, of charity towards the neighbour, of the life of man, of the good and evil of that life, of remission of sins, of reformation and regeneration. Are not all these things that faith alone? If it be asked what is remission of sins, is it not that faith alone? If it is asked, what is charity towards the neighbour, is it not that faith alone? If it is asked, what is the Church, is it not that faith alone? And so in other cases. Hence it is evident, that this same faith alone has absorbed, and as if it were a dragon, has swallowed up all things good and true, proceeding from the Word, and consequently from the Church, which nevertheless are innumerable, and by means of which the angels have all intelligence and wisdom, and men all salvation.

Inasmuch as by this faith alone they have banished all the truth and goodness of the Church, it follows that falsities and their resulting evils occupy their place, and, as a consequence, the Church is laid waste. Yea, even by means of this truth, that man cannot do good which is really good from himself, all the truth and goodness of the Church are rejected, as if it were thereby lawful for man to desist from doing them, because, if not good, they are rather damnable than saving. It is also a wonderful circumstance that by one truth badly understood, all the truth and goodness of the Church in their whole compass have come to be rejected.

These are the things signified, in the spiritual sense, by the number of the beast, six hundred threescore and six.

CHAPTER XIV.

1. And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps.

3. And they sung as it were a new song before the throne, and before the four living creatures, and the elders: and no man

could learn that song, but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

4. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the first fruits unto God and to the Lamb.

5. And in their mouth was found no guile: for they are without fault before the throne of God.

6. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7. Saying, with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9. And the third angel followed them, saying with a loud voice, If any man worship the beast, and his image, and receive *his* mark in his forehead, or in his hand,

10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11. And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12. Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

13. And I heard a voice from heaven, saying to me, Write, Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

14. And I looked and behold a white cloud, and upon the cloud *one* sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle.

15. And another angel came out from the temple, crying with a loud voice to him who sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe.

16. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17. And another angel came out of the temple, which is in heaven, he also having a sharp sickle.

18. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.

20. And the winepress was trodden without the city, and blood came out of the winepress, even unto the bridles of the horses, by the space of a thousand *and* six hundred furlongs.

EXPLANATION.

848. Verse 1. *And I looked, and lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.*

"And I saw," signifies manifestation concerning the future separation of the good from the evil before the last judgment.

"And, lo, a Lamb stood on the mount Zion," signifies the presence of the Lord in Heaven and in the Church to separate the good from the evil and to accomplish the judgment.

"And with him an hundred forty and four thousand," signifies according to truths in their entire compass.

"Having his Father's name written on their foreheads," signifies those truths according to the acknowledgment of his Divinity from love.

849. "And I looked."—That hereby is signified manifestation concerning the future separation of the good from the evil before the last judgment, appears from the signification of I looked, as denoting the things seen by John, which now follow; and which, when regarded in the spiritual sense, treat of the assembly and congregation of the faithful, and of their separation from the evil before the last judgment; according to what is understood also by these words of the Lord in Matthew:—*They shall see the Son of Man coming in the clouds of heaven, with power and great glory; and he shall send his angels and they shall gather together his elect from the four winds, from one end of heaven to the other,* xxiv. 30, 31. The subject treated of in that chapter is also concerning the last judgment, which is there understood by the consummation of the Age, and the coming of the Lord. The gathering together and separation of the good from the evil is, then, described in the above

words; in like manner as in this chapter of the Apocalypse, verses 14, 16, by what is said concerning the Son of Man sitting upon a white cloud, and by the sickle in his hand with which he reaped the earth.

Similar things are also understood by these words of the Lord in Matthew:—*The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among them, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest, while ye gather the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn* (xiii. 24—30). The separation of the good from the evil, which should take place before the last judgment, is there also foretold by the Lord, and is understood by the words "let both grow together until harvest, and in the time of harvest I will say to the reapers, gather together first the tares to burn them, but gather the wheat into my barn.' By the tares are meant the evil who shall then be cast into hell, and by the wheat are meant the good, who, being separated from the evil, will be raised up into heaven. These things are similar to those mentioned in this chapter, verses 15 and 16; where it is said, *The time is come for thee to reap, for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped.*

The various reasons why the good were not separated from the evil before the last judgment, and the good raised up to heaven, and the evil cast into hell, may be seen in the small work concerning the LAST JUDGMENT, and also above, n. 391, 392, 394, 397, 411, 413, 418, 419, 426, 489, 493, 497, 668, 669, 670, 674, 675, 676, 754.

850. "And lo, a Lamb stood on the mount Zion."—That hereby is signified the presence of the Lord in Heaven and in the Church for the purpose of separating the good from the evil and accomplishing a Judgment, appears from the signification of a lamb, as denoting the Lord with respect to the Divine Humanity, concerning which see above, n. 297, 314, 343, 460, 482; and from the signification of standing, as denoting to be present and conjoined, of which we shall speak presently; and from the signification of the mount Zion, as denoting Heaven and the Church, where the Lord reigns by his Divine Truth; as may appear from these passages in the Word, where this mount is mentioned. But first something shall be said concerning the

presence of the Lord in Heaven and in the Church for the separation of the evil from the good, and for accomplishing a Judgment.

The presence of the Lord is perpetual in the universal Heaven, and in the universal Church; for Heaven is not Heaven from what is strictly proper to the angels there, nor is the Church a Church from what is strictly proper to the men who are in it, but from the Divinity of the Lord in them. For what is proper to an angel cannot make Heaven, nor can that which properly pertains to man constitute the Church, inasmuch as what properly and peculiarly belongs to both angels and men is not good. Wherefore the Divine principle which proceeds from the Lord, as received by them, makes Heaven and the Church with every one in particular, and therefore with all in general in whom Heaven and the Church exist. Hence it is evident, that the presence of the Lord is perpetual with all who are in Heaven and in the Church; but it is a presence that is peaceful, tranquil, preserving, and supporting, by which all things in Heaven and on earth, are constantly kept in their order and connexion, and reduced to that order; in like manner also in hell. But the presence, which is here understood by standing upon mount Zion, is the active and extraordinary presence of the Lord, to the end that his Divine principle may flow in through the heavens into the lower spheres, and there separate the good from the evil, and cast down the evil from their places, where they had formed for themselves a similitude of the heavens. But concerning this presence and conjunction of the Lord with the heavens, and his influx thence into the regions beneath, for the purpose of accomplishing a Judgment, see above, n. 413, 418, 419, 426, 489, 493, 702, 704, where this subject is treated of. This presence is what is also signified elsewhere by standing, when predicated of the Lord, as in Isaiah iii. 13. From these considerations it may appear, that by these words, *lo, a Lamb stood on the mount Zion,* is signified the presence of the Lord in Heaven and in the Church to separate the good from the evil, and to accomplish Judgment.

The reason why by the mount Zion is signified Heaven and the Church where the Lord reigns by means of his Divine Truth, is, because Zion was the city which David built, and in which he afterwards dwelt. Whence it was called the city of David. And inasmuch as by David was represented the Lord as to his royalty, which is Divine Truth, therefore by Zion, in the Word, is signified Heaven and the Church where the Lord reigns by his Divine Truth. For this reason also, it was, that the ark of Jehovah, in which the Law was deposited, was carried into that city by David; for by that Law, in a broad sense, is also signified the Divine Truth proceeding from the Lord. It is for this reason also, that by Jerusalem—which was situated below

that mountain—is signified the Church as to doctrine; for all doctrine pertaining to the Church is from the Divine Truth which proceeds from the Lord; consequently from the Word. The reason why that city was built upon a mountain, was, because mountains at that time, on account of their height, represented the heavens, and hence also, in the Word, they signify the heavens. The reason of this representation and the signification, thence derived was, because the supreme heavens, where are the angels of the third degree, appear in an altitude above the rest, and before the eyes of others as mountains; and whereas the supreme heavens appear as mountains, and the angels who are upon them are in a state of love to the Lord, hence by mountains, in the Word, and chiefly by the mountains of Zion, is signified love to the Lord. That a mountain signifies love, may be seen above, n. 405, 570.

That by Zion is signified Heaven and the Church in which the Lord reigns by means of his Divine Truth, may appear from the following passages:—*Yet have I set my king upon Zion, the mountain of my holiness. I will declare concerning the statute, Jehovah hath said unto me, thou art my Son, this day have I begotten thee . . . . I will give the heathen for thine inheritance, and the ends of the earth for thy possession. Kiss the Son, lest he be angry, and ye perish from the way, when his anger is kindled but a little. Blessed are they that put their trust in him* (Psalm ii. 6, 7, 8, 12). That these things are not said concerning David, but concerning the Lord, is evident from its being said, "Thou art my Son, this day have I begotten thee, I will give the heathen for thine inheritance, and the ends of the earth for thy possession." Likewise, "Kiss the Son, lest he be angry, and ye perish from the way. Blessed are all they that put their trust in him." None of these things can be predicated of David. Wherefore by anointing a king upon Zion the mountain of holiness, is signified the Lord's kingdom in Heaven and in the Church by means of Divine Truth. What is signified by anointing and anointed, when predicated of the Lord, may be seen above, n. 375. King signifies the Lord as to Divine Truth; Zion, means Heaven and the Church. To declare this concerning the statute, signifies his Advent. Thou art my Son, this day have I begotten thee, signifies the Divine Humanity, which is also the Son of God. That he hath all power in the heavens and in the earth, is understood by, I will give the heathen for thine inheritance, and the ends of the earth for thy possession. That there must be conjunction with him by love in order to salvation, is signified by, kiss the Son, lest he be angry, and ye perish from the way. The last Judgment from him is signified by, when his wrath is kindled but a little. That then they shall be saved who have faith in him, is signified by, blessed are all they that put their trust in him. From these considerations it is evident,

that by Zion is meant Heaven and the Church where the Lord reigns by means of his Divine Truth.

In like manner in Zechariah :—*Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he is just and having salvation; lowly and riding upon an ass, and upon a colt the foal of an ass* (ix. 9). That these things are said concerning the Lord, and concerning his kingdom in the heavens and in the earths—which kingdom is understood by Zion and Jerusalem—is evident in the Evangelists; where these things, when they were fulfilled, are thus related :—*Jesus sent two of his disciples, that they might bring to him an ass and her foal: this was done that it might be fulfilled which was spoken by the prophet, saying, tell ye the daughter of Zion, behold thy King cometh to thee, meek, sitting upon an ass, and a colt, the foal of an ass* (Matt. xxi. 2, 4, 5; John xii. 14, 15). That to ride upon an ass, and the colt of an ass, was characteristic of a king, and that therefore the Lord rode thus when he entered Jerusalem, and was proclaimed king by the acclamations of the people, who strewed branches of palm trees, and their garments, upon the way before him; may be seen above, n. 31. And whereas the Lord thus entered Jerusalem as a king, it hence also appears that by Zion is understood Heaven and the Church, in which the Lord reigns by means of his Divine Truth.

That the kings of Judah and Israel represented the Lord as to Divine Truth, and that hence by kings are understood those who are in truths from goodness from the Lord, may be seen above, n. 31, 553, 625; and that by David, in the Word, the Lord was especially represented as to his royalty, which is Divine Truth, n. 205. Thus also in Isaiah :—*O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, behold your God! behold the Lord Jehovih will come with strong hand* (xl. 9, 10). Inasmuch as these things are spoken of the Lord and of his kingdom, and this is signified by Zion and Jerusalem, therefore it is said, Zion and Jerusalem; thou that bringest good tidings; Zion, from the good of love, and Jerusalem, from truths of doctrine. Bringing good tidings from the goodness flowing from love, is meant by getting up into the high mountain; and bringing good tidings from truths of doctrine, is meant by lifting up the voice with strength. By the cities of Judah is signified the doctrine of love to the Lord and love towards the neighbour in its entire compass. The Lord, as to Divine Truth, and as to Divine Goodness, who was about to come and execute Judgment, is understood by the words, Behold your God! Behold the Lord Jehovih cometh in strength. For the Lord is called God, in the Word, from Divine Truth, and is called Jehovah, and also the Lord Jehovih, from Divine

Goodness. To come in strength is to execute judgment, thus to subjugate the hells.

And in Micah :—*In the last days the mountain of the house of Jehovah shall be established in the top of the mountains, and it shall be exalted above the hills; and the people shall flow unto it. And many nations shall come and say, Come and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and he will teach us of his ways; and we will walk in his paths: for the law shall go forth of Zion, and the Word of Jehovah from Jerusalem. Then shall he judge among many nations, and shall rebuke numerous nations, afar off. Jehovah shall reign over them in mount Zion from henceforth even for ever; thou art the tower of the flock. O little hill of the daughter of Zion, unto thee shall he come, and the former kingdom shall return, the kingdom of the daughter of Jerusalem* (iv. 1, 2, 3, 7, 8). That the coming of the Lord, and his kingdom in the heavens and in the earths, is here described, must be evident to every one. Wherefore his kingdom, which is Heaven and the Church, is understood by the mountain of the house of Jehovah which shall then be established on the top of the mountains. And whereas by Zion is understood Heaven and the Church, in which the Lord is about to reign by means of his Divine Truth, and by Jerusalem is understood Heaven and the Church, as to doctrine from that Divine Truth; therefore it is said, the law shall go forth of Zion, and the word of Jehovah from Jerusalem. The instruction of all, from the Lord, is described by what follows in that passage.

And in Isaiah :—*Cry out and shout, O inhabitant of Zion, for great in the midst of thee is the Holy One of Israel* (xii. 6). Again :—*The ransomed of Jehovah shall return to Zion with songs and everlasting joy upon their heads* (xxxv. 10). And in Zephaniah :—*Sing, O daughter of Zion, shout, O Israel, be glad and rejoice with all the heart, O daughter of Jerusalem; Jehovah hath removed thy judgments, he hath overturned thine enemy: Jehovah is in the midst of thee* (iii. 14, 15). And in Zechariah :—*Sing and rejoice, O daughter of Zion, behold I come that I may dwell in the midst of thee, and many nations in that day shall adhere to Jehovah, I will dwell in thee* (ii. 10, 11). Again :—*I will return unto Zion, and I will dwell in the midst of Jerusalem; whence Jerusalem shall be called the city of truth, and the mountain of Jehovah, the mountain of holiness* (viii. 3). And in David :—*Who will grant to Zion the salvation of Israel; when Jehovah bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad* (Psalm xiv. 7; Psalm liii. 7). And in Isaiah :—*The Lord Jehovih shall lay in Zion a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not*

make haste. Judgment also will I lay to the line, and justice to the plummet . . . your covenant with death shall be disannulled, and your agreement with hell shall not stand (xxviii. 16, 17, 18). Again :—*In that day shall a present be brought to Jehovah of hosts of a people scattered and peeled, and from a terrible people . . . to the place of the name of Jehovah Zebaoth, the mount Zion* (xviii. 7). Again :—*I have made my justice to draw near; it is not far off, and my salvation shall not tarry: I will place salvation in Zion, for Israel my glory* (xlvi. 13). Again :—*Then the Redeemer shall come to Zion* (lix. 20). The subject treated of in the above passages, is concerning the advent of the Lord, and his kingdom in the heavens and in the earths. And whereas that kingdom is understood by Zion and by Jerusalem, therefore it is said that they shall come thither, and that Jehovah the Holy One, and the King of Israel, shall dwell there; Jehovah the Holy One, and the King of Israel, denoting the Lord as to Divine Truth. Hence it is evident, that by Zion is understood Heaven and the Church, in which the Lord reigns by means of Divine Truth; and by Jerusalem, Heaven and the Church, as to doctrine derived from that Divine Truth. Who does not see that by Jerusalem and Zion, to which the nations should be brought back, and where the Lord is to dwell, is not meant Zion and Jerusalem, where the Jewish nation was?

From the following passages also it may appear that by Zion is understood Heaven and the Church in which the Lord reigns by means of Divine Truth. As in Isaiah :—*Zion shall be redeemed with judgment and her converts in justice* (i. 27). Again :—*He that is left in Zion, and he that remaineth in Jerusalem, shall be called holy to him, every one written among the living in Jerusalem: Jehovah shall create upon every dwelling of mount Zion, and upon his convocation, a cloud by day and a smoke and splendour of a flame of fire by night* (iv. 3, 5). Again :—*Jehovah Zebaoth shall reign in mount Zion and in Jerusalem, and before his elders in glory* (xxiv. 23). Again :—*Jehovah, whose hearth is in Zion, and his oven in Jerusalem* (xxxi. 9). Again :—*Jehovah is exalted because he dwelleth on high, he hath filled Zion with judgment and justice; look to Zion, the city of our solemnities, let thine eyes see Jerusalem a quiet habitation, a tabernacle which shall not be taken down* (xxxiii. 5, 20). And again :—*The virgin daughter of Zion hath despised thee, she hath laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee, because thou hast blasphemed and calumniated the Holy One of Israel* (xxxvii. 22, 23). And in David :—*That I may show forth all thy praise in the gates of the daughter of Zion* (Ps. ix. 14). *The sides of the north, the city of the great King. God is known in her palaces* (Psalm xlviii. 2, 3). Again :—*Walk*

about Zion and compass her about, number her towers, set your heart unto the bulwarks, distinguish her palaces, and ye may relate to the generation following that this God is our God, for ever and ever, he will lead us (xlviii. 12—15). Again :—*Salem is the tabernacle of God, and his dwelling place in Zion* (Psalm lxxvi. 3). Again :—*The Lord hath chosen the tribe of Judah, the mountain of Zion which he loveth* (Psalm lxxviii. 68). Again :—*Jehovah loveth the gates of Zion more than all the dwellings of Jacob, glorious things are spoken of thee, O city of God. Jehovah shall count when he writeth up the people, that this man was born there; all my springs are in thee* (Psalm lxxxvii. 1, 2, 5, 6, 7). Again :—*When Jehovah bringeth back the captivity of Zion, then shall our mouth be filled with laughter, and our tongue with singing* (Psalm cxxvi. 1). Again :—*Jehovah bless thee out of Zion, that thou mayest see the good of Jerusalem all the days of thy life, that thou mayest see thy children's children, peace upon Israel* (Psalm cxxviii. 5, 6). Again :—*Jehovah hath chosen Zion, he hath desired it himself for a seat; this is my rest for ever, here will I dwell because I have desired it* (Psalm cxxxii. 13, 14). Again : *Jehovah bless thee out of Zion* (Psalm cxxxiv. 3). Again :—*Blessed be Jehovah out of Zion, dwelling in Jerusalem* (Psalm cxxxv. 21). Again :—*Jehovah shall reign for ever, God thy God, O Zion, from generation to generation* (Psalm cxlvi. 10). *Let the sons of Zion exult in their king, let them praise his name in the dance, with timbrel and harp let them sing praise* (Psalm cxlix. 2, 3). These passages concerning Zion are adduced, in order that every one may see, that by Zion, in the Word, is not meant Zion, but Heaven and the Church where the Lord reigns by means of his Divine Truth. Most of these passages are also prophetic of the Lord, that when he should come he would love Zion, and dwell there for ever; when nevertheless neither that city nor Jerusalem could be loved by him, as is evident from his words concerning them; but Heaven and the Church where he is received by means of his Divine Truth. Hence it is that Zion is called his rest, his dwelling place, the mountain of Jehovah, the city of God, the city of the great King, the city of truth, and that it is said his kingdom there shall be to eternity, for ever, and from generation to generation; none of which things can by any means be said of the Zion of David.

Inasmuch as the Lord came into the world to accomplish a Judgment, and thereby to restore all things in the hells, and also in the heavens, to order; and whereas judgment is effected by means of Divine Truth, (for this, according to reception, makes man spiritual,) and according to the laws thereof, which are the divine precepts in the Word, all judgments take place in the spiritual world; therefore the Lord assumed the Humanity,

and made this, during his abode in the world, Divine Truth, in order, as was said, that he might accomplish a Judgment.

That the Lord made his humanity Divine Truth is understood by *the Word which was with God, and which was God, and by whom all things were made that were made, and by whom the world was created* (John i. 1, and following verses). By the Word is meant Divine Truth; and that the Lord was made this as to his humanity is expressed in clear terms, namely, *And the Word was made flesh, and dwelt among us, and we beheld his glory as of the only begotten of the Father, full of grace and truth* (verse 14 in the same chapter). The Lord, as to Divine Truth, is also meant by the Son of Man, which the Lord frequently calls himself in the Evangelists, of whom he also says, that he shall execute judgment.

Now inasmuch as judgment was accomplished by the Lord from his Divine Truth, and inasmuch as by Zion is understood Heaven and the Church, in which the Lord by means of his Divine Truth reigns; therefore in this chapter of the Apocalypse, in which the subject treated of is concerning the separation of the good from the evil before the Last Judgment, a Lamb was seen standing upon mount Zion, whereby is signified the presence of the Lord in Heaven and in the Church to separate the good from the evil and to effect judgment, according to what was said above.

On account of the same signification of mount Zion also, in other parts of the Word, it is said that the Lord from mount Zion shall fight for the Church against the evil, and destroy them; as in the following passages. Thus in Isaiah:—*Jehovah Zebaoth shall come down to fight for mount Zion and for the hill thereof* (xxxi. 4). Also treating of the advent of the Lord and of the redemption or liberation of the faithful. Wherefore by fighting upon the mountain of Zion and upon the hill thereof, is signified to execute judgment from Divine Truth. The reason why judgment is accomplished by Divine Truth, is, because all are judged according to the reception thereof. For Divine Truth, or the Word, and doctrine thence derived, teach the life, according to which every one is judged. And in David:—*Jehovah will send thy help out of the sanctuary, and out of Zion he will strengthen thee; we will rejoice in thy salvation, and in the name of our God we will set up our banners. I know that Jehovah will save his anointed; he will hear him from the heaven of his holiness, with the saving strength of his right hand* (Psalm xx. 2, 5, 6). These things are also said concerning the Lord, and his victory over the hells, and the salvation of men thereby obtained. Combats and victories are understood by Jehovah hearing his anointed from the heaven of his holiness, with the saving strength of his right hand; and the salvation of the faithful thereby is understood by his strengthening us out of Zion, and by our rejoicing in his salvation. Again:—

Jehovah shall speak, and shall call the earth from the rising of the sun even to the setting; out of Zion the perfection of beauty, God shall shine forth, our God shall come, he shall cry to the heavens from above, and to the earth, to judge his people; gather my saints unto me (Psalm l. 1—5). These words treat manifestly of judgment upon all from Zion, thus from the Lord by means of Divine Truth. The separation of the good from the evil is understood by calling the earth from the rising of the sun to its setting. Judgment upon all is signified by crying to the heaven from above, and to the earth to judge the people. The gathering together of the good and their salvation is understood by, gather my saints unto me. And the Divine Truth, in which the Lord is in his glory, is understood by, out of Zion the perfection of beauty, God shall shine forth.

Again:—*The saying of Jehovah to my Lord, sit thou on my right hand, until I make thine enemies thy footstool; Jehovah shall send to thee the sceptre of thy strength out of Zion, rule thou in the midst of thine enemies* (Psalm cx. 1, 2). That these things are said concerning the Lord, is well known from the words of the Lord himself in Matthew (chap. xxii. 44). By sitting at the right hand is signified the Lord's Divine omnipotence; by making his enemies his footstool, is signified the entire subjugation and prostration of the hells; by the sceptre of strength out of Zion, is signified Divine Truth, to which belongs omnipotence—Zion denoting Heaven, where the Lord by means of his Divine Truth reigns. His dominion thereby over the hells, is signified by, *rule thou in the midst of thine enemies.* That omnipotence belongs to the Lord alone, and this by means of his Divine Truth, may be seen above, n. 726. That all power pertains to truths from goodness, and that all goodness, and the truth thence derived, is from the Lord, may also be seen above, n. 209, 338, 716, 776, 783.

Again in Isaiah:—*Awake, awake, put on thy strength, O Zion, put on the garments of thy gracefulness, O Jerusalem, the city of holiness* (lii. 1). Inasmuch as by Zion is signified heaven where the Lord reigns by means of his Divine Truth, and to Divine Truth pertains all power, therefore it is said, Awake, awake, put on thy strength, O Zion. Doctrine thence derived is signified by the garments of gracefulness which Jerusalem shall put on.

And in Joel:—*Jehovah shall roar out of Zion, and from Jerusalem he shall give his voice, that the heavens and the earth may tremble; then shall ye know that I am Jehovah dwelling in Zion, the mountain of my holiness, and Jerusalem shall be holiness, nor shall strangers pass through her any more* (iii. 16, 17, 21). And in Amos:— *Jehovah shall roar out of Zion, and shall give his voice from Jerusalem* (i. 2). By roaring, and the roaring of a lion,

when predicated of Jehovah, is signified the ardent zeal of defending Heaven and the Church, and saving those who are therein; which is effected by destroying the evils and falsities which arise from hell, by means of Divine Truth and its power, see above, n. 601. And whereas by Zion is signified Heaven where the Lord reigns by means of Divine Truth, and by Jerusalem doctrine thence derived, it may appear what is signified by Jehovah roaring out of Zion, and giving his voice from Jerusalem. That the Lord is there, where he reigns by means of his Divine Truth, both with the angels of Heaven and with the men of the Church, is signified by, then shall ye know that I am Jehovah, dwelling in Zion, the mountain of my holiness. That there shall be no falsities of evil there, is signified by, strangers shall not pass through her any more; strangers denoting the falsities of evil.

Again in Isaiah:—*The day of the vengeance of Jehovah, the year of retributions for the controversy of Zion* (xxiv. 8). By the day of vengeance of Jehovah, and by the year of retributions, is signified the Last Judgment, and the condemnation of those who by what is false and evil have laid waste all the truth of the Church, thus for the controversy of Zion.

Again in David:—*Jehovah is great out of Zion, and he is high above all people, the king's strength* (Psalm xcix. 2, 4). Where Zion is called the king's strength by reason of Divine Truth, to which belongs very and essential power.

Again:—*Jehovah, thou shalt arise and have merey upon Zion, beeause it is time to pity her; for the set time is eome; for thy servants take pleasure in her stones, and pity the dust thereof. So shall the nations fear the name of Jehovah, and all the kings of the earth thy glory, when the Lord shall build Zion, and appear in his glory. The name of Jehovah shall be announeed in Zion, and his praise in Jerusalem, when the people shall be gathered together, and the kingdoms, to serve Jehovah* (Psalm cii. 14—17, 22, 23); treating of the Lord's advent, and the redemption of the faithful by him. His advent is signified by the time to pity Zion, and by the set time; truths which are to be restored and are restored, are signified by the stones which his servants take pleasure in; the establishment of the Church and worship of the Lord from Divine Truth is described by what there follows.

The laying waste of the Church, on the part of the Jewish nation, through falsifying all Divine truths is also described throughout the Word by the vastation of Zion. As in Isaiah: —*The eities of thy holiness are made a wilderness; Zion is made a wilderness, and Jerusalem a waste* (lxiv. 19); and in Lamentations:—*The preeious sons of Zion, comparable to pure gold, how are they esteemed as earthen pitchers, the work of the hands of the potter* (iv. 2 to the end). Likewise in Isaiah,

iii. 16—26; Jeremiah vi. 2; Micah iii. 10, 12; and elsewhere. Mention is also frequently made of the virgin and daughter of Zion. As in the following passages:—2 Kings xix. 21; Isaiah i. 8; chap. iii. 16, 17; chap. iv. 4; chap. x. 32; chap. xvi. 1; chap. xxxvii. 22; chap. lii. 2; chap. lxii. 11; Jeremiah iv. 31; chap. vi. 2, 23; Lamentations i. 6; chap. ii. 1, 4, 8, 10, 13, 18; chap. iv. 22; Micah i. 13; chap. iv. 8, 10, 13; Zephaniah iii. 14; Zechariah ii. 10, 14; chap. ix. 9; Psalm ix. 15; Matthew xxi. 5; John xii. 15; and elsewhere. And by the daughter of Zion is signified a spiritual affection for Divine Truth, which is the love of truth for the sake of truth, and the desire of it for the sake of the uses which have reference to eternal life.

From these considerations it may now appear, what is signified by the Lamb being seen standing upon mount Zion, the presence of the Lord to separate the good from the evil before the Last Judgment; which is the subject treated of in what follows.

851. "And with him a hundred forty and four thousand."—That hereby is signified—according to truths taken all together, appears from the signification of a hundred and forty-four thousand, as denoting truths in their totality; concerning which see above, n. 430.

Similar things are thereby signified as by these words of the Lord to his twelve disciples:—*Jesus said unto them, verily I say unto you, that ye who have followed me in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel* (Matt. xix. 28). By which words it is not meant that the twelve disciples shall sit upon twelve thrones and judge the twelve tribes of Israel, but that the Lord will judge all according to truths derived from goodness which are from him. For by the twelve disciples are signified all who belong to the Church, and, in an abstract sense, all things relating to the Church, which are truths from goodness; concerning which also see above, n. 9, 206, 253, 270, 297, 430.

Similar things are also signified by the elders and princes, in Isaiah:—*Jehovah standeth up to plead, and standeth to judge the people, Jehovah shall come to judgment with the elders of his people and the princes thereof* (iii. 13, 14). By the elders of the people and the princes are signified the same as by the twelve disciples, namely, all who belong to the Church that are in its truth and goodness; and, in an abstract sense, the truth and goodness of the Church considered in their entire compass. On the signification of elders, see above, n. 271; and of princes, n. 29, 408.

The reason why by a hundred and forty-four thousand are understood truths in their whole compass, is, because like things

are signified by that number as by the number twelve; and by twelve are signified the true and the good regarded in their entire extent. The reason why a hundred and forty-four thousand signify similar things to the number twelve, is, because the compound numbers signify the same as the simple numbers from which they arise by multiplication; and the number a hundred and forty-four arises from the multiplication of twelve into twelve. And a hundred and forty-four thousand signify the same as a hundred and forty-four. But upon this subject see what is said in the explanation of chap. vii. which treats of the twelve thousand sealed out of every tribe, and the hundred and forty-four thousand sealed out of all the tribes together.

852. "Having his Father's name written in their foreheads." —That hereby are signified these things, according to the acknowledgment of his Divinity from love, appears from the signification of his Father's name, as denoting the Lord's Divinity, of which we shall speak presently; and from the signification of being written in the forehead as denoting full and entire acknowledgment.

The reason why the Father's name written in the forehead denotes the full and entire acknowledgment of the Lord's Divinity, is, that the Lord turns all who acknowledge his Divinity to himself, and looks at them in their forehead, and they on their part look at the Lord with their eyes; and this because the forehead signifies love, and the eye the understanding of truth. Hence by their being looked at by the Lord in their foreheads, is signified that the Lord beholds them from goodness flowing from love, and by their looking at the Lord, on their part, with the eyes, is signified that they look to the Lord from truths which are derived from their goodness, consequently from the understanding of truth. That all who are in the heavens are turned to the Lord, and with the face look unto him as a SUN, may be seen above, n. 648; and in the work concerning *Heaven and Hell*, n. 17, 123, 142, 272. Likewise that the Lord looks at the angels in the forehead, and that the angels in turn see the Lord by the eyes, because the forehead corresponds to goodness flowing from love, and the eyes to the understanding from truth, see the same work, n. 145, 251. And that the forehead corresponds to goodness which has its source in love, see also above, n. 247.

He who is not acquainted with the quality of the Word as it exists in the sense of the letter, may be of opinion that where mention is made of God and the Lamb, and, in the present case, of the Lamb and the Father, there are two understood; when, nevertheless, the Lord alone is understood by both, in like manner as in the Word of the Old Testament, where mention is made of Jehovah, the Lord Jehovah, Jehovah

Zebaoth, Lord, Jehovah God, God in the plural and singular, the God of Israel, the Holy One of Israel, the King of Israel, Creator, Saviour, Redeemer, Schaddai, Rock, and so on, a similar opinion may be entertained; when, nevertheless, by all those names are not meant several, but one; for the Lord is thus variously named according to his Divine attributes.

The case is the same with the Word of the New Testament, where Father, Son, and Holy Spirit, are mentioned as three, when notwithstanding by those three names one is meant; for by the Father is meant the Lord as to the essential Divinity which he had as a soul from the Father, by the Son is meant the Divine Humanity, and by the Holy Spirit, the Divine Proceeding [from the Father and the Son]. Thus the three are one; in like manner in this case by the Lamb and the Father one, and not two, is to be understood.

That the Lord, when he mentioned the Father, meant the Divinity in himself, and thus himself verily and indeed, may appear from many passages in the Word of both Testaments. But I will here adduce a few from the Word of the evangelists only, from which it may be seen, that the Lord by the Father meant the Divinity in himself, which is in him as the soul is in the body; and that when he named the Father and himself as two, he meant himself by both. For the soul and body are one; the soul belonging to its own body, and the body to its own soul. Thus the Divinity, which is called the Father, was the very and real Divinity of the Lord, from which his humanity existed, and by virtue of which the humanity also was made Divine, is manifestly evident from the fact of his conception from the very Divinity itself; as in Matthew:—*The angel of the Lord appeared to Joseph in a dream, saying, fear not to take unto thee Mary thy spouse, for that which is born in her is of the Holy Spirit; and Joseph knew her not, until she brought forth her first-born Son* (i. 20, 25). And in Luke:—*The angel said unto Mary, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name* JESUS. *He shall be great, and shall be called the Son of the Highest. . . . . But Mary said unto the angel, how shall this come to pass, seeing I know not a man? And the angel answered and said, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore that Holy Thing which shall be born of thee shall be called the Son of God* (i. 31, 34, 35). From this it is evident that the Lord from the fact of conception is Jehovah God; and to be Jehovah God from conception is to be so as to life itself, which is called the soul from the Father, from which the life of the body is derived. Hence it also manifestly appears, that the Humanity of the Lord is what is called the Son of God, for it is said the *Holy Thing* which shall be born of thee, shall be called the Son of God.

That the Lord's humanity is what is called the Son of God may further appear from the Word of both the Old and New Testament in various passages. But upon this subject, God willing, more shall be said specifically elsewhere. In the present case I shall only adduce such passages as testify that the Lord by the Father, meant the Divinity in himself, consequently Himself. As in John:—*In the beginning was the Word, and the Word was with God, and the Word was God: all things were made by him, and without him was not anything made that was made. And the Word was made flesh and dwelt among us, and we beheld his glory as the glory of the Only-Begotten of the Father, full of grace and truth* (i. 1, 2, 14). That by the Word is understood the Lord as to the Divine Humanity is evident; for it is said, that the Word was made flesh and we beheld his glory, as the glory of the Only-Begotten of the Father. That the Lord is God also as to the humanity, or that the Lord's humanity is also Divine, is likewise evident; for it is said, the Word was with God, and the Word was God; and this Word was made flesh. By the Word is meant the Lord as to Divine Truth.

Again in the same evangelist:—*My Father worketh hitherto, therefore also I work: but the Jews sought to kill him, because he said that God was his own proper Father, making himself equal with God. But Jesus answered, and said, the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. Even as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will. He that honoureth not the Son, honoureth not the Father which hath sent him. Verily, verily, I say unto you, the hour is coming. . . when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself* (v. 17—28). That by the Father is here meant the Divinity in the Lord, which was his life, just as the soul of the father is the life in every man; and that by the Son is meant the humanity, which had life from the very Divinity itself which was in it, and thence also was made Divine; consequently that the Father and the Son are one, appears from the Lord's words in the above passages, namely, that the Son does the same things as the Father; that the Son raises the dead and quickens them as the Father; that the Son has life in himself as the Father; and that they shall live who hear the voice of the Son. From all these things it is manifestly evident, that the Father and the Son are one as soul and body are one. Moreover, the same is evident from the Jews seeking to kill him, because he said that God was his own proper Father; making himself equal with God.

Again :—*All that the Father giveth to me shall come unto me, every one who hath heard and learned of the Father, cometh unto me, not that any one hath seen the Father, save he who is with the Father, he seeth the Father. I am the living bread, which came down from heaven : even as the Father who hath sent me liveth, I also live by the Father* (vi. 37, and following verses). The Lord there says of his Humanity, that it came down from heaven, and that every one has life by him, because the Father and he are one ; and that the life of the Father is in him, as the soul is from the father in the son.

Again :—*I give eternal life to my sheep, and they shall never perish, neither shall any pluck them out of my Father's hand. I and the Father are one. And the Jews were enraged, that he made himself God. And he said, say ye of him whom the Father hath sanctified, and sent into the world, thou blasphemest, because I said, I am the Son of God : if I do not the works of the Father, believe me not ; but if I do, believe the works, that ye may know and believe, that the Father is in me, and I in the Father* (x. 28—38). Here the Lord speaks of the Father as of another, saying, no one shall pluck the sheep out of my Father's hand ; likewise, if I do not the works of my Father, believe me not, but if I do, believe the works, and yet, lest they should believe that the Father and he were two, he saith, the Father and I are one ; and lest they should believe that they were one only by love, he adds, that ye may know and believe that the Father is in me, and I in the Father ; hence it may be evident, that the Lord by the Father meant himself, or the Divinity in himself from conception ; and that by the Son, whom the Father sent, he meant his humanity. For this was sent into the world by being conceived of God the Father and born of a virgin.

Again :—*Jesus cried and said, he who believeth in me, believeth not in me, but in him that sent me ; and he that seeth me, seeth him that sent me. I am come a light into the world, that whosoever believeth on me, should not abide in darkness* (xii. 44, 45, 46). That the Lord meant himself by the Father, and his Divine Humanity by the Son, whom the Father sent, is also evident from these words, for he says, he who seeth me, seeth him that sent me, likewise that he that believeth in me, believeth not in me, but in him that sent me ; and yet he says that they are to believe in him, verse 36, and elsewhere.

Again :—*Jesus knowing that the Father had given all things into his hand, and that he came forth from God, and returned to God, said, he who receiveth me, receiveth him that sent me* (xiii. 3, 20). Inasmuch as the Father and he were one, and the Humanity of the Lord was Divine, from the Divinity in him, therefore all things of the Father were his ; which is understood by the Father giving all things into his hands ; and

because they were one, he says, he that receiveth me receiveth him that sent me. By going out from the Father and returning to the Father, is meant the being conceived and thereby existing from him, and the being united to him, as the soul is to the body.

Again :—*I am the way, the truth, and the life: no man cometh to the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father. . . . Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father: and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father and the Father in me* (xiv. 6—11). Here it is manifestly said, that the Father and he are one, and that the union is as the union of soul and body; consequently the union here spoken of is such that he who seeth him seeth the Father. This union is further confirmed in that chapter. And inasmuch as the union was such, and that no one can approach the soul of man, but only the man himself can be approached, therefore the Lord says, *that they should approach him, and ask the Father in his name, and that he would give them what they so asked* (John xvi. 23, 24). This union is also understood by *His coming forth from the Father and coming into the world, and again leaving the world, and going to the Father* (John xvi. 5, 10, 16, 17, 28). Inasmuch as the Father and he were one, therefore he also says, *All things whatsoever the Father hath are mine, and that the Paraclete, which is the Holy Spirit, should take from him, that is to say, from the Lord, what he should speak* (John xvi. 13, 14, 15). And in another place :—*Father, thou hast given me power over all flesh, that to every one whom thou hast given me, I might give eternal life. This is life eternal, that they may know thee, the only true God, and Jesus Christ whom thou hast sent. All mine are thine, and thine are mine* (John xvii. 2, 3, 10). Here also it is openly declared that all things belonging to the Father are his, the same as all things of the soul are man's; for man and the soul are one, as the life and the subject of life. That the Lord is God also as to the Humanity, appears from these words—"that they may know thee the only true God, and Jesus Christ whom thou hast sent."

Inasmuch as the Father and the Son of God are one, therefore the Lord says, that when he cometh to judgment, *He shall come in the glory of his Father* (Mark viii. 38; Luke. ix. 26;) and *in his own glory* (Matt. xxv. 31); and that *he hath all power in the heaven and in earth* (Matt. xxviii. 18). That by

the Son of God is meant the Lord's Divine Humanity is also manifest in other passages in the Word of the New Testament; and likewise in the Old Testament. As in Isaiah:—*Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, God, Hero, the Father of Eternity, the Prince of Peace* (ix. 5). And in the same prophet: *a virgin shall conceive and bring forth a Son, and shall call his name* GOD WITH US (vii. 14). That by the child born, and the son given, is here understood the Lord as to the Divine Humanity, is evident; and that the Lord as to that Humanity, also is God. Thus that his Humanity is Divine, is manifestly declared, for it is said, that his name shall be called God, God with us, the Father of Eternity.

Besides these passages, many others might also be adduced in confirmation of the truth that the Lord, by the term Father in the Word, meant his own Divinity, which was the life or soul of his Humanity, and not another separate from Himself. Nor could he mean any other. Hence the Divinity and the Humanity in the Lord—according to the doctrine received in the Christian world—are not two but one Person, altogether as soul and body; as is expressed in clear terms in the Athanasian Creed. And whereas God and Man, in the Lord, are not two but one person, and so united as soul and body, it follows that the Divinity which the Lord had from conception was what he called Father, and the Divine Humanity what he called Son; consequently that each was Himself.

From these considerations it may now appear, that by the name of the Father written in their forehead, is meant the Lord as to his Divinity.

853. Verses 2, 3. *And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder. And I heard the voice of harpers harping upon their harps. And they sung as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn that song, but the hundred and forty and four thousand which were redeemed from the earth.*

"And I heard a voice from heaven as the voice of many waters," signifies the glorification of the Lord from Divine truths, which are derived from himself.

"And as the voice of a great thunder," signifies the glorification of the Lord from his celestial kingdom.

"And I heard the voice of harpers harping upon their harps," signifies the glorification of the Lord from his spiritual kingdom.

"And they sung as it were a new song," signifies concerning the acknowledgment and confession of the Lord.

"Before the throne, and before the four living creatures and the elders," signifies, with all in the universal heaven.

"And no man could learn that song except those hundred and forty and four thousand," signifies that the acknowledgment and confession of the Lord can have place with those only who are in faith derived from charity, or in truth proceeding from goodness.

"Redeemed from the earth," signifies, who, being instructed, have received that instruction in the world.

854. "And I heard a voice from heaven as the voice of many waters."—That hereby is signified the glorification of the Lord from Divine truths which are derived from himself, appears from the signification of a voice out of heaven, as denoting the glorification of the Lord. For a voice out of heaven involves those things which are spoken thence, and which now follow; and are especially contained in the new song, whereby is signified acknowledgment and confession of the Lord; and from the signification of many waters, as denoting Divine truths, which are from the Lord.

That by waters, in the Word, are signified Divine truths, may be seen above, n. 71, 483, 518. And whereas waters have such a signification, therefore discourse is sometimes heard from heaven as the sound of waters flowing; in like manner as it is said of the voice of the Son of Man walking in the midst of the candlesticks, *whose voice was as the sound of many waters* (Apoc. i. 15; and in chap. xix.). *I heard the voice of a great trumpet, and as the voice of many waters, and as it were the voice of mighty thunderings* (6th verse). In like manner, the sound of the wings of the cherubs was heard *as the sound of great waters* (Ezek. i. 24).

855. "And as the voice of a great thunder."—That hereby is signified the glorification of the Lord from his celestial kingdom, appears from the signification of a voice, as denoting the glorification of the Lord, as was said above; and from the signification of a great thunder, as denoting glorification of the Lord from his celestial kingdom.

The reason why glorification from the celestial kingdom is signified by thunder, is, because from that kingdom there are not heard expressions of speech, but only sounds. The reason is, that all who are in that kingdom speak from love, or from affection, which proceeds from the heart; and such speech, when it descends or flows down from that heaven to those below, is heard as thunder. For all affections, in the spiritual world, are heard as sound, with their variations; whereas the thought thence derived is manifested by articulations of sound, which are called words; upon which subject see what is said

above, n. 323, 393; and in the work concerning *Heaven and Hell*, n. 234—245. But all who are in the spiritual kingdom speak from thought, which belongs to the understanding or soul, and such speech, when it flows down out of heaven to the parts below, is heard either as a voice, or as harmonious music, or is exhibited before the eyes as the brightness of a cloud, or as flame like that of lightning before thunder. Hence it is that by lightnings, thunders, and voices, in the Word, are signified illustration, understanding, and perception, as may be seen above, n. 273, 702, 704; and that voices flowing down out of the celestial kingdom are heard as thunder, n. 353, 393, 821.

856. "And I heard the voice of harpers harping upon their harps."—That hereby is signified the glorification of the Lord from his spiritual kingdom, appears from the signification of a voice, as denoting glorification, as above; and from the signification of harpers harping upon their harps, as denoting the affections of those who are in the Lord's spiritual kingdom; for these also are heard as sounds—but as the sounds of stringed instruments. For sounds arising from stringed instruments correspond to truths derived from goodness; or to things intellectual, in which are the angels of the Lord's spiritual kingdom. Whereas sounds arising from wind instruments correspond to what is good; and in this state are the angels in the Lord's celestial kingdom. That these are correspondences, may be seen above, n. 323, 326; and that harps signify confessions from spiritual truths, and sackbuts confessions from the various states of goodness, n. 323. Now inasmuch as the heavens are distinguished into two kingdoms, namely, into the celestial kingdom, in which are the angels who are in the goodness flowing from love; and into the spiritual kingdom, in which are the angels who are in truths derived from that goodness; therefore it is said, that the voice from heaven was heard as the voice of a great thunder, and as the voice of harpers harping upon their harps, by which therefore is signified the glorification of the Lord from the celestial kingdom, thus from goodness flowing from love, and his glorification from the spiritual kingdom, thus from truths derived from that goodness.

857. "And they sung as it were a new song."—That hereby is signified, concerning the acknowledgment and confession of the Lord, appears from the signification of a song, as denoting confession from joy of heart; and from the signification of a new song, as denoting the acknowledgment and confession of the Lord—thus glorification; concerning which see above, n. 326.

A song is mentioned in many passages of the Word, and

especially in David; and thereby is signified confession and glorification of God by singing. And where a new song is mentioned it signifies confession and glorification of the Lord; for this song is called new, for the reason that in the churches before the advent of the Lord, Jehovah was celebrated by songs; but after the Lord came into the world, and manifested himself, the Lord also was celebrated by songs, but now in the Church which is hereafter to be established, and which is meant by the New Jerusalem, the Lord alone will be celebrated. And whereas it was the same Lord in the ancient churches, but celebrated under the name of Jehovah, who is now called THE LORD, and thus the song concerning him, considered in itself, is not new, therefore it is said, as it were a new song. This therefore is called new, because for the new Church, which is hereafter to be established by the Lord.

858. "Before the throne, and before the four living creatures and the elders."—That hereby is signified, with all in the universal Heaven, appears from the signification of a throne, as denoting heaven in general, especially the spiritual heaven, and, abstractly considered, the Divine Truth proceeding from the Lord; whence a throne is predicated of judgment, concerning which see above, n. 253, 267, 297, 343, 460, 462, 477, 482. And the same appears from the signification of the four living creatures and four and twenty elders, as denoting the superior heavens, see also above, n. 313, 322, 362. Hence by the expression, before the throne, and before the four living creatures and the elders, is signified with all in the universal Heaven.

859. "And no man could learn the song but the hundred and forty and four thousand."—That hereby is signified that the acknowledgment and confession of the Lord is possible with those only who are in faith from charity, or in truths from goodness, appears from the signification of a new song, as denoting the acknowledgment and confession of the Lord, concerning which see just above, n. 857; and from the signification of a hundred and forty and four thousand, as denoting all who are in truths from goodness; thus who are in faith from charity; and, considered abstractly from persons, truths derived from goodness, concerning which see above, n. 430. That these are meant by the hundred and forty and four thousand sealed out of all the tribes, may appear from the explanation of chap. vii. where the twelve thousand sealed out of each of the tribes, and the hundred and forty-four thousand out of all, are treated of. Likewise that they are also those who acknowledge the Lord and his Divine Humanity, and therefore are amongst those who in the time of the Last Judgment are separated from the evil,

and elevated into heaven by the Lord and saved. For, as was said above, the subject treated of in this chapter is concerning the separation of the good from the evil before the Last Judgment. Wherefore the good who are separated from the evil are meant by the hundred and forty and four thousand sealed out of all the tribes.

From these considerations it is now evident, that by *no man could learn that song but the hundred and forty-four thousand*, is signified that the acknowledgment and confession of the Lord is not possible among any other than those who are in faith from charity, or in truth from goodness. The reason why the acknowledgment and confession of the Lord is not possible in the case of others, is, because no others can receive influx from heaven, that is, through heaven from the Lord. For the Lord flows in with every one into his life; and the life of heaven is from love or charity, thus from goodness. And the quality of love or charity is determined according to its formation by means of truths. Hence, then, is the life of man. Wherefore no other life receives influx out of heaven from the Lord, and thence acknowledges and confesses the Lord in heart, but the life of faith from charity, or the life of truth from goodness.

The life of faith separate from charity, or the life of truth apart from goodness, is a life merely natural, which neither receives nor can receive anything from heaven. Because from that life no communication with heaven is possible; for communication with heaven is possible only by means of spiritual love, which is also called charity; thus by a life according to truths from the Word; which life does not exist with those who separate faith from charity, and believe that they shall be saved by faith alone, that is, by faith separate from good works.

Now since by the hundred and forty-four thousand are understood those who are in truths from goodness, or who are in faith from charity, it is evident why they alone could learn that song; that is, could in heart acknowledge and confess the Lord, that is to say, that he is the only God, and that the Trinity is in him.

860. "Redeemed from the earth."—That hereby is signified, who, being instructed, received that instruction in the world, appears from the signification of the redeemed of the Lord, as denoting those who receive instruction from the Word, especially concerning the Lord, concerning which see what follows. The same appears from the signification of the earth, as denoting the Church, concerning which see above, n. 29, 304, 697, 741, 742, 752. Hence by the redeemed from the earth are signified those who, being instructed, received in the Church, consequently in the world, those things which the Lord taught in the Word.

It is to be observed, that no others can acknowledge and con-

fess the Lord in another life, than those who have acknowledged and confessed him in the world; for such as is the quality of man as to acknowledgment and confession thence derived in the world, such it remains after death. Some believe, that they who had not faith in the world, will still receive it in the other life, when they hear from others, and see for themselves, that it is so; as, for example, that there is a God, that the Lord is the Saviour of the world, that the Word is holy, and the like. But I can testify, that they who had not faith in the world, cannot have faith after death, although they both hear from the angels, and see with their own eyes, that it is so.

I have seen it tried with many who had not believed, in order that they might be brought to the faith, but in vain. Hence it was evident, that according to the quality of man when he dies, such he remains to eternity. This is also meant by the five foolish virgins who had not oil in their lamps, but desired to procure it for themselves; and after they had bought it, and came to the house of the nuptials, were not admitted. By buying oil is signified to procure for themselves after death the goodness flowing from love. For there are many such who procure for themselves somewhat after death, when they become spirits, but this does not remain, inasmuch as it was not interiorly inrooted in them, as it is with those who in the world procure for themselves the goodness derived from love. The reason why by redeemed from the earth, are signified those who, being instructed, received the acknowledgment of the Lord in the world, is, also, because by buying is signified to procure the knowledges of truth and goodness; and this is effected by instruction; just as by selling is signified to communicate them to others; concerning which signification of buying and selling, see above, n. 840.

And the reason why they who, being instructed, have received the faith of God, are said to be redeemed by the Lord, is, because they who were estranged from him by falsities are said to be sold. Hence it is that they who are brought back from falsities to truths—thus who are taken out of hell by the Lord and led to heaven—are called the redeemed; and the Lord is called the Redeemer. That to redeem, where it is predicated of the Lord, signifies to vindicate from evils and to liberate from falsities, therefore from hell; and thus that it signifies to reform and regenerate, may be seen above, n. 328. That to redeem by his blood, signifies conjunction with the Divinity by the acknowledgment of the Lord, and by the reception of Divine Truth from him, n. 328, 329. That the Lord as to the Divine Humanity is called Redeemer, see also above, n. 328.

861. Verses 4, 5. *These are they which were not defiled with women; for they are virgins. These are they which follow the*

Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.

"These are they which were not defiled with women," signifies, who have not falsified the truths of the Word.

"For they are virgins," signifies, for the reason that they are in the affection of truth for the sake of truth.

"These are they which follow the Lamb whithersoever he goeth," signifies, who are conjoined to the Lord by the acknowledgment of his Divine Humanity, and by a life according to his precepts.

"These were redeemed from among men, being the first fruits to God and to the Lamb," signifies those in the new Church who are received by the Lord.

"And in their mouth was found no guile," signifies that they are averse to thinking of and persuading to anything that is false.

"For they are without fault before the throne of God," signifies that they are in the sight of the angels without falsities originating in evil.

862. "These are they which were not defiled with women."—That hereby is signified, who have not falsified the truths of the Word; appears from the signification of being defiled and contaminated with women, as denoting to falsify the truths of the Word. For the same is hereby signified as by committing whoredom and playing the harlot. That by whoredoms, harlotries, and adulteries, so often mentioned in the Word, are signified the falsifications and adulterations of the truth and goodness of doctrine pertaining to the Church, and consequently to the Word, may be seen above, n. 141, 161, 511, 695, 803. Hence it is that it immediately follows *for they are virgins;* whereby is signified, that they are in the affection or love of truth for the sake of truth.

The reason why it is said of the hundred and forty-four thousand that they are not defiled with women, because they are virgins, is, because by them are understood all who are in truths derived from goodness; and they who are in truths derived from goodness cannot falsify truths. For goodness opens the spiritual mind, which receives light from heaven, and enlightens the natural mind. Hence it is that truths, when they appear, are acknowledged and received; and falsities are rejected. The case is otherwise with those who are in truths without goodness. Such persons, although they believe themselves to be in truths, are still in falsities. For truths without goodness have no light nor life; wherefore they are inwardly, as it were,

black and dead; and consequently, when interiorly regarded by them, truths are either falsified or are separated as if they had no existence. Such are the truths of the Word with those who are in faith separate from charity. When such persons speak from the sense of the letter of the Word, they cannot do otherwise than speak truths; inasmuch as all things of the Word are truths. But those which are extant in the sense of the letter are appearances of truth; being for the simple-minded and for children, and thence accommodated to their apprehension. But when any one of those who are in faith separate from charity, interiorly examines these truths, and is desirous to educe their genuine sense or the genuine truth, he falls into falsities, by means of which he destroys the very truths themselves of heaven, and thence shuts heaven against himself. But it is otherwise with those who are in truths derived from goodness; for such persons are continually enlightened by the Lord; for the Lord flows into goodness, and by means of goodness into the truths which are in man; but not into truths without goodness, and, consequently, not into faith without charity.

863. "For they are virgins."—That hereby is signified—from the fact that they are in the affection of truth for the sake of truth; appears from the signification of virgins, as denoting the affections of truth, which are called spiritual. For there are affections of truth which are natural, and this in the case of almost all, especially during the ages of youth and adolescence; and such natural affections have for an end reward; in the first place fame, and afterwards honour and gain. But these affections are not here meant by virgins; but spiritual affections of truth, which have for their end eternal life, and the uses of that life. They who are in these affections, love truths because they are truths, thus abstractly apart from the glory of the world, honours, and gain. And they who love truths abstractly from such things, love the Lord; for the Lord is in truths which are from the goodness which is in man. For that which proceeds from the Lord as a SUN, is Divine Truth; and the Lord is that which proceeds from himself. Wherefore he who receives truth because it is truth, from spiritual love, receives the Lord. Hence it is said of such *these are they which follow the Lamb whithersoever he goeth.* They are also understood by these words of the Lord in Matthew:—*The kingdom of heaven is like to a treasure hid in a field, which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath and buyeth the field.* Again:—*The kingdom of the heavens is like to a merchantman seeking goodly pearls, who, when he had found one precious pearl, went and sold all that he had, and bought it* (xiii. 44, 45, 46). By the treasure hid in the field, and by the pearls, are signified the truths of Heaven and

the Church; and by the one precious pearl is signified the acknowledgment of the Lord. The affection of truths for their own sake, is signified by the man going for joy, and selling all that he had and buying the field in which the treasure was hid; likewise by the merchantman going and selling all that he had and buying the precious pearl.

They who are in the spiritual affection of truth are called virgins, from the marriage of goodness and truth, from which conjugal love is derived. For the wife is the affection of goodness, and the husband is the understanding of truth; females and males being born such. And inasmuch as virgins love to be conjoined to men, who are in the understanding of truth, therefore they signify the affections of truth. But upon this subject see what is said in the work concerning *Heaven and Hell*, n. 366—386, under the article concerning marriages in the spiritual world. From these considerations it may now appear what is signified by virgins in the following passages in the Word. Thus in Lamentations:—*The ways of Zion mourn, because they come not to the feasts; all her gates are devastated, her priests sigh, her virgins are sad, and she is in bitterness: the Lord hath prostrated all the mighty in the midst of me; he hath proclaimed against me the time appointed, to break my young men: the Lord hath trodden the wine press, for the virgin, the daughter of Zion, hear I pray, all ye people, and see my grief: my virgins and my young men are gone into captivity* (i. 4, 15, 18). The devastation of Divine Truth in the Church is described by these words. Zion signifies the Church where the Lord reigns by Divine Truth. The ways of Zion mourning, signifies that Divine Truths are no longer sought. No one coming to the feast, signifies that there is then no worship. All her gates being devastated, signifies that there is no approach to truths. Her priests sigh, her virgins are sad, signifies that the affections of goodness and the affections of truth are destroyed. The Lord hath prostrated all my mighty men in the midst of me, signifies that all the power of truth against falsities has perished. He hath proclaimed against me the time appointed, signifies *the last state of the Church, when the Lord is about to come.* To break my young men, signifies, when there is no more any understanding of truth. The Lord hath trodden the wine press for the virgin, the daughter of Zion, signifies, when all the truths of the Word are falsified. My virgins and my young men have gone into captivity, signifies, when all affection for truth and the understanding of truth has perished by falsities.

Again:—*They sit on the earth, they keep silence, the elders of the daughter of Zion, they have cast up dust upon their heads, they have girded themselves with sackcloth, the virgins of Jerusalem hang down their heads to the ground; what shall I tes-*

tify to thee, to what shall I liken thee, O virgin daughter of Zion? The child and the old man have lain in the streets, my virgins and my young men have fallen by the sword (Lament. ii. 10, 13, 21). By these words likewise is described the devastation of Divine Truth in the Church; the daughter of Zion denoting the Church in which the Lord reigns by Divine Truth. Grief, on account of the devastation thereof is described by sitting on the earth, by the elders being silent, by casting up dust upon the head, by girding themselves with sackcloth, and by hanging down the head to the earth. By the elders of the daughter of Zion, are signified those who have been in Divine Truths. By the virgins of Jerusalem are signified those who taught truths from an affection for them. The child and the old man have lain in the streets, signifies that in the case of Divine Truths, innocence and wisdom are destroyed. My virgins and my young men have fallen by the sword, signifies that all the affection and understanding of truth have perished by falsities—virgin denoting the affection of truth, young man the understanding thereof; and to fall by the sword, means perishing by falsities.

Again:—*Our skins are blackened as an oven on account of the storms of famine; they violated the women in Zion, the virgins in the cities of Judah; the princes are hanged up by their hand, the faces of the elders were not honoured* (Lament. v. 10, 11, 12); where similar things are involved. What is signified by the women in Zion, the virgins in the cities of Judah, and by the princes and old men, may be seen explained as above, n. 540, 555, 655.

And in Amos:—*Behold the days come in which I will send a famine in the land, not a famine of bread, nor a thirst for waters, but of hearing the words of Jehovah: in that day the fair virgins and the young men, shall faint, for thirst* (viii. 11, 13); referring to the want of Divine Truth, which is understood by famine and by thirst. Wherefore it is said, not a famine of bread, nor a thirst for waters, but of hearing the words of Jehovah. That the affection of truth and the understanding of truth will cease through want, is signified by, in that day the virgins and the young men, shall faint, for thirst.

And in Isaiah:—*Be ashamed O Zidon; the sea hath said, the fortress of the sea, saying, I have not travailed nor brought forth, I have not nourished young men nor brought up virgins* (xxiii. 4). By Zidon and Tyre is understood the Church as to the knowledges of goodness and truth; and by the sea and the fortress of the sea, is understood the natural principle where those knowledges are. That there are not any reformed by those knowledges is signified by, I have not travailed nor brought forth; and that hence there is no understanding of truth, nor affection for truth, is signified by, I have not nourished young men, nor brought up virgins.

Again in David :—*God gave up his people to the sword, and was wroth with his inheritance. The fire hath devoured his young men, and his virgins are not given in marriage. Their priests have fallen by the sword* (Psalm lxxviii. 52, 63, 64) ; treating, likewise, of the devastation of the Church by falsities and evils. God has given up his people to the sword, and was wroth with his inheritance, signifies that the Church perished by falsities and evils ; the sword denoting the destruction of truth by falsities, and God's being wroth denoting destruction by evils. The people, signify those in the Church who are in truths, and the inheritance, those who are in goodness ; but in this case, those who are in falsities and evils. The fire hath devoured his young men, signifies, that the love of self and the pride of self-derived intelligence therein originating, has destroyed the understanding of truth. His virgins are not given in marriage, signifies that the affections of truth perished, through the want of understanding. His priests have fallen by the sword, signifies that the goodness of the Church, which is the goodness pertaining to works, charity, and life, were destroyed by falsities.

And in Moses :—*The sword shall bereave from without, and terror from the inner chambers, both the young man and the virgin, the suckling with the man of age* (Deut. xxxii. 25). The sword shall bereave without, and terror from the inner chambers, signifies that the false and evil, which are from hell, shall devastate both the natural and rational man. The young man and virgin, signifies the understanding of truth and the affection for it. The suckling with the man of age, signifies innocence and wisdom.

And in Jeremiah :—*I will disperse by thee nations, and I will destroy by thee kingdoms ; I will disperse by thee the horse and the rider, I will disperse by thee the chariot and him that is carried therein ; I will disperse by thee the old man and the boy ; I will disperse by thee the young man and the virgin ; I will disperse by thee the shepherd and his flock ; I will disperse by thee the husbandman and his yokes ; I will disperse by thee the officers and the rulers* (li. 20, 23). These things are said concerning Jacob and Israel, by whom, in the supreme sense, is understood the Lord, who was to destroy the evils and falsities which bare rule in the Church about the time of his Advent. By the nations and kingdoms which he will disperse are signified evils and falsities in general. By the horse and his rider are signified reasonings from falsities against truth. By the chariot and him who is carried therein are signified the falsities of doctrine. By old man and boy are signified falsities confirmed and not confirmed. By young man and virgin are signified the understanding of and affection for what is false. By the shepherd and his flock, are signified they who teach and they who learn.

By the husbandman and his yokes, are signified things of a similar kind. By officers and rulers, are signified the principles of what is false and evil.

And in Ezekiel:—*Jehovah said, pass through the midst of the city, and through the midst of Jerusalem, and slay to destruction the old man, the young man, the virgin, and the infant, and the women; but against any man, upon whom is the sign, approach not* (ix. 4, 6). By these things is described the devastation of all things pertaining to the Church; Jerusalem denoting the Church; and the old man and young man, the virgin, the infant, and women, denoting all things belonging to it. The old man, wisdom; the young man, intelligence; the virgin, affection for truth; the infant, innocence; the women, the good conjoined to the true; and to slay to destruction, denotes to destroy altogether. That these things were not done, but only seen by the prophet, when he was in the spirit, is evident from the preceding verses, wherein the abominations of the house of Israel and Judah are exhibited under various forms and objects. And inasmuch as those things were not done, but only seen in vision, it appears manifestly, that by the old man, young man, virgin, infant, and women, such things are signified as have now been described. What is meant by not approaching any man upon whom was the sign, may be seen above, n. 427.

And in Joel:—*They cast lots upon my people, and gave a boy for a harlot, and sold a girl for wine, which they drank* (iv. 3). To cast lots upon the people, signifies to disperse the truths of the Church by falsities. To give a boy for a harlot, signifies to falsify the truths of the Word. To sell a girl for wine, signifies to falsify the goodness of the Word. Which they drank, signifies being tainted with the false.

And in Zechariah:—*The streets of the city shall be filled with boys and girls playing in my streets* (viii. 5). By boys and girls are signified the truth and goodness of innocence, such as are the truth and goodness of the Word, which essentially constitute the Church. By the streets of the city are signified matters of doctrine, which was the reason that the ancients taught in the streets. And to play in the streets, signifies to be glad and rejoice on account of them.

And in Jeremiah:—*Again will I build thee, O virgin Israel, then shall the virgin be glad in her dance, and the young men and old men together* (xxxi. 4, 13). By the virgin Israel is signified the Church owing to the affection of truth existing in it. Then shall the virgin be glad in the dance, signifies the gladness of heart of those who are in a spiritual affection for truth; because all spiritual gladness is from affection for truth. Wherefore to play, dance, sing, and the like, are predicated in the Word, of virgins and damsels.

Inasmuch as the Church is a Church because of a spiritual

affection for truth—which is the love of truth for the sake of truth—therefore mention is made in the Word throughout of *the virgin Israel,* as in Jeremiah xviii. 13; chap. xxxi. 4, 21; Amos v. 2; *The virgin daughter of Zion,* 2 Kings xix. 21; Isaiah xxxvii. 22; Lam. i. 4, chap. ii. 13; *The virgin daughter of my people,* Jeremiah xiv. 17; *The virgin daughter of Zidon,* Isaiah xxiii. 12; *The virgin daughter of Egypt,* Jeremiah xlvi. 11. Likewise, *The virgin daughter of Babel,* Isaiah xlvii.

Thus also in David:—*They have seen thy steps, O God, the steps of my God, my King, in the sanctuary; the singers went before, the players on instruments followed after, in the midst of the virgins playing on the timbrels* (Psalm lxviii. 25, 26). These things are said concerning the Lord, who is there meant by my God and my King. And his Advent is understood by his steps in the sanctuary. By the singers, the players on instruments and on timbrels, are signified all who are of his spiritual and celestial kingdom. By the singing virgins, those who are of the Lord's spiritual kingdom. By players on instruments and on the timbrels, those who are of his celestial kingdom, who are called virgins from the affection of truth and goodness. And singing, playing on instruments and on timbrels, are predicated of their gladness and joy of heart. For by pulsatory and wind instruments is described the joy of those who are of the celestial kingdom; but by stringed instruments and singing is described the gladness of those who are of the spiritual kingdom.

Again:—*The daughters of kings among the precious ones; at thy right hand standeth the queen in purest gold of Ophir; hear, O daughter, and see, incline thine ear, then shall the King be delighted in thy beauty, for he is thy Lord, therefore bow thyself down to him. The daughter of Tyre shall be there with a gift, the rich of the people shall intreat thy favour. The King's daughter is all glorious within; her clothing of wrought gold; she shall be brought unto the King in raiment of needlework; the virgins that follow her, her companions, shall be brought to him, with joy and exultation they shall be brought, into the palace of the King* (Psalm xlv. 10—16). That these things are said concerning the Lord, is evident from the verses which precede, 3—9, and from those which follow, 17 and 18. And by the daughters of kings are signified affections for Divine Truth. By the queen at his right hand in purest gold of Ophir, is signified Heaven and the Church, which are in Divine truths from Divine Goodness. To hear, see, and incline the ear—which are predicated of the king's daughter—signify to hearken, perceive, and obey; thus to understand, to act, and be wise, from the Lord. That then she will be accepted of the Lord, is signified by, then shall the king be delighted in thy beauty—beauty being predicated of the affection for truth; for this constitutes the beauty of angels. Therefore, bow thyself down to

him, signifies worship from an humble heart. And the daughter of Tyre shall be there with a gift, signifies worship from those who are in the knowledges of truth. The rich of the people shall intreat thy favour, signifies adoration from those who are in intelligence from those knowledges. The king's daughter is all glorious within, signifies the spiritual affection for truth, which is called glorious from the abundance of truth ; and within, signifies the spiritual principle. Her clothing of wrought gold, signifies investing truths formed from the goodness of love. She shall be brought to the king in raiment of needle-work, signifies appearances of truth, such as exist in the sense of the letter of the Word. The virgins that follow her, her companions, signifies spiritual-natural affections for truths, which are of service. With joy and exultation they shall be brought, they shall come into the palace of the king, signifies with celestial joy into heaven, where the Lord is. Inasmuch as the daughters of a king signified spiritual affections for truth, and their garments signified truths in the ultimate of order, such as are the truths of the Word in its letter, therefore, *The daughters of a king, whilst they were virgins, were formerly clothed in robes made of variegated pieces, as is said of Thamar, the daughter of David* (2 Sam. xiii. 18).

Again in Zechariah :—*How great is his goodness, and how great is his beauty : corn maketh the young men to grow, and new wine the virgins* (ix. 17) ; treating also of the Lord. And by his goodness and beauty is understood Divine Goodness and Divine Truth. Corn makes the young men to grow, and new wine the virgins, signifies that the understanding of truth, and the affection for truth, is formed by goodness and truth proceeding from him.

From these passages it is evident that by virgins, in the Word, are signified affections for truth ; and in like manner in other passages. As in Isaiah lxii. 5 ; Jeremiah ii. 32 ; Joel i. 7, 8 ; Psalm clxviii. 12 ; Judges v. 30. Inasmuch as a virgin signifies an affection for the genuine truth of the Church—which altogether agrees with the goodness flowing from love—it was commanded, that *The high priest should not take to wife a widow, or a woman divorced, or a corrupt harlot, but a virgin from his people, lest he should profane his seed* (Levit. xxi. 13, 14, 15). Likewise Ezek. xliv. 22 ; the particulars whereof may be seen explained above, n. 768. It was on account of the same signification that the defloration of a virgin was so severely prohibited, as that *If any one should persuade a virgin, and lie with her, he should endow her to himself for a wife : but if her father should refuse to give her, he should weigh him silver according to the dowry of her virginity* (Exodus xxii. 15, 16 ; Deut. xxii. 28, 29) ; which may be seen explained in the *Arcana Cœlestia*, n. 9181—9186.

Inasmuch as the affection for truth and the understanding of

truth constitute a marriage—like that of a virgin espoused and married to a man—and that they afterwards make one as will and understanding, or as affection and thought, or as goodness and truth, in every man; and because diverse affections cannot be conjoined to one and the same thought, or diverse wills to one and the same understanding, or diverse truths of the Church to one and the same form of goodness flowing from love, without falsifications and thence dissipations of truth resulting; hence it was that lying with a virgin who was betrothed, was a crime punishable by death; according to these words in Moses: —*If a damsel that is a virgin be betrothed to a husband, and a man find her in the city, and lie with her, both shall be stoned; but if it be in the field, the man alone shall die, the damsel is not guilty of death* (Deut. xxii. 23—27). By lying together in the city is signified the adulteration of the goodness and truth of doctrine from the Word; for a city denotes doctrine; and stoning was a punishment for injuring the truth of doctrine. But by lying together in the field is signified the falsification of the truth of the Church before it has been received as a doctrinal tenet; thus not in adulteration of the goodness thereof; for a field denotes the Church where truth is first implanted, and afterwards grows, and at last becomes connected with doctrine. Hence it was that the man alone was to die.

From these considerations it may also appear that by virginity is signified the undefiled affection of truth, as may appear in Levit. xxi. 13—21; Ezek. xxiii. 3, 8.

864. "These are they which follow the Lamb whithersoever he goeth."—That hereby is signified, they who are adjoined to the Lord by the acknowledgment of his Divine Humanity, and by a life according to his precepts; appears from the signification of a Lamb, as denoting the Lord as to the Divine Humanity, concerning which see above, n. 314; and from the signification of following him, whithersoever he goeth, as denoting to acknowledge his Divinity, and to do his precepts. By following the Lord is signified the same as by going and walking after him; and that to go and walk after the Lord signifies to acknowledge, to obey, to act and live from him, and with him, may be seen above, n. 787.

The reason why these things are signified by following the Lord, is, because no one can follow the Lord of himself; but from the Lord himself. For the Lord draws that man after him, who, from a free principle is willing to follow; but he cannot draw any who is not willing to follow him. For the Lord works in this man, so that he follows the Lord as if of himself; thus flowing into his free will, and this for the sake of the reception and implantation of truth and good in him, and thence reformation and regeneration. For unless it appeared

to man as if he followed the Lord of himself, that is, as if he acknowledged his Divinity, and did his precepts as of himself, there would be no appropriation and conjunction, and thence no reformation and regeneration. For every thing enters man, and becomes as it were his, which he receives from liberty, that is, as if from himself, both as to thought and speech, and also as to willing and doing. But still man ought, nevertheless, to believe as the thing is in itself, which is, that he does not do these things from himself, but from the Lord. Wherefore it is not said, that he is to act of himself, but *as if* of himself. The reason why this is the case, is also, that man does not perceive the Lord's operation into his will, and the thought thence derived; for man does not know any thing of his conjunction with angels. Wherefore he supposes that whatsoever he wills and thinks, he wills and thinks from himself; and hence he cannot know otherwise than that he acts from himself; when, nevertheless, all the good flows in—as well what he thinks, as what he wills, and, thence does. And, whereas, he knows this from the doctrine of the Church, namely, that all good is from God, therefore he ought to believe that he does not do good from himself, although it be as if of himself. This is understood by what the Lord taught in Mark:—*So is the kingdom of God, as if a man should cast seed upon the ground, and should afterwards sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how* (iv. 26, 27). And in John:—*No man can take any thing except it be given him from heaven* (iii. 27). And again:—*He that abideth in me, and I in him, the same bringeth forth much fruit; for without me, ye can do nothing* (xv. 5).

The reason why to acknowledge the Lord's Divine Humanity, and to do his precepts is to follow him, is, that no others can be conjoined to the Lord. That every one is conjoined to the Lord according to acknowledgment and confession of him, from the heart, and according to the life, may appear from this consideration, that all the angels of heaven acknowledge no other Divinity than the Lord's Divinity; and that they all live according to the laws of order, which are his precepts, that is, they live in the Divinity which proceeds from the Lord, which is called Divine Truth. And inasmuch as they live thus, they live in a celestial aura, or in a celestial ether, into which no one can possibly be admitted who is not in the Lord's life, or in the life which is from the Lord. If any other should enter into that ether, it would be as if mice were let into a syphon, out of which the air has been exhausted.

From these considerations it may now appear what is signified in the spiritual sense by following the Lord whithersoever he goeth. The like is signified by following him, in the following passages. As in John:—*Jesus said, I am the light of the*

world, he that followeth me shall not walk in darkness, but shall have the light of life (viii. 12). I am the light of the world, signifies that he is the essential Divine Truth. He who followeth me, signifies he *that* acknowledges his Divinity, and does his precepts. Shall not walk in darkness, signifies that he shall not be in falsities. But shall have the light of life, signifies that he shall be in Divine truths which teach man eternal life and lead to heaven. That by following the Lord is not there meant to follow him, but to acknowledge his Divinity, and obey him, is evident.

Again:—*The shepherd of the sheep, when he leadeth out his own sheep goeth before them, and the sheep follow him, because they know his voice; but a stranger they do not follow, but flee from him, because they know not the voice of strangers. My sheep hear my voice, and I know them, and they follow me* (x. 4, 5, 27). Here also by following the Lord is understood, to acknowledge his Divinity, and to obey him; for it is said, he goeth before his own sheep, and the sheep follow him, and know and hear his voice. To know and hear the voice of the Lord, signifies to do his precepts.

Again:—*Whosoever desireth to come after me, let him deny himself, and follow me* (Matthew xvi. 24; Mark viii. 34; Luke ix. 23). That to go after the Lord, and to follow him, is to deny self, is evident. And for a man to deny himself, is not to be led of himself, but of the Lord; and he denies himself who shuns and is averse from evils, because they are sins; which when man turns away from, he is led of the Lord; for he then does his precepts, not from himself, but from the Lord. Similar things are also signified elsewhere by following the Lord, as in Matthew xix. 21, 28; Mark ii. 14, 15; chap. iii. 7, 8; chap. x. 21, 28, 29; Luke xviii. 22, 28; John xii. 26; chap. xiii. 36, 37; chap. xxi. 19—22.

From these considerations it may appear, that to follow the Lord is to be led by him, and not by self; and no other one can be led by the Lord than he who is not led by himself; and every one is led by himself who does not shun evils because they are against the Word, and thus against God; consequently, because they are sins and from hell. Every one who does not thus shun and become averse from evils, is led of himself. The reason is, that the evil into which man is born, constitutes his life, inasmuch as it is what properly belongs to him; and before they are removed, he does all things from them, thus from himself. But the case is otherwise, when evils are removed, which is effected whilst he shuns them because they are infernal; for then the Lord enters with truth and goodness from heaven, and leads him. The primary cause of this is, that every man is his own love; and man as to his spirit, which lives after death, is nothing but the affection which comes from his love; and all evil is from his love, and thus pertains to his love. Consequently

it follows, that the love or affection of man cannot be reformed otherwise than by a spiritual shunning and aversion from evils, which is a shunning and aversion from them because they are infernal.

Hence it may now appear what it is to follow the Lord whithersoever he goeth.

865. "These were redeemed from among men, being the first fruits to God and to the Lamb."—That hereby are signified those in the new Church who are received by the Lord, appears from the signification of those who are brought by the Lord, as denoting those who receive instruction from the Word, especially concerning the Lord; and who live according thereto: concerning which see above, n. 860. The same are they who are also called the redeemed of the Lord; and they are the redeemed who are regenerated by the Lord; and these are they who follow the Lord, that is, are led by him, of whom we have just now treated above. And the same appears from the signification of the first fruits of God and the Lamb, as denoting those who have given themselves to the Lord, and are adopted by him. That they are those who are of the new Church, may appear from this consideration, that they are called the first fruits to God and to the Lamb. For they who are therein received, acknowledge the Lord's Divine Humanity and live according to his precepts. No others are received in the new Church, which is called the New Jerusalem, because they who do not so believe, and so live, are in no agreement with the life of heaven—neither with the light there, nor with the heat; for the light there is Divine Truth, from which comes all intelligence and wisdom; and the heat there is Divine Goodness, from which comes all love and charity. All affection and thought thence derived pertaining to man, is not only within him, and constitutes his life, but is also external to him, and constitutes the sphere of his life. Hence it is that Heaven is distinguished into societies according to the varieties of affections and thoughts thence derived. Wherefore unless the affections and thoughts thence derived be spiritual—being such as are formed solely from the acknowledgment of the Lord, and from a life according to his precepts—they cannot be admitted into any society of heaven, for they are repugnant thereto. Hence it is that they who do not acknowledge the Divine Humanity of the Lord, and do not live according to his precepts in the Word, cannot be in fellowship with the angels of heaven. That this is the case has been given me to know from much experience. There were some who had thought no otherwise concerning the Lord than as of another man, and had lived in the faith of the present day, which is a faith of the thought merely, without any goodness of life. But inasmuch as they believed that nothing

more was necessary to life eternal than to be let into heaven, therefore, according to their wish, they were admitted into some society; but as soon as the light of heaven struck their eyes with its lustre they began to be obscured altogether as to the sight and at the same time as to the understanding, and to fall into stupor and infatuation. And when the heat of heaven breathed upon them, they began to be tormented in a direful manner, and as to the head and members to writhe themselves like serpents. Wherefore they cast themselves downwards, swearing that to enter heaven, unless they were in the light and heat of heaven, was to them hell; and that they knew not that every one has heaven from love and faith thence derived, or from a life according to the Lord's precepts in the Word, and from faith in the Lord, and not at all from faith without the life of faith, which is charity.

We will now explain in a few words what is signified in the Word by first fruits. First fruits signify the same as the first begotten; but the first begotten are predicated of animals and first fruits of vegetables. Thus the first begotten are the things which are first born; and first fruits are from the first things which are produced; and both signify the spiritual goodness first formed, which in itself is truth derived from goodness which is from the Lord. This derives its origin from the following circumstance. There are two minds pertaining to man, a natural mind and a spiritual mind. From the natural mind alone nothing is produced but evil, and the false thence derived; but as soon as the spiritual mind is opened, then goodness is produced, and truth thence derived. And this which is first produced is understood by the first begotten and by the first fruits. Now inasmuch as all things which are born and produced from the spiritual mind are not from man but from the Lord, therefore those things were sanctified to Jehovah, that is to the Lord, because they were his, and consequently holy. And whereas what is born or produced first, signifies all things following in a series—as a leader the people, and as a shepherd the flock—therefore by the first begotten and first fruits being given to the Lord was signified that all the rest were also his. But in order that this may come yet more clearly into the understanding, it is to be observed, that the merely natural mind is formed to the idea or image of the world, whereas the spiritual mind is formed to the idea or image of heaven. And the spiritual mind is not opened to any man, except by the acknowledgment of the Lord's Divinity, and by a life according to his precepts; and previous to this mind being opened, there is not produced any goodness, and truth thence derived. But as soon as it is opened, this production takes place; and what is produced is from the Lord. The first thing therefore which is produced, is called holy, and signifies

that all things which are afterwards produced are likewise holy. From these considerations, it is evident, that the opening of the womb signifies the opening of the spiritual mind. This signification is also grounded in correspondence; for the womb corresponds to the goodness flowing from celestial love, concerning which see above, n. 710, and in the *Arcana Cœlestia*, n. 4918, 5050—5062.

Inasmuch as such things were signified by the first fruits, and since by those which belong to the harvest, as by wheat, barley, and the rest, were signified the goodness and truth of Heaven and the Church; also by wool; and likewise by the clean and useful beasts; hence, of the latter, the first begotten were given to the Lord, and of the former the first fruits. And whereas the high priest represented the Lord as to his priesthood—which is the goodness flowing from Divine Love—therefore they were given to that priest. And hence all things which were produced from the corn, wine, and oil, were sanctified.

But concerning those first fruits, see the statutes given for the children of Israel in the law of Moses; as concerning the first of the fruits of all the corn, of oil, of wine, of the fruit of the tree, of the fleece, also the first begotten of the flock and the herd; and that they were given as holy to Jehovah, and from Jehovah to Aaron, and to the high priest after him (Exod. xxii. 18; Numb. xiii. 20; chap. xv. 17—22; chap. xviii. 8—20; Deut. xviii. 4; chap. xxvi. 1—15, 16, 19, 26; Levit. xxiii. 9—15, 20—25; Numb. xxviii. 26 to the end, and elsewhere).

From these considerations it may now appear, that by first fruits to God and to the Lamb are understood those who will be of the new Church, which is called the New Jerusalem, who acknowledge the Lord's Divine Humanity, and live a life of love, that is, a life according to the precepts of the Lord in the Word. For with these and not with any others is the spiritual mind opened; wherefore no others are led of the Lord, or follow him, whithersoever he goeth.

That by God and the Lamb, in the Apocalypse, is understood the Lord as to the Essential Divinity, and at the same time as to the Divine Humanity, may be seen above, n. 297, 314, 343, 460, 482.

866. "And in their mouth was found no guile."—That hereby is signified that they were averse from thinking of and persuading to any falsities, appears from the signification of the mouth, as denoting the thought and speech thence derived; consequently also persuasion; concerning which see above, n. 580, 782, 794. And from the signification of guile, as denoting to deceive and seduce from a deliberate purpose, thus from intention which is of the will; consequently from the

mind (*animus*), to think of and persuade to falsities, which destroy man for ever. That such things have no place with those who are led of the Lord, or who follow him, is signified by no guile being found in their mouth. For the Lord is Divine Truth united to Divine Goodness; and in both the latter and the former are all those who are in the Lord; and these are they that acknowledge his Divine Humanity and do his precepts. And whereas to think falsities is against Divine Truth, and to desire to persuade them is against Divine Goodness; therefore they are averse from so doing.

What guile signifies besides, in the Word, may appear from the passages where it is mentioned. As in the following, for example in John:—"*Jesus said of Nathaniel as he was coming to him, behold an Israelite truly, in whom is no guile* (i. 48). By an Israelite is signified, one who is in goodness proceeding from charity, and by virtue thereof in truths; thus one who is in truths derived from goodness. These also are understood by the hundred and forty-four thousand who follow the Lord, in whose mouth is not found any guile; wherefore by the guile there mentioned the same thing is signified.

And in Zephaniah:—*The remnant of Israel shall not do perversity, neither shall a tongue of guile be found in their mouth* (iii. 13). By the remnant of Israel are understood those who are in spiritual faith, because in the goodness proceeding from charity, in like manner as above by the true Israelite. By speaking a lie is signified to teach what is false from ignorance of the truth; but by guile is signified falsity which is not from ignorance, but from a deliberate purpose of deceiving; as is the case with the impious.

So likewise in the following passages:—*He did no violence, neither was guile in his mouth* (Isaiah liii. 9); speaking of the Lord: *He shall redeem my soul from guile and violence* (Psalm lxxii. 14). *The rich men are filled with violence, and the inhabitants thereof speak a lie, and as to their tongue, guile is in their mouth* (Micah vi. 12). *They fill their master's house with violence and guile* (Zeph. i. 9). *Men of blood and of guile shall not live out half their days* (Psalm lv. 23). *Thou shalt destroy them that speak a lie; the man of blood and of guile Jehovah will abhor* (Psalm v. 6). By violence and by blood is signified the perversion of truth and falsification of the Word; and by guile is signified doing these things from a deliberate purpose. *Jehovah turn an ear to my prayers, which are apart from lips of guile* (Psalm xvii. 1). *Keep thy tongue from evil and thy lips from speaking guile* (Psalm xxxiv. 14). *If my lips should speak iniquity and my tongue should speak guile* (Job xxvii. 4). *Jehovah deliver my soul from lying lips, from the tongue of guile; what shall he give to thee, what shall he add to thee, thou tongue of guile* (Psalm cxx.

2, 3). *Thou openest thy mouth to evil, and thy tongue frameth a lie* (Psalm l. 19). *The mouth of the wicked, the mouth of the deceitful, have opened against me; they have spoken against me with a lying tongue* (Psalm cix. 2). *The tongue deviseth mischiefs as a sharp razor, working guile* (Psalm lii. 2, 4, 6). *They mock every one his companion, and they speak not truth; they have taught their tongue to speak a lie; thy dwelling is in the midst of guile, by reason of guile they have refused to know me* (Jerem. ix. 5, 6). By the lips and tongue with which they speak a lie and guile, is signified the thought, with intention, of persuading to falsities as against truths, and of leading astray; for the lips and the tongue signify the same as the mouth.

Blessed is the man to whom Jehovah imputeth not iniquity, and in whose spirit there is no guile (Psalm xxxii. 2). *The words of his mouth are iniquity and guile, he ceaseth from understanding and doing good* (Psalm xxxvi. 4). *Will ye speak iniquity, and talk deceit* (Job xiii. 7); where iniquity has respect to evil, and deceit or guile to what is false thence derived. *From the men of guile and perversity, deliver me, O Jehovah* (Psalm xliii. 1). *He that is clean in hands and pure in heart, who lifteth not up his soul to vanity, and sweareth not with guile* (Psalm xxiv. 4). *Against the quiet in the land they think words of guile; they opened their mouth exceedingly against me* (Psalm xxxv. 20, 21). *Wickedness is in the midst thereof, fraud and guile depart not from her street* (Psalm lv. 11). *Thou hast trodden down all them that err from thy statutes; for their guile is a lie* (Psalm cxix. 118). *This people averteth itself, Jerusalem continues averse; they retain guile; they refuse to return; I have attended and heard but they speak not right* (Jerem. viii. 5, 6). By guile in these passages is not meant guile in a natural sense, which consists in fraudulent machinations and malicious falsehood against others; but guile in the spiritual sense, by which is meant thought from the intention of the will, or from a deliberate purpose of speaking and persuading to falsities, and thereby destroying the soul.

To the same purpose it is said concerning the prophets in Jeremiah:—*Is it not in the hearts of the prophets that prophesy a lie; and of the prophets of the guile of their own heart* (xxiii. 26). Again:—*The prophets prophesy unto you a vision of falsehood and divinations, and a thing of nought, and the guile of their own heart* (xiv. 14). By prophets, in the spiritual sense, are understood those who teach truths from the Word and doctrine; and, in the abstract sense, the Word itself as to doctrine. Wherefore, in the opposite sense, as in these passages, they signify those who teach what is false, thus they who falsify the truths of the Word; and to do this from a deli-

berate purpose is meant by the guile of their heart. That by guile, in the spiritual sense, is meant the falsification of the truths of the Word from a deliberate purpose, likewise from the evil desire of leading astray, is evident in Hosea :—*Ephraim hath compassed me about with a lie, and the house of Israel with guile* (xii. 1). By Ephraim is signified the understanding of the truths of the Church, and by the house of Israel the Church itself; whence by guile and a lie is signified to persuade to falsities from a deliberate purpose, and from an evil desire.

Again in the same prophet :—*They are become as deceitful bows; their princes shall fall by the sword, from the rage of their tongue* (viii. 16). And in David :—*They are turned aside as deceitful bows* (Psalm lxxviii. 57). They are compared to a deceitful bow; because by a bow is signified doctrine as combating, taken in both senses, namely, the doctrine of the false combating against truth, and of truth against the false. For arrows and darts signify (according to the context) falsities or truths, by which combat is maintained; concerning which see above, n. 357. From all this it is again evident, that by guile is meant guile in the spiritual sense; which is guile as against the truth and goodness of the Word and of the Church, thus the intention and evil desire of destroying them. That the intention and desire of destroying the truth and goodness of the Word, of doctrine, and of the Church—thus of destroying them from a deliberate purpose—is signified by guile or deceit, appears also from these words in Jeremiah :—*They speculate as he that setteth snares; they set a trap that they may catch men; as a cage full of birds, so their houses are full of guile* (v. 26, 27). And in Moses :—*If a man have a purpose against his neighbour to slay him with guile, thou shalt take him away from mine altar* (Exodus xxi. 14). And because it was so grievous a sin, it is said in Jeremiah :—*Cursed is he who doeth the work of Jehovah with guile* (xlviii. 10). The reason why guile was so grievous a crime, is, because deliberate purpose is of the will; and whatsoever is of the will is of the man himself, and is called the evil of his heart. For the will is the real man; but thought before consent, which is of the will, is not in man, but external to him; inasmuch as the things which flow into the thought are as objects which flow into the sight from the world, of which some please and some do not please; and those which please enter the delight of his life, and those which do not please are rejected. This is the case with every thing which flows into the internal sight of man, which is the sight of the understanding and of the thought thence derived. If it pleases it enters the will, and adds itself to its life, but if it does not please, it is rejected.

It is to be observed, that all evil persons have the mind (*animus*) and evil desire, consequently the will, to destroy the

truth of Heaven and the Church by falsities. The reason is, that they are conjoined to hell; and the infernals burn with the lust, which arises from the delight of their love, and which desires to destroy all things belonging to Heaven and the Church, and this by the most crafty stratagems, which they artfully contrive, and wonderfully execute; and these, if I should describe them from experience, would fill many pages. Hence it was made evident, that by guile, in general is signified all evil arising from the intention of destroying truths by falsities.

Moreover see what is said and shewn concerning guile or deceit in the *Arcana Cœlestia;* namely, that guile destroys everything pertaining to the spiritual and interior life of man, n. 9013; that guile, fraud, and simulation, were accounted by the ancients most enormous forms of wickedness, n. 3573; that the deceitful, when viewed by the angels, appear as serpents and vipers, n. 1433; that they are also meant by serpents and vipers, in the Word, n. 9013; that poison, in the Word, signifies deceit or guile, n. 9013.

Concerning the punishments of those who have insidiously deceived others by guile, see in the same work, n. 831, 957, 958, 959, 960, 1273; concerning their hells, n. 830, 831, 947, 4951.

867. "For they are without fault before the throne of God." —That hereby is signified, that in the sight of the angels they are without falsities originating in evil, appears from the signification of being without fault, as denoting to be without falsities arising from evil, of which we shall speak presently; and from the signification of before the throne of God, as denoting in the sight of the angels. That by the throne of God is meant heaven, where the angels are, may be seen above, n. 253.

The reason why they appear without fault in the sight of the angels of heaven, is, because they are led by the Lord; and the Lord continually provides that nothing false may enter their will. It is admitted, indeed, into the thought, but no further. It is, however, thence cast out; and what is cast out from the thought does not defile the man. But what is taken thence by the will, this defiles, for hereby it exists, and becomes part of his love, thus of his life, and also inheres in his deeds; and this cannot be removed but by a serious and actual repentance of the life. For the will, together with the love and with the life, likewise with the deeds, are one in act; and are meant in the Word by the heart. Hence now it is, that they who are led of the Lord, or who follow him, are without fault.

That man thinks what is false, and also what is evil, is unavoidable, as well because he is born into evils of every kind, as because the doctrines of the Church at this day are not doctrines of life, but doctrines of faith only; and the doctrine of

faith separate from life does not teach the truths by which man may be reformed as to his life. Howbeit they are who in the Lord are kept in the spiritual affection of truth; and they who are in that affection may indeed receive falsities, but still not with their full consent but only in so far as they do not disagree with goodness and the proceeding truths from goodness. Wherefore when they who are in the spiritual affection of truth imbibe falsities of any kind, still they easily reject them when they hear truths, as well in this world as in the other. Such is the character of a spiritual affection for truth. Wherefore they who are in that affection have the faculty of understanding truths, and are perfected in intelligence and wisdom to eternity. They, on the other hand, who are not in that affection refuse both to understand and listen to truths; wherefore they possess no faculty for understanding them. That this is the case has been made plain to me from general experience in the spiritual world.

Now inasmuch as the angels of heaven do not perceive any thing else within man but his love, and thence his affection, desires, and delights, consequently his ends or purposes, on account of which he thinks in such or such a manner; therefore when they perceive within him the love of truth for the sake of the uses of life—which are the true ends—then they do not see any falsities arising from evil. And if perchance they should see falsities which do not proceed from evil, still they know that these falsities do not hurt, because evil is not in them. Falsities having their origin in evil are real falsities, which come from hell. The reason is, that those falsities are forms of evil, and thus in themselves they are also evils.

As to what respects the being without fault, this signifies what is entire and without blemish; but in the spiritual sense it signifies to be without falsities arising from evil. On this account it was forbidden any of the seed of Aaron, who had spots or blemishes, to come near the altar, or to enter within the vail (Levit. xxi. 17—23); it was also forbidden that any sacrifice be made of oxen, calves, goats, or lambs, in which there was a spot or blemish (Levit. xxii. 19—25). Mention is also made of spots in many passages of the Word throughout; by all which are signified falsities and evils of various kinds.

868. Verses 6, 7. *And I saw another angel fly in the midst of heaven, having the eternal gospel to bring good tidings to them that dwell on the earth, and to every nation, and tribe, and tongue, and people: saying with a loud voice, fear God and give glory to him; for the hour of his judgment is come; and worship him who made heaven and earth, and the sea, and the fountains of waters.*

"And I saw another angel fly in the midst of heaven," signifies manifestation every where from the Lord.

"Having the everlasting gospel," signifies manifestation concerning his advent and the salvation of those who believe in him.

"To preach unto them that dwell upon the earth," signifies its announcement to all who belong to the Church.

"And to every nation, and tribe, and tongue, and people," signifies to all who are in goodness and thence in the truths which pertain to life and doctrine.

"Saying with a loud voice," signifies exhortation.

"Fear God and give glory to him," signifies that they should worship the Lord from his Divine Truth, by a life in accordance with it.

"For the hour of his judgment is come," signifies the separation of those who live according to Divine Truths, from those who do not live according to them.

"And worship him who made heaven, and earth, and the sea, and the fountains of waters," signifies an acknowledgment and confession of him from whom comes the all of Heaven and the Church, and from whom proceeds Divine Truth, or the Word.

869. "And I saw another angel fly in the midst of heaven." —That hereby is signified manifestation every where from the Lord; appears from the signification of the angel flying in the midst of heaven, as denoting manifestation from the Lord every where. For by an angel is signified something from the Lord inasmuch as angels are not angels from themselves, but from the Lord; for they are recipients of the Divine Truth which proceeds from the Lord; wherefore also angels, in the Word, signify Divine Truth. Nor is heaven itself heaven from that which is proper to the angels, but from the Divinity, which is within them, concerning which see above, n. 130, 200, 302. By flying is signified circumspection and presence; concerning which also see above, n. 282. But in this case is also meant manifestation; because it manifested the Advent of the Lord, which is meant by having the everlasting gospel; and, also, the coming of the last judgment. And by, in the midst, is signified every where; concerning which also see above, n. 213. Hence it is evident that by the angel flying in the midst of heaven is signified manifestation every where from the Lord.

870. "Having the everlasting gospel."—That hereby is signified concerning his Advent, and concerning the salvation of those who believe in him; appears from the signification of gospel, as denoting the Advent of the Lord, and, in such case, the salva-

tion of those who then believe in him. That the Advent of the Lord has taken place, and also is about to take place again, at the consummation of the Age, that is, when the end of the old Church arrives and also the beginning of a new one; and that at the same time, also, the Last Judgment takes place, may be seen above, n. 612. The same from the signification of everlasting, as denoting the Divinity as to its *existence*. There are two universals by which the Divine principle is expressed, namely, INFINITE and ETERNAL. Infinite denotes the Divine principle as to its mere *being;* and eternal denotes the same Divine principle as to its *existence;* and each is to be understood in a supereminent sense, namely, without space and without time. He who thinks from space and time concerning the infinite and eternal, falls into errors; for space and time are proper to nature. And man is in nature, as to his ideas, whilst he lives in the natural world, but not so when he leaves this world and comes into heaven. Spaces and times appear, indeed, in heaven, in a manner absolutely similar to their appearance in the world; but they are only *appearances of states* which exist within the angels; for the states of their affection, and the thought thence derived, are presented apparently before their external senses, as spaces and times, but nevertheless they are not spaces and times such as exist in the natural world. Of what quality heavenly spaces and times are may be clearly seen in two articles to be found in the work concerning *Heaven and Hell,* where the subject treated of is space and time in heaven.

Inasmuch as the Divinity is infinite and eternal, therefore in all and each thing which come from the Divinity, there is the Infinite and Eternal; and hence it is that the gospel, by which is signified the Advent of the Lord and the salvation of the faithful, is called eternal or everlasting. That infinite and eternal are predicated of the Lord alone, may be seen above, n. 23, 286.

That the gospel signifies the Advent of the Lord, and the salvation of the faithful which then takes place, may appear from the passages where it is mentioned in both Testaments, which have been adduced above, n. 612. As to what respects the Advent of the Lord, it is believed by some that he will come again in Person, and, indeed, for the purpose of executing the Last Judgment—and this because it is said in Matthew, *The disciples drew near, saying unto Jesus, Tell us what shall be the sign of thy coming and of the consummation of the Age* (xxiv. 3). And after the Lord had foretold to them the states of the Church, successively decreasing even to its devastation and consummation, he said, *Then shall appear the sign of the Son of Man, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. Watch therefore, because ye know not the hour in which your Lord will*

come (v. 30, 39, 42). Likewise also in John, chap. xxi. 22. But by the Lord's Advent is not there meant his Advent in Person, but that he will then reveal himself in the Word; that he is Jehovah, the Lord of heaven and earth; and that he alone is to be worshipped by all who will be in his new Church, which is meant by the New Jerusalem. And for this end also he hath now opened the internal or spiritual sense of the Word, in which sense the Lord is every where treated of. This is also what is understood by his coming in the clouds of heaven with glory; see Matthew xxiv. 30; chap. xxvi. 34; Mark xiii. 26; chap. xiv. 62; Luke xxi. 27.

That the clouds of heaven signify the Word in the letter, and glory its spiritual sense, may be seen above, n. 36, 594. Inasmuch as he himself is the Word, as he is called in John, chap. i. 1, 2, 14, therefore the revelation of himself in the Word is his Advent.

871. "To preach unto them that dwell upon the earth."—That hereby is signified its announcement to all who belong to the Church, appears from the signification of preaching the gospel, as denoting to announce the Lord's Advent, concerning which we have spoken just above, n. 870. And from the signification of them that dwell upon the earth, as denoting those who belong to the Church, and specifically, the good who are in it. That the earth is the Church may be seen above, n. 29, 304, 413, 417, 697, 741, 742, 752; and that to dwell is predicated of the good, n. 479, 662.

872. "And to every nation, and tribe, and tongue, and people."—That hereby is signified, to all who are in goodness of life and of doctrine, and in truths thence derived; appears from the signification of nation, as denoting those who are in goodness of life, because in the goodness which flows from love, concerning which see above, n. 175, 331, 625; and from the signification of tribe, as denoting those who are in truths proceeding from goodness, concerning which see above, n. 39, 430, 431; and from the signification of tongue, as denoting confession arising from goodness of heart—thus those who are in goodness of doctrine—concerning which see above, n. 455, 625; and from the signification of people, as denoting those who are in truths derived from doctrine, concerning which also see above, n. 175, 331, 625. From these considerations it is evident, that by every nation, and tribe, and tongue, and people, are signified all who are in goodness of life and doctrine, and in truths thence derived; thus both the simple and the learned, wherever they may be, whether within the Church or without its pale.

According to the sense of the letter, by every nation, tribe, tongue, and people, are understood all of whatsoever religion

they are; but in the spiritual sense are understood all who live well, and understand rightly.

873. "Saying with a loud voice."—That hereby is signified exhortation, appears from the signification of a loud voice, as denoting exhortation; inasmuch as it involves the things following, where it is said that they should fear God, and give glory to him. Voice is frequently mentioned in the Word, likewise a loud voice; and when it is from the Lord, or from his angels, it signifies Divine Truth in general, and all that proceeds from the Lord; consequently, also, commandment and precept, and thus also exhortation, with several things besides; concerning which see above, n. 261, 302, 424, 668, 682. For a voice from angels is not a voice from themselves, but by means of them, from the Lord.

874. "Fear God, and give glory to him."—That hereby is signified that they should worship the Lord from his Divine Truth by a life according to it, appears from the signification of fearing God, as denoting to reverence and worship the Lord; concerning which see above, n. 696; and from the signification of giving glory to him, as denoting to live according to Divine Truth, that is, according to his precepts in the Word.

By glory, where it is said concerning the Lord, is signified Divine Truth proceeding from him, thus the Word meant, such as it is in heaven; for this is light to the angels, whereby the Lord manifests his glory. For by that light he gives intelligence and wisdom, and also presents before their eyes magnificent objects, which shine from things most precious. This is the truth signified in the proximate sense, by the glory of the Lord. But inasmuch as all those magnificent and precious things, which shine as from gold and precious stones in wonderful forms, are given by the Lord according to the reception of Divine Truth proceeding from him, therefore they appear to the angels altogether according to the wisdom which is in them; for they are correspondences. But since the wisdom of angels is according to their reception of Divine Truth, not only in doctrine but also in life, therefore by giving glory to him, is signified to live according to Divine Truth.

It is believed in the world, that they who know Divine truths and speak of them from science, have wisdom, and consequently Heaven, although they may not live in accordance with those truths. But I can testify that such persons have no wisdom. They may indeed appear to be in wisdom, when they speak; but as soon as they are in their own spirit, or think with themselves, they are altogether unwise; yea, sometimes rave like persons infatuated, thinking in opposition to the Divine truths of which they have spoken. But the case is otherwise with those who

live according to Divine truths. Such persons think wisely with themselves, and also speak wisely with others. This it has been given me to know from a thousand examples of experience in the spiritual world; for there things are manifested, such as to men in the natural world were altogether unknown. I have heard several there speak so wisely that I should have supposed them to be angels from the interior heaven; but, notwithstanding, they had become devils; for they had filled their memory only with such things from the love of glory, and had not lived according to them. Wherefore as soon as they returned to themselves, and to the love of their own life, they spake in opposition to those things, and were as insane as if they had known nothing at all concerning them. Hence it was evident to me, that almost every one has the faculty of understanding, in order that he may be reformed; but he who does not live the life of truth, does not will to be reformed. And he who does not will to be reformed, successively rejects from himself all things which have reference to his intelligence and wisdom, and lives his own love, which is opposed to these things, and at length draws near to those who are in hell, and in a love similar to his own.

From these considerations it may appear, that to give glory to God, is to live according to Divine Truth; which is also taught by the Lord in these words in John:—*In this is my Father glorified, that ye bear much fruit, so shall ye be my disciples; abide ye in my love; if ye keep my commandments ye shall abide in my love: ye are my friends, if ye do whatsoever I command you* (xv. 8, 10, 14). Hence it is evident that to glorify God, or to give glory to God, is to bring forth fruit.

See, moreover, what has been said before concerning glory; as that it signifies the Divine Truth proceeding from the Lord, and its reception by angels and men, n. 34, 288, 345; and that the glory of the Lord consists in enlightening men and angels, and in blessing them with wisdom and felicity; which can only be effected by the reception of Divine Truth in doctrine and at the same time in life.

875. "For the hour of his judgment is come."—That hereby is signified the separation of those who live according to Divine truths from those who do not live according to them; appears from the signification of hour, as denoting state—in this case the last state of the Church, of which we shall speak presently; and from the signification of judgment, as denoting the separation of the good from the evil; consequently of those who live according to the Divine truths of the Lord from those who do not. For the latter are evil, and the former are good. That the separation of these is signified by the Last Judgment, may appear from what is said and shewn in the small work concerning

the *Last Judgment;* and also from the passages in the Word where the Last Judgment is treated of, as in the xxv. chapter of Matthew, where the separation of the sheep and the goats is described; and where it is said that the sheep are they who have done good, and the goats they who have not done good. Likewise from those passages, where it is said that every one shall be judged according to his works, that is, according to his life; as in Matthew xvi. 27; John v. 29; Apoc. xiv. 13; chap. xii. 12, 13; chap. xxii. 12, and elsewhere. See also above, n. 785.

The reason why it is called the hour of judgment, is, because, hour signifies not only time but also *state,* in like manner as day, week, month, year, and time in general; as may be seen above, n. 571, 610, 614, 673, 747, 761. And concerning the signification of hour in particular, see above, n. 194, 488, 673.

The reason why hour and day are so often mentioned in the Word, is, on account of the spiritual sense which is in every part of it. For while man thinks of hour and day, and thence of time, the angels, who are in the spiritual sense of the Word, think of state. The reason is, that angels have not an idea of time, inasmuch as they have no days, weeks, months, and years, such as are in the world; but instead thereof *changes of state,* from which they measure things successive; concerning which see the work concerning *Heaven and Hell,* n. 162—169, where the subject treated of is concerning time in heaven.

876. "And worship him who made heaven and earth, and the sea, and the fountains of water."—That hereby is signified acknowledgment and confession of him from whom is the all of Heaven and the Church, and from whom is Divine Truth or the Word; appears from the signification of worshipping, as denoting to acknowledge in heart, thus to confess and worship; concerning which see above, n. 790, 805, 821. The same appears from the signification of heaven and earth, as denoting the internal and external of the Church; concerning which also see above, n. 304, 752. The reason why Heaven and the Church are signified, is, that the internal of the Church within man is Heaven; for it is in conjunction with angels, insomuch that it makes one with them; for, as was said above, man's internal state is formed to the idea and image of Heaven, but his external, to the idea and image of the world. Howbeit the Church within man, while he lives in the world, is in his natural principle, which is his external part, but this is the case only when the internal is opened; for the Church cannot exist within (*apud*) any one unless he have heaven within (*intra*), whence illustration and influx from the Lord may pass into the natural or external part which is beneath. The same also appears from the signification of the sea, as denoting Divine Truth in ultimate or lowest form, thus the Word in the letter—this being

Divine Truth in an ultimate or lowest form. The reason why the sea has such a signification is, that in the ultimate region of heaven there appear as it were seas. For it is the Divine Truth proceeding from the Lord which forms the heavens and all things therein. The superior heavens appear as if they were in an ethereal atmosphere, the inferior as in an aerial atmosphere, and the lowest as in an aqueous atmosphere; and this atmosphere appears as a sea, before the eyes of those who stand afar off, but not to those who dwell there. They who dwell there are in the ultimate forms of Divine Truth, which Divine Truth is such as the Word is in the sense of the letter. Hence it is, that this is signified by the sea; but more may be seen upon this subject, n. 275, 342, 511, 600.

The reason why the sea here signifies the Word in the letter, is, because it is said the sea and the fountains of waters; and fountains of waters signify Divine Truth more interiorly, such as is the Word in the spiritual sense. That this is signified by fountains of water, may appear from the passages adduced from the Word and explained above, n. 483; and also from this consideration, that by heaven and earth is signified the internal and external of the Church; and each is formed by Divine Truth or the Word, as it is said in John, chap. i. 1, 2, 14. The internal of the Church is formed by Divine Truth spiritual, and the external by Divine Truth natural. Therefore fountains of waters are also here mentioned among the things made by the Lord.

From these and many other considerations, it may appear how spiritual ideas, such as are those of the angels, differ from the natural ideas pertaining to men. The angels, whose ideas are spiritual, by the words, *worshipping him who made heaven, and earth, the sea, and the fountains of waters*, understand no other than the acknowledgment and confession of the Lord, from whom is the all of Heaven and the Church; and from whom proceeds Divine Truth, or the Word, both in the natural and in the spiritual sense. The reason why the angels thus understand these words, is, that the heavens in which they are, and which appear to the sight altogether like our earths—but full of paradises, flower beds, shrubberies, and the like—are not permanent like the lands on our globe, but exist in a moment, altogether according to the reception of Divine Truth by the angels. Wherefore also the face of all things there are changed, as the state of reception is changed, and consequently the state of their intelligence and wisdom; thus according to the states of the Church as existing in them. So that as they have the Church in them, so also all things exist correspondently before their sight. Wherefore when the heavens and earth are mentioned, they cannot have any other idea, than that of the Church, inasmuch as they derive all things thence. But it is otherwise with men, who, when heaven and earth are

mentioned, cannot have that spiritual idea, inasmuch as they are ignorant of such things; but they have a natural idea, which is according to their sight. For they see the heaven and earth which are permanent; nor are they changed according to the reception of Divine Truth, and thence according to the state of the Church, as in the angelic heavens. Wherefore, by heaven, they understand no other than the visible heaven, and by earth no other than the earth inhabited by men.

The states of heaven and earth according to the state of the Church were represented among the children of Israel, by the face of the land of Canaan, where they dwelt, being changed according to the states of the Church among them, but this was done only with respect to the produce, namely of the harvest, the oil, the vine, the fruits; and as to the rains. But this took place because all things among them were representative of things celestial. Hence it is, that it is so often said in the Word, that the land should give its produce, if they would keep the statutes and do them. But the case is different at this day when the interior things of the Church are opened by the Lord, and externals, which were representative of the interior, have ceased.

From these considerations it is also evident, what a difference there is between the ideas of angels and the ideas of men concerning the new heaven and the new earth. For the angels from their ideas perceive the destruction of the heavens and the earths in the spiritual world, but men, the destruction of the heavens and the earths in the natural world. The heavens and the earth in the spiritual world, upon which were those who had lived a moral life in externals, and not at the same time a spiritual life from internals, have also perished, according to the predictions. But of these things more may be seen in the small work concerning the *Last Judgment*.

877. Verse 8. *And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.*

"And another angel followed," signifies, manifestation from the Lord.

"Saying, Babylon is fallen, is fallen," signifies the condemnation and destruction of those who have transferred to themselves the Divine Power of the Lord.

"That great city," signifies devastation and destruction as to all things of doctrine pertaining to them.

"Because she made all nations drink of the wine of the wrath of her fornication," signifies the adulteration of all things pertaining to the goodness of Heaven and the Church by dire falsities originating in evil.

878. "And another angel followed."—That hereby is signified manifestation from the Lord; may appear from those things which are said above concerning the angel flying in the midst of heaven; where also by angel is signified manifestation from the Lord. The reason of another angel being now seen, is, because manifestation was made by the former angel concerning the Advent of the Lord, and the separation of the good from the evil; and by this latter angel manifestation is made concerning the Last Judgment as being at hand.

879. "Saying Babylon is fallen, is fallen."—That hereby is signified the damnation and destruction of those who have transferred to themselves the Divine Power of the Lord, appears from the signification of "is fallen, is fallen," as denoting the being condemned and altogether destroyed; and from the signification of Babylon, as denoting those who have transferred to themselves the Divine Power of the Lord. It is said, "is fallen, is fallen," because it is said of Babylon as a city. But when by Babylon are meant those who have transferred to themselves the Divine Power of the Lord, and by a great city all things pertaining to their doctrine, then by falling is signified to be destroyed; the signification being thus changed according to the predication of the subject.

What is signified by Babylon in general and in particular, will be explained in chap. xvii. and xviii. where Babylon, and its destruction, are treated of.

The subject treated of in this verse is concerning Babylon; and in the four following verses, concerning the beast of the dragon; and afterwards, to the end of this chapter, concerning the devastation of the Church in general. The reason why Babylon and the beast of the dragon are here treated of, is, because the devastation of the Church, first in general, and afterwards specifically, and finally the last judgment, are treated of in the verses following.

But concerning the devastation of the Church these things are to be premised. Every church in its beginning is in the love of doing what is good, and in the love of knowing what is true; but in process of time it is devastated as to goodness and as to truth, insomuch that there is no longer any goodness or any truth left remaining in it. The Church is devastated, first, by the love of ruling by means of the holy things of the Church successively over the souls of men, and at length over heaven, and over the Lord himself. And this is described in the Apocalypse by Babylon, and by the whore sitting upon the scarlet beast. It is devastated, secondly, by faith separated from charity, thus separated from goodness of life; and at length by faith alone, in which there is nothing of truth. This is described in the Apocalypse by the dragon and by his two

beasts. These are the two evils into which the *Primitive Principles* of the Church, which, as was said, were the love of doing what is good and the love of knowing what is true, successively decline; and when this comes to pass, the Church is devastated. The love of doing good is successively changed into the love of doing evil, which is then called goodness; and the love of knowing truth is changed into the love of knowing what is false, which is then called truth. With those who are described by Babylon, all the goodness of the Church is adulterated, and hence, also, all its truth; for the one is a consequence of the other. But with those who are described by the dragon, all the truth of the Church is falsified, and thence, also, all its goodness; the one, in this case also, being a consequence of the other. And this takes place among the Reformed, who have adopted faith alone for the essential principle of the Church, but the former occurs among the Papists, who have made dominion over the holy things of Heaven the essential principle of the Church. But how faith alone has devastated the Church, has been shewn above; where the dragon and his two beasts are treated of; and how the dominion over the holy things of Heaven has devastated the Church, will be shewn in the explanation of the xvii. and xviii chapters.

From these considerations, it may now appear, whence it is, that Babylon is treated of in this verse, the beast of the dragon in the four following, and thence to the end of the chapter the devastation of the Church in general; and afterwards, in chap. xv. and xvi. the devastation of the Church in particular.

880. "That great city."—That hereby is signified devastation and destruction as to all things of doctrine pertaining to them; appears from the signification of falling, when predicated of a city, as denoting to be devastated and destroyed, as was said above, n. 879; and from the signification of a city, as denoting doctrine, with all things thereto pertaining; concerning which see above, n. 223. It is said a great city, because a doctrine is signified full of evils and falsities thence derived; for great is predicated of goodness, and, in the opposite sense, of evil; as may be seen above, n. 336, 337. By Babylon is fallen, that great city, is signified, that, with those who are understood by Babylon, all goodness and truth are devastated; likewise that they are to be entirely destroyed at the day of the Last Judgment. That they also were destroyed, and that their great cities, which were situated to the south and to the north, were entirely overthrown, and they who were there cast into hell, may appear from the things related concerning Babylon, in the small work concerning the *Last Judgment*.

Hence it appears, that by Babylon is fallen, is fallen, that great city, two things are to be understood, namely (1), the

devastation of their Church as to all goodness and truth in the world; likewise, also (2), their destruction at the time of the Last Judgment.

It is believed that by the destruction of Babylon is understood the destruction of *that Religion in the world.* But this is not meant. What is meant is its devastation in the world with respect to all the goodness and truth pertaining to Heaven and the Church, thus the destruction of those who transferred to themselves the Divine Power of the Lord, and exercised it from the love of self, as to their souls, consequently as to life eternal. For that Religion will still continue among those who persist in that love, and act from it. And whereas the destruction which is meant is the devastation of the Church, therefore also their destruction after the life in this world is meant in particular and in general—in particular, the condemnation of all belonging to that Religion, who were such as above described; and, in general, the destruction by the Last Judgment of all who were of such a character.

881. "Because she made all nations drink of the wine of the wrath of her fornication."—That hereby is signified the adulteration of all things pertaining to the goodness of heaven and the Church by means of dire falsities originating in evil; appears from the signification of wine, as denoting truth from goodness, and, in the opposite sense, what is false proceeding from evil; concerning which see above, n. 376. And the same appears from the signification of anger, as denoting evil in its widest extent, and thence hatred against goodness and truth, and the desire of destroying them; concerning which see also above, 693, 754; and from the signification of fornication, as denoting the falsification of truth; concerning which also see above, n. 141, 161; and from the signification of making all nations drink, as denoting to adulterate goodness; for to give to drink signifies to imbue, and nations signify those who are in goodness derived from love and life; and, considered abstractly from nations, persons signify the various forms of good.

That to give to drink, and to drink, signifies to imbue and appropriate, may be seen above, n. 617. And that nations signify those who are in goodness derived from love and life, and, in an abstract sense, the goodness of the Church, n. 175, 331, 625. The reason, also, of its adulteration being here signified, is, because by the wine of the wrath of fornication is signified the falsification of truth; and falsified truth adulterates goodness. But how they falsify all the truths of the Word, and thereby adulterate all its goodness, will be shewn in the explanation of the xvi. and xvii. chapters, where Babylon is treated of.

From these considerations it may now appear, that by making all nations drink of the wine of the wrath of her fornication, is

signified the adulteration of all things pertaining to the goodness of Heaven and the Church by means of dire falsities proceeding from evil. They are thus called, because all falsities arising from the love of rule for the sake of self, and self-eminence, are falsities originating in evil, and direful according to the character of that love.

882. Verses 9, 10, 11, 12. *And the third angel followed them, saying with a loud voice, if any one adore the beast and his image, and receive the mark upon his forehead, or upon his hand, the same shall drink of the wine of the wrath of God, mixed pure in the cup of his wrath, and he shall be tormented with fire and sulphur in presence of the holy angels and in presence of the Lamb. And the smoke of their torment shall ascend for ages of ages, and they shall have no rest day and night, who adore the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they who keep the commandments of God, and the faith of Jesus.*

"And the third angel followed them," signifies manifestation from the Lord yet further.

"Saying with a great voice," signifies earnest exhortation and denunciation.

"If any one adore the beast and his image," signifies, lest they acknowledge the religious principle concerning faith separate from life, and the doctrine it contains.

"And receive the mark upon his forehead or upon his hand," signifies reception and acknowledgment of that religious principle and the doctrine it contains, as if they constituted the goodness of the Church, or its truths.

"The same shall drink of the wine of the wrath of God, mixed pure in the cup of his wrath," signifies appropriation of falsity and of evil thence derived, conjoined with falsified truths from the sense of the letter of the Word.

"And shall be tormented with fire and sulphur before the holy angels and before the Lamb," signifies that their hell is from the love of what is evil and false—direful according to the falsification and consequent rejection of Divine Truth and Divine Goodness; thus falsification and rejection of the Word.

"And the smoke of their torment shall ascend for ages of ages," signifies the dense falsity encompassing them, and flowing forth from the various states of their love continually.

"And they shall have no rest day and night," signifies continual infestation from evils and from falsities thence derived.

"Who adore the beast and his image," signifies who acknowledge the religious principle concerning faith separated from life and the doctrine contained in it.

"And whosoever shall receive the mark of his name," signi-

fies reception and acknowledgment of its quality according to the description given above.

" Here is the patience of the saints," signifies the persecutions and temptations of those who are not in that faith, but in charity.

" Here are they who keep the commandments of God," signifies that these are they who live according to the precepts of the Lord in the Word.

" And the faith of Jesus," signifies the implantation of truth from the Lord.

883. " And the third angel followed them."—That hereby is signified manifestation from the Lord yet further, appears from the things said concerning the two angels above, n. 869 and 878, as denoting manifestations from the Lord concerning his Advent, and concerning the separation of the good from the evil at the day of the Last Judgment; but in this case concerning those who are meant by the dragon and his beast, that is to say, those who separate faith from good works in doctrine and in life.

884. " Saying with a loud voice."—That hereby is signified earnest exhortation and denunciation, appears from the signification of a loud voice, as denoting exhortation, see above, n. 873. That it denotes earnest exhortation not to remain in that heresy, and at the same time denunciation of their utter ruin, appears from the words following, where it is said, " if any one adore the beast, he shall drink of the wine of the wrath of God, mixed pure in the cup of his wrath, and shall be tormented with fire and sulphur;" where other things besides are stated.

885. " If any one adore the beast and his image."—That hereby is signified, lest they acknowledge the religious principle concerning faith separated from life, and the doctrine involved in it; appears from the signification of the beast, as denoting the religious principle concerning faith separated from life, of which we shall speak presently; and from the signification of adoring, as denoting to acknowledge and believe, concerning which see above, n. 790, 805, 821; and from the signification of his image, as denoting the doctrine of that religious principle, and the prescribed ordinance that such things should be altogether taught and believed; concerning which see above, n. 827. By the beast and his image neither of which they were to adore, is meant the beast which came up out of the sea, treated of in the preceding chapter, verse 1; by which are signified reasonings from the natural man confirming the separation of faith from life; concerning which see above, n. 774. That this

same beast is meant, is evident from verse 14 of the preceding chapter; but by the other beast which was seen coming up out of the earth are signified confirmations from the Word in favour of that separation; concerning which see above, n. 815.

The reason why they were not to adore the former beast and his image, and why they who adore them shall be tormented with fire and sulphur, is, because the passages of the Word adduced for confirming the separation of faith from good works, without reasonings from the natural man, do not implant what is false and evil. This, however, is done by the use of reasonings. It is reasonings that falsify these passages. For nothing which is in the Word can be falsified, without reasonings from the natural man. How they have falsified the Word, has been shewn above in many places.

That this is the case may specially appear in those churches where faith alone is received for the essential mean of salvation, in that they who teach from their doctrine, and thence from the Word, teach altogether differently from those who teach from the Word and not at the same time from their doctrine. They who teach from their doctrine, and thence from the Word, falsify all things of the Word; but they who teach from the Word and not at the same time from their doctrine, do not falsify it. The reason is, because the doctrine is full of reasonings, although they do not appear as such; but the Word is free from reasonings. Hence it is that there are many in those churches who teach faith conjoined to life, and life conjoined to faith; but others who teach faith separated from life. The latter is done by the learned who teach from doctrine, but the former by the learned and unlearned who teach from the Word; thus they go contrary to each other. Nevertheless this is also permitted by the defenders of the doctrine; but the reason is, that the Word manifestly teaches the doctrine of life, and of faith according to life: and also because the simple-minded cannot be taught otherwise than according to the sense of the Word as it presents itself to them. By some, also, it is permitted because they cannot openly resist the real truth; for the truth by a hidden way operates and persuades. For truth flows-in out of heaven with every one, and is received by those who do not live wickedly, and who have not from their childhood, and afterwards from the pride of superior learning, confirmed themselves in the doctrine of faith alone, especially the dogma of justification by faith, in doing which the glory of superior learning is placed. These, however, still think otherwise in heart, when they hear from others confirmations from the Word in favour of life; for they think that faith alone contains works in itself, and that faith and works are conjoined, according to the dogma of justification; although that dogma, as it is taught by many, rather separates works from faith than conjoins them with faith—yea, removes

them as not justifying, in so far as any thing from man, or from his will, is in them.

That in the churches where faith alone is received, they who teach from the Word teach in a manner altogether different from those who teach from doctrine, may be confirmed from many instances. As, for example, in the ANGLICAN CHURCH, and in the LUTHERAN CHURCH. It is a known thing that the doctrine of the Anglican Church teaches faith alone, and that the preachers artificially, ingeniously, and elegantly adjoin works to faith, as being stored up in it; and that from faith they perceive somewhat of effort, as if arising from an affection for doing good—especially they who have been justified by faith alone to the third or fourth degree; and that they with whom faith alone has not advanced in its operation to that degree, are nevertheless saved, because in faith lies hid and stored up goodness of life, as in the seed of fruit, the faculty of production. But that these things are the offspring of a mind glorying and boasting itself as being of a superior erudition and ingenuity above others, was shown above in the explanations of chapters xii. and xiii.

In order that it may be seen that in the Anglican Church they teach altogether otherwise, while they teach from the Word and not at the same time from doctrine, I will here adduce for confirmation what is taught in that Church upon the Sunday, or some Holy-day (immediately preceding the celebration of the Holy Communion), and read by those who approach the sacrament of the Holy Supper, which is as follows:—*The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table; lest after the taking of that holy Sacrament the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.*

Here faith is not even named, but works only are taught, because that what is here said is from the Word, and not at the same time from doctrine.

The ATHANASIAN FAITH also, which is frequently read in presence of the people in that Church every year upon certain Feasts, and has been received, because of its having emanated from a Council, as the common doctrine concerning the Trinity, in all Christian churches, teaches thus concerning the Lord, and concerning the Last Judgment to be executed by him:—*All men . . . shall give account for their own works. And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire. This is the Catholic Faith; which except a man believe faithfully, he cannot be saved.*

Attend now, reflect, and carefully examine, whether they who preach so ingeniously from doctrine, or believe things similar to doctrine, do not include the above things in faith, as being stored up in it. And inasmuch as they believe that works do not justify, and that no one can do good of himself which is really good, and that good done from man has in itself merit; therefore they omit to do, and believe that they shall be saved by the life which is stored up in faith alone, that is, in faith separated from good works. But I can testify that they who thus believe, and at the same time thus live, all come into hell. They, on the contrary, who live according to the precepts contained in the *Exhortation* preparatory to the Holy Supper, and according to what is adduced above from the *Athanasian faith*, come into heaven. The latter, also, have faith; whereas the former have not, whatsoever they may think to the contrary. It is said, they who believe and at the same time live from doctrine; because there are several, especially the more simple-minded, who believe from doctrine, but who do not at the same time so live; and these are saved.

The case is similar in the LUTHERAN CHURCH. There, also, they who teach from doctrine, and they who teach from the Word, run into contradictions. They who teach from doctrine teach altogether in like manner as is done in the Anglican Church concerning faith alone, and concerning justification by faith; and then they separate and remove works from being a mean of salvation, as being not good, and as being meritorious, and thence not justifying, because from man. But when they teach from the Word, then do they, in like manner, teach works. This may appear from the things which are to be found written for the general congregation, and which are therefore inserted in all the books of the Psalms, and are called HINDRANCES IN THE WAY OF THE IMPENITENT, where the following words occur:—*The holy will of God and his manifest command, is, that they who believe should perform good works, which, when*

they are done for just causes, and aim at a true end, especially such as are done for the sake of God's glory and the use of man's neighbour, are then acceptable to God for the sake of Christ, yea, out of pure mercy he rewards them; so that man, for every good which he doeth, hath recompense. For God gives praise and honour, and eternal blessedness, to those who, in patience, strive to attain eternal life by means of works. Wherefore also God so intensely looks at the works of men, as he hath shewed in his address to the Seven Churches in Asia, and to all men, where the last judgment is treated of. And on this account the Apostle Paul useth these admonitions to exhort his hearers to good works, saying, let us not be weary in well-doing, because in due season we shall reap good without intermission. Wherefore they who are rich in good works, shew thereby that they are rich in faith, since while faith is living, it worketh by charity. Yea, faith, which alone justifies, never is alone and separate, but brings with it good works, as a good tree bears good fruit; the sun, light; fire, heat; and water, moisture.

From what has been adduced, it may now appear, that in those churches, the teaching which is from doctrine and thence from the Word, and that which is from the Word, and not at the same time from doctrine, are altogether different; and that they who teach, and at the same time live, from doctrine, are understood by those who adore the beast and his image. It is these who are now treated of in verses 9, 10, 11. And that they who teach and live from the Word, are understood by those of whom it is said in the 12th verse following, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

886. "And receive the mark upon his forehead or upon his hand."—That hereby is signified the reception and acknowledgment of that religious principle and doctrine, as if they were the good things of the Church or its truths; appears from the explanation given above, n. 838, where similar words occur. By receiving the mark upon the forehead, is signified to love those things, and so to acknowledge them for the good things of the Church; for the forehead signifies goodness flowing from love; see above, n. 427. In the present case it signifies to acknowledge what is evil for what is good. And by receiving the mark upon the hand, is signified to acknowledge the falsities of that faith for the truths of the Church; for the hands are predicated of truths; see above, n. 298. Hence it is evident, that by receiving the mark upon the forehead or upon the hand, is signified to receive from acknowledgment the evils coming from doctrine concerning faith alone, for the good things of the Church, and its falsities for the truths of the Church. It is said, for the

good thing of the Church, or for its truths; because there are those who love that faith, which is signified by the beast, and there are those who acknowledge it as being the truth of the Church. The latter is the case with the simple-minded who receive that faith; but the former is the case with the learned, who glory in their learning, because they have learned in the Schools the various degrees of justification, and hence have come to believe that they are wise compared with the vulgar. The same is likewise the case with those who live to the world, and to their own natural inclinations; and nevertheless, at intervals, think concerning life eternal; for these confirm their life by that faith.

887. "The same shall drink of the wine of the wrath of God, mixed pure in the cup of his indignation."—That hereby is signified appropriation of what is false and the evil thence derived, and these conjoined with falsified truths derived from the sense of the letter of the Word; appears from the signification of drinking, as denoting to imbue and appropriate to themselves; concerning which see above, n. 617; and from the signification of wine, as denoting truth proceeding from goodness, and, in the opposite sense, falsity from evil, see n. 376; and from the signification of wrath, as denoting evil, inasmuch as this is angry against goodness, and desires its destruction; concerning which see n. 693, 754. It is said, the anger of God, but by this is meant anger against God, as is the case in all those passages where anger and wrath are attributed to God, and also evil in general; see n. 481, at the end, and n. 647. In this case, therefore, by drinking the wine of the wrath of God, is signified the imbuing and appropriation of what is false and the evil thence derived. The reason why the imbuing and appropriation of evil is effected by faith separated from good works, is, that when goodness of life, which constitutes good works, is separated as not justifying, thus as not saving, then in their place succeed evils. For in proportion as what is good recedes, in the same proportion evils enter; for no one can serve two masters, namely, evil and good together; and from the signification of being mixed pure, as denoting to be conjoined with falsified truths, of which we shall speak presently; and from the signification of cup, as denoting that external thing which contains truth—thus the Word in the sense of the letter. For when by wine is signified truth, by cup is signified what contains it, or its continent; and the sense of the letter of the Word is that which contains truth, as well natural as spiritual. That cup signifies the same as wine, thus the thing contained; and that it also signifies the thing containing, may appear from the passages in the Word where cup, chalice, goblet, and vial, are mentioned; which will be adduced in the explanation of the xvi. and xvii.

chapters following. Inasmuch as cup signifies the external or continent of truth, thus the sense of the letter of the Word; and since this is falsified by those who are in the doctrine and at the same time in the life of faith separated from works, therefore it is called, the cup of God's indignation. It is here said, the wrath and indignation of God, as in many other passages of the Word; and by wrath is meant the love and desire of evil in man; and by indignation the love and desire of the false in him; for anger is predicated of evil, and wrath of the false; concerning which see above, n. 481, at the end. From these considerations it is evident, that by wine mixed pure in the cup of the wrath of God, is signified conjunction with falsified truths derived from the sense of the letter of the Word.

The reason why being mixed pure signifies to be conjoined with falsified truths of the Word, is, because by pure wine is meant wine which intoxicates, and thence also intoxication; consequently, in the spiritual sense, a certain imbecility of mind in the matter of truths as induced by falsities. For such imbecility in truths by means of falsities is spiritual intoxication. The word, also, by which pure wine (*merum*) is expressed in the original tongue, is derived from a word which signifies to be intoxicated. Inasmuch as this is signified by pure wine (*merum*), and they who falsify the Word, are spiritually drunken, that is, are in a state of imbecility as to truths; therefore in the two passages where pure wine (*merum*) is mentioned in the Word, the subject treated of is concerning the falsification of truth. As in Isaiah and Hosea.

In Isaiah:—*How hath the faithful city become a harlot; full of judgment, justice lodged in her; but now homicides. Thy silver hath become dross, thy pure wine* (*merum*) *mixed with waters* (i. 21, 22). By harlot, every where in the Word, is signified falsified truth; as may be seen above, n. 141, 161; and by city is signified doctrine. Hence by the faithful city becoming a harlot, is signified that the doctrine, which before had been the doctrine of genuine truth, is become the doctrine of falsified truth. Full of judgment, justice lodged in her, signifies where the truth proceeding from doctrine and the goodness flowing from love was in abundance; for judgment, in the Word, is predicated of the truth derived from doctrine and also of the understanding; and justice is predicated of the goodness flowing from love, and also of the will. But now homicides, signifies that the falsification has extinguished the understanding of truth, and the perception of goodness. That these things are signified by homicides, may be seen above, n. 859. Thy silver hath become dross, signifies that genuine truth was converted into falsity. Thy pure wine (*merum*) mixed with waters, signifies truth made vile and destroyed by its falsification.

And in Hosea:—*Ephraim is associated to idols, let him alone. Their wine hath gone; they have committed whoredom continually, they have doated* (iv. 17, 18). By Ephraim is signified the understanding of the truth of the Church; by idols are signified the falsities of religion. Hence it is evident what is signified by Ephraim being associated to idols. Let him alone, signifies the rejection of the falsities of that religion from the Church. Their wine hath gone, signifies the truth of the Word having perished. They have committed whoredom continually, signifies the falsification of it. They have doated, signifies the love of what is false.

From these considerations it is now evident what is signified in particular by pure wine (*merum*).

888. "And shall be tormented with fire and sulphur in the presence of the holy angels, and in the presence of the Lamb."—That hereby is signified that their hell is from the love of what is evil and false—and these direful according to the falsification and consequent destruction of Divine Truth and Divine Goodness, thus destruction of the Word—this appears from the signification of being tormented, as denoting hell. For as, when heaven is mentioned, the joy therein is at the same time understood, so when hell is mentioned the torment there is also understood; and *vice versâ*, this is especially meant by the words *being tormented with fire and sulphur*. And from the signification of fire, as denoting love in both senses, namely, love to the Lord, and love towards the neighbour, which are the loves that reign in heaven; and, in the opposite sense, the love of self and the love of the world, which are the loves that reign in hell; concerning which see above, n. 504. And whereas all forms of good arise from love to the Lord and love towards the neighbour; and all evils, by means of the love of self and the love of the world; hence by fire is signified the love of all things pertaining to what is good, and, in the opposite sense, the love of all things pertaining to evil. And from the signification of sulphur, as denoting the love of what is false derived from evil; properly the lust of destroying the truths of that goodness which pertains to the Church, by means of the falsities which proceed from evil; see n. 578. And from the signification of the holy angels, as denoting Divine truths from the Lord, see n. 130, 200, 302, 800. And from the signification of the Lamb, as denoting the Lord's Divine Humanity; here it means, the Divinity proceeding from the Lord, which is Divine Goodness united with Divine Truth in the heavens; accordingly, in the present instance it means Divine Goodness, inasmuch as it is mentioned together with the holy angels; by whom are signified Divine truths from the Lord.

The reason why being tormented before the holy angels and

before the Lamb, signifies the direfulness of hell according to the falsification and consequent destruction of Divine Truth and Divine Goodness, thus falsification and destruction of the Word, is, that the direfulness of hell, or the torment therein suffered, is altogether in accordance with such falsification and destruction. For in proportion as man falsifies the Word, in the same proportion he shuts heaven against himself; and in proportion as he destroys Divine truths interior—which are Divine truths as they exist in the heavens, and from which the heavens derive their origin—in the same proportion he is removed from the heavens, and cast down most deeply into hell. The reason why this is meant by being tormented before the angels and before the Lamb, is, because the Word in the letter communicates by the spiritual sense with heaven; therefore in proportion as that sense is destroyed by falsification, in the same proportion the falsification is rejected from heaven; and in proportion as any one is rejected from heaven, in the same proportion he is tormented. That this is the spiritual sense of those words, may appear from this consideration, that no one tormented in hell by the angels and by the Lord, nor, consequently, in presence of the angels or in presence of the Lord; but from himself, by the falsification and consequent destruction of Divine Truth, which is signified by the holy angels, and of Divine Goodness, which is signified by the Lamb.

How infernal and thence how damnable it is to falsify the Word even to the destruction of the Divine Truth and Divine Goodness in the heavens, may appear from this consideration, that all things belonging to the sense of the letter of the Word —which are Divine truths suited to the natural man—communicate by means of the spiritual sense with the angels of heaven, insomuch that men and the angels of heaven are conjoined by the Word. Wherefore the sense of the letter of the Word, with the man who falsifies it, is perceived in a two-fold manner in heaven, namely, (1) as genuine truth, and (2) at the same time as genuine truth destroyed; that is as genuine truth from the sense of the letter, according to correspondences, and as destroyed, according to falsifications. Hence it comes to pass that what is true and what is false are presented as conjoined together; at which sight the angels of heaven are grieved and provoked, and turn themselves entirely away. Thus heaven is shut, and all communication of heaven perishes with that man; whence he comes into conjunction with hell. And in proportion as any one is conjoined with hell, in the same proportion he is in the love of all evil, and the falsity thence derived; and thence he is in the lust of destroying the truth and goodness of the Church, and then at the same time he is in torment. This, therefore, is what is signified by being tormented with

fire and sulphur in the presence of the holy angels and in the presence of the Lamb.

This is the case chiefly with those who think from faith alone, and at the same time live from faith alone; that is, who confirm that faith within them both in doctrine and life—as they do more especially who have studied much to confirm that faith in their writings, and preaching. Such persons cannot do otherwise than falsify the Word, even to the destruction of its genuine truth. For the Word in its entire compass has respect to the life of man, consequently to works. For the Lord says that the law and the prophets hang upon these two commandments—to love God above all things, and our neighbour as ourselves. The law and the prophets signify the Word in its entire compass; and to love God and our neighbour is to do the precepts; and these are works, as may be seen above, n. 826, which the defenders of faith separated exclude. Whence it comes to pass that they reject all the essentials of the Word, whilst they read it; and the essentials being rejected all the rest is but dross; altogether as, when the life is taken away from an animal, the body becomes putrid. For love, which is the same with deeds, is its life.

I have also heard spirits, who, when they lived as men in the world, had embraced the doctrine of faith alone, speaking concerning the Word, and saying that it contained Divine truths in abundance. I have heard such say, what are the knowledges of goodness and truth to me? Of what advantage is it to know any thing of regeneration, the remission of sins, free will, providence, love and charity, good works, and the rest, when the trust and confidence of this faith alone, that the Lord died for our sins, is the one thing that saves; and seeing that all things contained in the Word are to be explained so as to confirm the same; and can be so explained, inasmuch as all things which are therein said concerning love, good works, and doing, are included, and so stored up, in that faith, as treasures hid under the earth?

That such persons cannot do otherwise than falsify all the truth and goodness of the Word, while they are reading it, and think inwardly concerning its meaning, and apply it to faith alone, is evident.

889. "And the smoke of their torment ascendeth for ages of ages."—That hereby is signified the dense falsity encompassing them and flowing forth from their loves continually; appears from the signification of smoke, as denoting the dense falsity flowing forth out of the hells from the evils arising from earthly and corporeal loves which prevail with those who are there; concerning which see above, n. 539; and from the signification of torment, as denoting the direfulness of hell, thus hell itself;

see above, n. 888; and from the signification of ascending, as denoting to encompass and flow forth; of which we shall speak presently; and from the signification of, for ages of ages, as denoting continually. In a strict and proper sense by ages of ages is signified what is eternal, or without end; but in the spiritual sense, which is without any idea of time, is signified the state inwardly reigning continually. Hence it is evident, that by the smoke of their torment ascending for ages of ages is signified the dense falsity encompassing them, and flowing forth from their loves continually.

That a dense falsity encompasses and flows forth from them, follows from this circumstance, that every one is his own truth or his own falsity, inasmuch as he is his own love. For everything which a man thinks inwardly, or in his own spirit, proceeds from his love, and has reference either to truths or to falsities. Hence it is that man is his own truth or his own falsity; and—what has hitherto remained a mystery—he is his own truth or his own falsity, not only as to the thoughts which are from his will, but also as to his whole body. For the body with all its organs, viscera, and members, is an open field or plain into which the thoughts from the will rush forth and diffuse themselves. Hence it is that the whole man, as to all things pertaining to him, as well interior as exterior, is his own love, and consequently his own truth or his own falsity. But upon this subject see what is said above, n. 775, 837.

That the truth or the falsity derived from man's loves, encompass him and also flow forth from him, may appear from this consideration, that all things in the world, as well animate as inanimate, pour forth from themselves a sphere, which is sometimes perceived by the senses at a considerable distance; as from animals in the woods, which dogs exquisitely smell out, and pursue by the scent from step to step; likewise from vegetables in gardens and forests, which emit an odoriferous sphere in every direction; in like manner from the ground and its various minerals. These exhalations, however, are natural exhalations. The case is similar in the spiritual world, where from every spirit and angel there flows forth the sphere of his love, and of its derivative truth or falsity, and this in every direction round about. Hence it is that all spirits may be known as to their quality, from the spiritual sphere alone which flows abundantly from them; and that according to these spheres they have conjunction with societies which are in a similar love, and thence in a similar truth or falsity.

They who are in the love of goodness and thence of truth, are conjoined with the societies of heaven; and they who are in the love of evil and thence of falsity, are conjoined with the societies of hell. I am able to aver that neither spirit nor man

can have even a single thought which does not communicate by that sphere with some society. That this is the case, has not hitherto been known to man, but it has been made evident to me from a thousand instances in the spiritual world. Wherefore also when spirits are thoroughly examined as to their quality, it is traced out whither their thoughts extend themselves. Whence it is known with what societies they are conjoined, and thus their quality is ascertained; and that the evil are conjoined with societies of hell, and the good with societies of heaven. Hence also it has been made evident to me, that as the eye, according to its determinations, takes the quality of its sight from objects in the natural world, so the understanding in the spiritual world takes the quality of its thought from truths, which are its objects, also according to its determinations; and thus that man does not think the least thing from himself, but either from heaven or from hell; and that he thinks according to the determination of the affections which belong to his love: for in determination resides his freedom.

These things are stated that it may be known, how it is to be understood that dense falsity encompasses and flows forth from those who are here treated of, who are in faith alone, both in doctrine and life. The falsity which flows forth from the hells where they are, is manifestly perceived by all who are not in falsities, whilst they are walking over the hells. Those falsities sometimes appear to the sight as smoke from places set on fire, or from furnaces; sometimes as black clouds, or mists, sometimes as black and fœtid waters; sometimes as stinking odours. But still the hells, lest they should too powerfully strike the nostrils, and hurt the interiors of other spirits, are covered over with black earths; and, where persuasions of what is false reign, they are covered with rocks, and in general with gravel and barren earth, whereby they are kept shut; but, notwithstanding, falsities from evils continually transpire from them. From these considerations it is now evident whence it is that by various kinds of smoke, in the Word, are signified falsities derived from evil.

890. "And they shall have no rest day and night."—That hereby is signified continual infestations from evils and falsities thence derived, appears from the signification of having no rest, as denoting to be infested by evils and falsities thence derived, of which we shall speak presently; and from the signification of day and night, as denoting continually. For by day and night is not understood day and night, but the state of those who are treated of—in this case as to infestation; for in the spiritual world no one has an idea of time, but of state; as has been frequently said and shewn above. By day also is signified the state of their falsities, and by night the state of their evil; for

man as to his thoughts is in light, thus in day; and as to his affection, he is in obscurity, or in night. Moreover falses and likewise truths pertain to the thought; also what is evil and likewise what is good to affection. Hence there was upon the tent a cloud by day, and a fire by night; the cloud signifying the truth pertaining to the children of Israel, and the fire the goodness derived from love, pertaining to them. The reason why infestation by evils and falsities is signified by having no rest, is, that they who are in hell are continually withheld from their loves; and as often as they break out into them, they are punished. For their loves are hatreds, revenges, enmities, and strong desires to do evil, which to them are so delightful, that they may be called the very delights of their life. Wherefore to be withheld from them is to be tormented. For every one is in the joy of his heart when he is in his reigning love; and consequently on the other hand, he is in grief of heart, when he is withheld from it. This is the general torment of hell, from which innumerable others exist, to recount and describe which does not belong to this work and place.

891. "Who adore the beast and his image."—That hereby is signified, who acknowledge the religion concerning faith separated from life, and its doctrine; appears from the explanation given above, n. 885, where similar words occur.

892. "And whosoever shall receive the mark of his name."—That hereby is signified reception and acknowledgment of the quality thereof, according to the description given above; appears from the signification of receiving a mark, as denoting reception and acknowledgment, see above, n. 838, 886; and from the signification of name, as denoting the quality of any one, see n. 102, 135, 148, 676, 696, 815, 841—in this case therefore a quality according to the description of this beast given above in chap. xiii.; for such things constitute their name in the spiritual world. For every one there receives a name according to his quality, and the quality of every one is expressed by a term taken from spiritual language, which may indeed be pronounced in natural language, but still not understood; for it includes several things which cannot be comprehended by any ideas of natural thought, and, consequently, cannot be expressed by any words of speech made use of in the world. From these considerations it is evident, that by the mark of the name of the beast is signified the acknowledgment of that religious principle as to all its quality; which was described above.

893. "Here is the patience of the saints."—That hereby are signified the persecutions and temptations of those who are not in that faith, but in charity; appears from the signification of

patience, as denoting temptations; concerning which see above, n. 812. That persecutions also are denoted will be seen below. The same appears from the signification of saints, as denoting those who are in truth from goodness, see n. 204; thus who are in charity. For these are in truths from goodness. These also are in faith; but they know that charity and faith act as one, like goodness and truth, or like will and understanding, or like affection and thought. And inasmuch as they are one in act, faith with them is also charity. For whatsoever comes from charity into the thought, inasmuch as it is of charity, as to its essence is charity, although as to its existence it is called faith. For nothing can exist in the thought except what is derived from some affection, and consequently belongs to the affection, for this is as the very being (*esse*), and thus is the life and soul of thought. The case is the same with charity and faith. Hence it follows, that faith cannot possibly exist except from charity, likewise that the quality of faith is altogether such as is the charity. But more will be said upon this subject elsewhere.

As regards the persecutions of those who are in charity on the part of those who are in faith separate from charity, they are not of such a nature at this day as to banish and reject from the communions of the Christian world those who are in charity; but consist chiefly in such persons being reviled and condemned by those who are in faith alone. For no one can be banished and rejected, in whatsoever kingdom he may be, who lives well, and says that to live well is necessary to salvation. The reason is, that this is altogether in agreement with the Word, and because it is obvious to every one from rational light. But still, by those who are in faith alone, they are condemned as persons who cannot be saved, because of the merit which is in works, and of the works not being good which are done from man, with several things besides; whereby they confirm justification and salvation by faith alone.

This is manifestly evident among those who are of the Moravian Communion. The Moravians are defenders of a faith separate from works more than others. Those who do not hold this faith are condemned by them so far as to assert that such persons are not living, but utterly dead; and that all are cast out from heaven, who during their life, think of doing good from a religious principle. They who do not belong to that Communion, but who are members of churches where works are rejected as not being the means of salvation, do not thus blaspheme; but still they think in a sinister manner concerning the above-mentioned; especially those who by their writings and preachings, or by reasonings, have much confirmed themselves in justification by faith alone. These persecutions are what are here meant by the patience of the saints; and also in the xii. chap. of the Apocalypse, by *the dragon standing before*

the woman, who was about to bring forth, that after she had brought forth, he might devour her offspring; and afterwards persecuting the woman, and casting after her, out of his mouth, water as a flood, to cause her to be swallowed up by the flood; also by the dragon being angry against the woman, and going to war with the rest of her seed, who observe the commands of God, and have the testimony of Jesus Christ (verses 4, 15, 17); likewise by what is said concerning the beast (chap. xiii. 5, 6, 7, 15). That they also suffer persecutions on account of their acknowledgment and confession of the Divine Humanity of the Lord, will be seen in what follows.

But as to what concerns temptations, which also are here understood by patience, there are spiritual temptations, which they undergo who receive genuine charity from the Lord; for they have to fight against evils which from nativity are inherent in every man; and, in the case of some, against falsities, which from childhood they have imbibed from masters and preachers concerning faith alone. These falsities and evils are removed by combats of temptations. This is what is understood by the cross in the following passages:—*Jesus said, whosoever doth not take up his cross, and follow after me, is not worthy of me* (Matt. x. 38; Luke xiv. 27). *Jesus said to his disciples, if any one will come after me, let him deny himself, take up his cross, and follow me* (Matt. xvii. 24; Mark viii. 34; Luke ix. 24). In these passages by the cross are meant temptations, and by following the Lord is meant to acknowledge his Divinity, and to do his precepts. That this is the meaning of following the Lord, may be seen above, n. 864. The reason why temptations are meant by the cross, is, that the evils and falsities thence derived, which adhere to man from his birth, infest and thereby torment those who are in a natural state during the process of becoming spiritual. And whereas those evils and falsities which infest and torment cannot be dispersed, except by temptations, hence these are signified by the cross. Therefore the Lord says, that they are to deny themselves, and take up the cross; that is, that they are to reject all things that are strictly proper to themselves —the cross denoting what properly belongs to man, and against which he is to fight.

Again:—*To the rich man, who asked him what he should do to inherit eternal life, Jesus said, thou knowest the commandments. Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not defraud; honour thy father and mother. He answering said, all these things have I kept from my youth. Jesus looked upon him, and loved him, yet he said unto him, one thing is wanting to thee, Go, sell whatsoever thou hast, and give to the poor, so shalt thou have treasure in the heavens, and come and follow me, taking up the cross* (Mark x. 17, 19, 20, 21). Here also by

following the Lord, and taking up the cross, are signified things similar to the above, namely, acknowledgment of the Lord's Divinity, and acknowledgment of the Lord as the God of heaven and earth; for without this acknowledgment no one can abstain from evils, and do good, unless from himself, and unless it be meritorious; the goodness which is goodness in itself, and not meritorious, being solely from the Lord. Wherefore if the Lord be not acknowledged, and also that all good is from him, there can be no salvation. Howbeit, before any one can do good from the Lord, he must undergo temptations. The reason is, because by temptations the internal state of man is opened, by which he is conjoined with heaven. Now inasmuch as to do the commandments apart from the Lord, is not possible for any one, therefore the Lord said, One thing is wanting to thee; sell all that thou hast, and come and follow me, taking up the cross; that is, that he should acknowledge the Lord, and undergo temptations. That he should sell all that he had, and give to the poor, signifies, in the spiritual sense, that he should put away from himself and reject all that was, properly speaking, his own; thus the same is signified as by self-denial, in the passages quoted above. And by giving to the poor, in the spiritual sense, is signified to do works of charity. The reason why the Lord thus spake to him, was, because he was rich, and by riches, in the spiritual sense, are signified the knowledges of goodness and truth—and in the case of this man, who was a Jew, riches signify the knowledges of what is evil and false, inasmuch as they were traditions. Hence it may appear, that the Lord there and elsewhere spake by correspondences.

Temptations, also, are meant by the cup of which the Lord's disciples were to drink. As in Mark:—*Jesus said unto James and John, ye know not what ye ask. Are ye able to drink the cup which I shall drink, and to be baptized with the baptism that I shall be baptized with? They said, we are able. And Jesus said to them, ye shall indeed drink the cup which I shall drink, and shall be baptized with the baptism that I am baptized with; but to sit on my right hand and on my left is not mine to give, but to those for whom it is prepared* (Mark x. 38, 39, 40.) By drinking the cup which the Lord drank, is signified the same as above by taking up the cross, namely, to undergo temptations. And by the baptism with which the Lord also was baptized, is signified to be regenerated by temptations. But between the cup which the Lord drank and the cup which his disciples are to drink, there is the same difference as between the temptations of the Lord and the temptations of men. The temptations of the Lord were most grievous, and against all the hells; for the Lord subjugated all the hells by temptations admitted in his humanity; whereas the temptations of men are against the evils and falsities which are from

the hells by which they are influenced, in which the Lord fights, and not man himself, unless, indeed, it be against certain forms of grief.

There is a similar difference between the baptism with which the Lord was baptized, and the baptism with which men are baptized, as between glorification and regeneration.

The Lord by temptations glorified his Humanity by virtue of a power properly his own; whereas men are regenerated not of their own power, but by the Lord. For by baptism is signified to be regenerated by temptations; whereas by the baptism of the Lord was signified the glorification of his Humanity, by temptations.

That by baptism is signified regeneration, and also temptations, may be seen in the *Doctrine of the New Jerusalem*, n. 187—193. And that the Lord glorified his Humanity, and made it Divine, as he regenerates man and makes him spiritual, may be seen in the *Arcana Cœlestia*, n. 1725, 1729, 1733, 3318, 3381, 3382, 4286.

894. "Here are they that keep the commandments of God."—That hereby is signified that these are they who live according to the precepts of the Lord in the Word, appears without explanation.

In the Word mention is frequently made of keeping and doing God's commandments and his precepts; and by obeying the precepts of God is understood the same as by loving the Lord above all things and our neighbour as ourselves. For what a man inwardly, or from his heart, loves, this he wills; and what he wills, he does. And to love God is to love his precepts, these having their source in God—and this to such a degree that they are God.

Hence it may appear how little the followers of the doctrine of faith alone know what love is. They grant or even assert that faith lives from love, and that faith is dead without love, and yet they do not know that love and deeds are one. They say also that in faith there is love; and yet they are ignorant, that there can be no love in faith, if they do not live according to the precepts of the Lord in the Word; and that it is from hence, and from no other source whatever, that there can be any love in faith, except what is natural only, which is not the love of the Lord and of their neighbour, but of self and the world; and these loves are altogether destructive of faith, yea, they falsify the truths which pertain to genuine faith, and which are contained in the Word.

895. "And the faith of Jesus."—That hereby is signified the implantation of truth from the Lord, and the acknowledgment of him; appears from the signification of the faith of Jesus, as

denoting the implantation of truth from the Lord, concerning which see above, n. 813. The reason of its being the acknowledgment of the Lord, is, that truths cannot be implanted unless the Lord be acknowledged, namely, that his Humanity is Divine, and that he is the God of heaven and earth.

It is to be observed, that truth and faith in their essence are one, inasmuch as faith must have its source in truth, and truth must belong to faith. Wherefore the men of old time did not speak of faith, but instead of faith, truth. Whereas the men of the present day, instead of truth, speak of faith. The reason is, that they of the old time declared that nothing was to be believed other than what they saw to be true, thus what they grasped by the understanding. Whereas the men of these days insist upon the belief of a thing even though they do not see it or grasp it by the understanding. Hence it is evident what the difference is between the old faith and that of the present time, namely, it is as the difference between what is seen and what is not seen. And in reality the truth which is seen, or apprehended in the understanding, is not to be named faith, but only that which is not seen or not understood: hence it is that the angels in the superior heavens are not willing even to mention faith; for they see truth from the love of goodness and from the light of truth, which is in them from the Lord, and say, that it is infatuation to have faith in any one who says that this or that is to be believed, and not to be apprehended in the understanding; for this would be to think a thing to be so, whether it be true or false: and to believe what is false is hurtful. Besides, what is believed and not seen, does not enter man further than into the memory, and, consequently, cannot be appropriated to him. Hence it follows, that it would be better that the term faith were laid aside, and the term truth used in place of it. But still what is believed and is not seen may be named faith; yet this faith is only science. But as soon as man becomes spiritual, as is the case when his internal, which communicates with heaven, is opened, then that scientific principle, which is called faith, becomes truth; for it is then seen by virtue of light from heaven.

It is to be observed, that all angels and all good spirits see the truths of heaven, as the eye of the body sees the objects of the world; for the objects of heaven are truths to those who are spiritual. The reason is, that their understanding is their spiritual sight.

The reason why truth ought to be named in place of faith, is, because by truths comes all intelligence and wisdom; but by faith—especially by faith separate—comes all ignorance, that is to say, in spiritual things. Wherefore the angels of the superior heavens turn themselves away when they hear the word faith named. The reason is, that their mind is averse from what is

thought by those who name it, which is, that the understanding is to be held captive under obedience to faith; and not to see truths would be to extinguish the light of heaven in which they are, and which pertains to them. They also wonder how it comes to be believed by some, that intellectual faith is not spiritual, when nevertheless that faith is truth. Whereas faith without the understanding of it is mere historical faith, because from another; and consequently, viewed in itself, is only science.

896. Verse 13. *And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours: and their works do follow them.*

"And I heard a voice from heaven, saying unto me," signifies consolations from the Lord after temptations.

"Write," signifies certainty.

"Blessed are the dead which die in the Lord from henceforth," signifies the resurrection of those into life eternal, who have heretofore lived a life of charity, and shall so live hereafter.

"Yea, saith the Spirit, that they may rest from their labours," signifies, that they will have no longer to combat against evils and falsities, nor suffer infestations from them.

"For their works do follow them," signifies that they possess spiritual life, which is the life of the angels in heaven.

897. "And I heard a voice from heaven, saying unto me."—That hereby is signified consolation from the Lord after temptations; appears from the signification of a voice saying, as denoting the things that follow, which are consolations after temptations. They will be explained below. And from the signification of saying from heaven, as denoting from the Lord. For what is declared from heaven is Divine Truth; and this is indeed spoken by angels from heaven, but still it is from the Lord by means of angels. For angels, like men, cannot think any truth from themselves nor do good from themselves; but only from the Lord. Wherefore by angels, in the Word, are signified Divine truths from the Lord; and by heaven is signified the Lord.

They who believe that the angels were immediately created, and that too in such a state of integrity as to be able to do good from themselves, are greatly deceived; for all the angels in the whole heaven have been men, and hence they possess that which, in a strict sense, properly belongs to them, just as men do in this world; and this something proper to them is nothing else but evil. But whereas, whilst they lived in the world as men, they were regenerated by the Lord. Hence they are

capable of being withheld from evils and falsities proceeding from them, and kept in goodness. And when they are withheld from evils, and kept in a state of goodness by the Lord, it then seems as if they were in this state from themselves; but still they know and perceive that it is from the Lord and not from themselves. Hence it is evident, that the whole angelic heaven, as to intelligence and wisdom, and as to affection for goodness and truth, is the Lord. Hence, now, it is, that by a voice saying from heaven, are signified such things as are from the Lord; in the present case, consolations after temptations; and this because the subject treated of in the preceding verse is concerning the patience of those who keep the commandments of God and the faith of Jesus; and by patience are there signified temptations.

Something shall now be said concerning consolations after temptations. All who are being regenerated by the Lord undergo temptations, and after temptations experience joys. But whence the temptations are, and the joys which succeed them, and which are here understood by consolations, is not yet known in the world, because there are but few who experience spiritual temptations, there are but few who are in the knowledges of goodness and truth, and still fewer who are in the marriage of goodness and truth—that is, in truths as to doctrine, and at the same time in goodness as to life; and no others are allowed to enter into spiritual temptations, inasmuch as they would fall therein, and thus their latter state would be worse than the preceding.

The genuine reason why no others can be allowed to fall into spiritual temptations but they who are in the marriage of goodness and truth, is, because the spiritual mind, which properly is the inner man, cannot be opened in any others; for when that mind is opened, then temptation takes place. The reason is, because heaven, that is, the Lord by means of heaven, through the instrumentality of man's spiritual mind, flows into his natural mind. There is no other way by which heaven, that is, the Lord by means of heaven, can reach man. And when heaven flows in, it removes the hindrances, which are evils and the falsities flowing from them. These have their abode in the natural mind, or in the natural man, and they can be removed in no other way than by a living acknowledgment of them by man, and grief of the soul on account of them. Hence it is, that in temptations man experiences anguish proceeding from the evils and falsities rising up with still increasing force, into the thought; and in proportion as he then acknowledges his sins, looks upon himself as guilty and prays earnestly for deliverance, in the same proportion temptations are made conducive to his spiritual advancement. From this consideration it is evident, that man comes into spiritual temptations when his in-

ternal, which is called the spiritual mind, is opened, thus when he is in the way of being regenerated.

When, therefore, the evils and falsities of man are removed, then temptations are brought to an end; and on being ended, joy flows in through heaven from the Lord, and fills his natural mind. This joy is what is here understood by consolations, which all receive who undergo spiritual temptations. I speak from experience. The reason of man's receiving joys after temptation is, because he is then admitted into heaven; for by temptations man is conjoined to heaven, and allowed to enter into heaven. Hence it is that he experiences joy similar to that which the angels have there.

898. "Write."—That hereby is signified certainty; appears from the signification of writing, as denoting certainty. For what is said from heaven, and commanded to be written, is as if it were what was written down. Thus it is truth, and hence it is a something certain. In this case it denotes the certainty that they shall have consolations, and be blessed, who shall suffer spiritual temptations.

The reason why to write signifies certainty, is, that writing is the last and lowest act of the thought and discourse thence proceeding; and it is thus also a thing certain, because terminated. The case herein is as with all things which man wills, thinks, and thence speaks; and if he do not bring them to an end by performing them, they are not yet in his life. For that last and lowest thing is wanting, in which things prior exist together. That by writing is thence signified to inscribe on the life, may be seen above, n. 222.

899. "Blessed are the dead which die in the Lord, from henceforth."—That hereby is signified the resurrection of those into life everlasting who have heretofore lived a life of charity, and who shall so live hereafter, appears from the signification of the dead in the Lord, as denoting who rise again into life eternal, of which we shall speak presently; and from the signification of those who are dead, as denoting the resurrection of those who have heretofore lived a life of charity, and who so live hereafter. For these things are said of those who keep the commandments of God and the faith of Jesus; and these are such as live according to the precepts of the Lord in the Word, and acknowledge his Divinity; thus such as live a life of charity from the Lord; as may be seen above, n. 894, 895.

The reason why it is said, *from henceforth*, is, because they are understood who have lived that life in past time, and who shall live that life in time to come. They who lived that life formerly were reserved by the Lord below the heavens, and protected from the infestation of the hells, until the Last Judgment, on

the accomplishment of which they were raised up out of their places, and elevated into heaven. The reason why this was not previously done is, that before the Judgment the hells prevailed, and there was a preponderance on their part; but afterwards the heavens prevailed; and so there was a preponderance on their part. For by the Last Judgment all things, as well in the hells as in the heavens, were reduced to order. Wherefore if these had been elevated previously, they would not have been able to resist the power with which the hells prevailed over the heavens. Their elevation afterwards, however, was granted me to see. For from the lower earth, where they were reserved by the Lord, I saw large bodies of them rising up and being elevated, and also translated into heavenly societies. This took place after the Last Judgment, which is treated of in a small work on THE LAST JUDGMENT. A similar event took place also after the former Judgment; which was accomplished by the Lord when he was in the world, which is also treated of in the same work.

This mystery is what is understood by the resurrection of those who had heretofore lived a life of charity. The same is also understood by these words in John:—*Now is the judgment of this world; now shall the prince of this world be cast out. I, if I be lifted up from the earth, will draw all men unto me* (xii. 31, 32); and was represented by the fact that, *Many of the saints who slept were raised up; and going forth from their sepulchres, after the Lord's resurrection, entered into the holy city and appeared unto many* (Matt. xxvii. 52, 53). But we shall speak further upon this subject where the first and second resurrection are treated of, in the following parts of the Apocalypse.

That by the words blessed are the dead which die, are also understood those who are to rise again to life hereafter, who are such as live a life of charity; may appear from its being said *from henceforth;* likewise the *dead which die;* wherefore *from henceforth* has reference not only to those who are such after the Last Judgment, but also to those who were such before it took place, and who are treated of above.

The reason that death signifies resurrection, and that hence the dead signify those who rise again to life everlasting, is, because death signifies hell, and consequently evils and falsities; and these are what must die in order that man may receive spiritual life. For before these are dead and extinct, man does not possess spiritual life, which is what is understood in the Word by life, life eternal, and resurrection. Wherefore by dying, here and in other parts of the Word, is meant the extinction of the life properly belonging to man, which, regarded in itself, consists of nothing but evils and falsities thence derived. And whereas when this life has become extinct, spiritual

life enters in its place, hence follows that by the dead in the Lord are signified those who have been made spiritual by the Lord.

Moreover in the spiritual sense, by dying may be understood resurrection; because the angels, who are in the spiritual sense of the Word, do not know any thing of natural death, such as takes place with men on their departure out of the world, but only of spiritual death, such as takes place with those who, by means of temptations, are in the way of being regenerated by the Lord; and with whom evils, and the falsities thence derived, are subdued and put to death.

Natural death, also, is no other than resurrection; inasmuch as when the body dies, man rises again as to the spirit. And thus death is only a continuation of his life. For by death man passes from a life in the natural world, to a life in the spiritual world—with this difference only—that the life in the natural world is exterior and more imperfect, whereas, the life in the spiritual world is interior and more perfect; but still both are in every respect alike as to appearance; which may be evident from the things heard and seen that are related in the work concerning HEAVEN AND HELL.

From all this it may appear that by death is signified both spiritual death, which is condemnation, and also resurrection to life, which is salvation. That by death is signified condemnation, may be seen above, n. 186, 383, 487, 694. That it also signifies resurrection to everlasting life and also salvation, may appear from the following passages. Thus in John:—*Jesus said, I am the resurrection and the life; he that believeth in me although he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die* (xi. 25, 26). I am the resurrection and the life, signifies that both resurrection and life are from him, and from no other. He that believeth in me, signifies he that believeth his Divinity, and he is the very omnipotent, sole, and only God. And inasmuch as no one can believe this but he who lives a life of charity, therefore this also is understood by believing in him. Though he die yet shall he live, signifies that though he be deceased, after a natural manner, still he shall rise again to life. And whosoever liveth and believeth in me shall never die, signifies that he who has been reformed shall not, in a spiritual sense, die, that is be damned: but shall rise again to life everlasting. Hence it is evident, that by dying is not to be understood to die, but to rise again to life.

Again in the same Evangelist:—*Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die* (vi. 49, 50, 58). By the manna which the children of Israel ate in the wilderness is meant, with respect to those

people, natural food; because they were natural men. And by the bread which cometh down from heaven is meant spiritual food, because proceeding from the Lord alone. And inasmuch as it is from him alone, therefore by bread, in the supreme sense, is understood himself. Wherefore he also says, I am the bread of life. For it is Divine Goodness united with Divine Truth proceeding from the Lord, from which the angels derive spiritual life, and also men. Wherefore by these words, in the spiritual sense, is understood, that they who derive natural nourishment only from the Word, are dead, that is damned, as were the sons of Jacob; which was also signified by their all dying in the wilderness. But that they who are nourished from the Word, in a spiritual manner, will not be liable to damnation; which is understood by their not dying. Hence it is evident, that dying is not understood, but resurrection to life; for death, if it be not death, is life.

Again:—*If a man keep my saying, he shall never see death* (viii. 51). By keeping the Lord's saying, is signified to live according to his precepts. Not to see death, signifies not to receive damnation, but the life into which a man rises again, and into which he enters by means of death. Again:—*Jesus said, verily I say unto you, that he who heareth my Word, and believeth him who sent me, hath life eternal, and cometh not into judgment, but passeth from death unto life* (v. 24). By hearing the word of the Lord, and believing him who sent him, are understood similar things to those above; for by the Father the Lord meant the Divinity, which was in him from conception; thus himself.

Not to come into judgment, signifies not to be condemned. To pass from death unto life, signifies resurrection and life in heaven. From death, signifies not only from natural death into life everlasting, thus resurrection; but also from spiritual death —which is damnation—into life eternal; thus also resurrection; for the Word contains both a natural and a spiritual sense.

So again:—*Jesus said, As the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom he will* (v. 21). By raising the dead and quickening them is not only meant resurrection to life by natural death, but also by spiritual death. Resurrection to life is effected by reformation and regeneration, and these again by the removal and separation of evils, which condemn man. This condemnation is spiritual death.

Again:—*Jesus said, Verily I say unto you, that the hour cometh when the dead shall hear the voice of the Son of God, and they who hear shall live* (v. 25). By the dead here are signified those who are in evils and falsities thence derived, but freed from them by means of reformation. That these shall rise again is meant by those words; for these are then no longer

dead but alive, being those who hear the voice of the Son of God, and live according to his precepts.

Likewise in Luke:—*That they shall be recompensed in the resurrection of the dead* (xiv. 14). By the resurrection of the dead is understood not only the resurrection of those who die naturally, for these rise again immediately after death, but also of those who die spiritually, and are vivified by the Lord.

Again in John:—*Jesus said, the hour cometh in which all who are in the sepulchres shall hear the voice of the Son of God, and shall go forth, they who have done good to the resurrection of life, they who have done evil to the resurrection of condemnation* (v. 28, 29). By these words is not meant that the sepulchres shall be opened and all shall go forth at the day of the last judgment; but by the sepulchres which shall be opened are meant the places in the lower earth, where they were reserved, and guarded by the Lord, who had heretofore lived a life of charity, and acknowledged the Lord's Divinity, and who at the day of the Last Judgment, and after it, were elevated into heaven; according to what was shewn above. These places are what are signified in the spiritual sense by sepulchres. That it is not meant that the graves in the earth are to be opened, and that they shall come forth from them at the day of the Last Judgment, is evident from this consideration, that all men come into the spiritual world immediately after death, and there live in a human form in like manner as in the natural world; thus that resurrection takes place with every one immediately after death—resurrection to life with those who have done good, and resurrection to condemnation with those who have done evil; as may appear from the things heard and seen which are related in the work On Heaven and Hell.

These things were represented by the fact that *the sepulchres were opened, and many bodies of the saints who slept, were raised and went forth from the sepulchres after the Lord's resurrection, entered into the holy city, and appeared to many* (Matt. xxvii. 52, 53). The sepulchres being then opened, and the saints who before were dead going forth and entering into the holy city, and appearing to many, represented the resurrection of those who were reserved by the Lord in places under heaven until the time of his coming, and who after his resurrection were taken away, and raised up into heaven. These things also took place and were seen by those who were in Jerusalem, but still they were representative of the resurrection of those of whom we are now speaking, and who have been spoken of above. For as all things connected with the Lord's passion were representative—as the vail of the temple being rent in twain, the earth quaking, and the rocks being rent, see Matt. xxvii. 51—so likewise was this circumstance of the graves being opened and the saints going forth. Wherefore it is also said, that they

entered into the holy city, and appeared there. For by Zion, which is here understood by the holy city, was still represented the heaven where the Lord reigns by his Divine Truth, concerning which see above, n. 850. Whereas that city itself, together with Jerusalem, was at that time rather profane than holy, wherefore it is also called Sodom and Egypt (Apoc. ch. xi. 8). But it is also called holy on account of its representation, and consequent signification, in the Word.

Resurrection from the dead, as well in a natural as a spiritual sense, was also represented and thence signified by the dead whom the Lord raised. As by *the resurreetion of Lazarus* (John x. 11—44); by *the raising up of the young man of Nain* (Luke vii. 11—18); and by *the raising up of the daughter of the ruler of the synagogue* (Mark v. 21 to end). For all the miracles which were performed by the Lord, and also all those which are described in the Word, involved, and thence signified, the holy things of Heaven and the Church. Hence those miracles were Divine, and were distinguished from miracles which are not Divine.

Similar things are signified by its being granted *to the diseiples to raise the dead* (Matt. x. 8). Regeneration, which also is resurrection from the dead, was represented by the vivification of the bones in Ezek. chap. xxxvii. 1—14; which is manifestly evident from verse 11—14, where it is said, *These bones are the whole house of Israel, wherefore prophesy and say unto them, behold I am about to open your sepulchres, O my people, and I will bring you upon the land of Israel, that ye may know that I will give my spirit in you, that ye may live.* Here also it is said that the sepulchres shall be opened, whereby also is signified resurrection to life. That to be buried, and burial, signify resurrection, likewise regeneration, being the rejection of things unclean, may be seen above, n. 659.

That natural death, which is a rejection of the unclean things of the body, and spiritual death, which is a removal of the unclean things of the spirit, signify resurrection, appears also from the following passages in the Apocalypse, where mention is made of the first and second death, which is also called the first resurrection and the second death (ch. ii. 11; ch. xxi. 8). Likewise also in David:—*Precious in the eyes of Jehovah is the death of his saints* (Psalm cxvi. 15). That the death of the saints does not signify damnation, but the separation and removal of the unclean things of their spirit, thus regeneration and resurrection, is evident. As also in John:—*Jesus said, except a grain of wheat fall into the earth and die, it remaineth alone; but if it die, it bringeth forth much fruit* (xii. 24). The case is the same with man, who must die as to the body, in order that he may rise again; and he must also die as to that which, properly speaking, belongs to him, and which

in itself is infernal. For unless both the former and the latter die, he cannot have the life of heaven.

Inasmuch as men rise again after death, therefore the Lord was willing to suffer death and to rise again the third day—but for this reason; that he might put off all the humanity which he derived from the mother, and put on the Divine Humanity. For all the humanity which the Lord took upon him from the mother, he rejected from himself by temptations, and lastly by death; and by the putting on of the Humanity from the very Divinity itself, which was in him, he glorified himself, that is, made his humanity Divine. Hence it is that, in heaven, by his death and burial, is not understood death and burial, but the purification of his Humanity and glorification. That this is the case, the Lord taught by the above comparison with wheat falling into the earth, which must die, in order that it may bear fruit. The same is also involved in what the Lord said to Mary Magdalene:—*Touch me not, for I am not yet ascended to my Father* (John xx. 17). By ascending to his Father, is understood the unition of his Humanity with his Divinity, the humanity from the mother being fully rejected.

900. "Yea, saith the Spirit, that they may rest from their labours."—That hereby is signified, that they shall no longer have to combat against evils and falsities, nor suffer infestation from them; appears from the signification of yea, saith the Spirit, as denoting asseveration that it is true. For by angel is signified truth from the Lord, and in like manner by spirit. And from the signification of labours, as denoting combats against evils and falsities, and infestation from them—thus temptations; of which we shall speak presently. Hence to rest from them signifies, that they shall be no longer in them. Hence it is evident, that by the Spirit saying, that they may rest from their labours, is signified that it is true that they shall have no longer to combat against evils and falsities, nor suffer infestation from them.

In the preceding verse, the subject treated of is concerning the temptations of those who live according to the Lord's precepts, and who acknowledge his Divinity, wherefore in this verse the consolations which follow spiritual temptations are treated of. For, as was said above, all spiritual temptations are succeeded by states of joy.

The reason why by labours are understood temptations, is, because temptations are labours of the soul, or spiritual labours. They are also understood by labours in these words in Isaiah:—*Jehovah willed to bruise him, he weakened him; when he shall have made his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand; he shall see of the travail of his soul, and shall be satisfied* (liii. 10, 11). These things are said, con-

cerning the Lord, who is treated of in the whole of that chapter. The temptations of the Lord, which were most grievous, because against the hells, are described by Jehovah willing to bruise him, and weakening him. For by temptations the loves of that which is properly oneself are broken, thus the body is bruised, and weakened. If he shall have made his soul an offering for sin, signifies, if he undergo temptations, even unto death. He shall see his seed, signifies that Divine Truth shall proceed from him, seed denoting truth; and where it is predicated of the Lord, Divine Truth. He shall prolong his days, signifies Divine Goodness, which shall also proceed from him; the term long, and thence to prolong, being predicated of goodness, see above, n. 629; and days signify states. And the pleasure of Jehovah shall prosper in his hand, signifies that thus all and every thing in the heavens and in the earths shall be kept in Divine Order. Of the labour of his soul, signifies by temptations. He shall see, and shall be satisfied, signifies glorification. These things are signified by those words in the supreme sense, in which the Lord is treated of. But, in the respective sense, by the same words is described the salvation of the human race, for which the Lord fought from Divine Love. It is said, If he shall have made his soul an offering for sin, as if it were a matter of doubt that he would so make it. But this involves the same as what the Lord himself says in John:—*I lay down my soul and I take it again, no one taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This precept I have received from my Father* (x. 17, 18). The mystery which lies hid in these words, no one can see, but he who knows the nature of the temptations by which man is regenerated. For therein man is preserved in his liberty, from which it appears to him as if he fought from himself; yea, in temptations his spiritual liberty is stronger than out of them, for it is more interior. Unless man by virtue thereof fought in temptations, he could not be made spiritual. For all liberty is of love. Wherefore man then fights from the love of truth, and thence from the love of everlasting life. Thus and no otherwise is the internal opened and man regenerated. From these few observations it may in some degree be seen what these words of the Lord involve, namely, that he fought from his own liberty, and at last laid down his soul, in order that he might do all things from his own proper power; and thence might become righteousness, from himself; which he could not have become except by virtue of his liberty. Hence it is said, I lay down my soul of myself. I have power to lay it down, and I have power to take it again. This commandment I have received of my Father.

They who are unacquainted with this mystery, interpret these words like the Arians, saying that the Lord was not the actual

but the adopted Son of God; thus that he was adopted because he was willing to lay down his life, or undergo the death of the cross; not knowing that those words involve, that the Lord, by virtue of his own proper power, fought from his Humanity against the hells, and overcame them, and by virtue of the same power glorified his Humanity, that is, united it to the very Divinity in itself, and thereby made it Divine; and this, without being left to himself in absolute freedom as to the Humanity, could not possibly have been accomplished. From all this it is now evident why it is said in Isaiah, *if he shall have made his soul an offering for sin.* That freedom is that which belongs to the love and the will, and thence to the life of man, and that this appears to man as properly his own, may be seen in the DOCTRINE OF THE NEW JERUSALEM, n. 141, 145. That man must be in a state of freedom, in order that he may be regenerated, may be seen in the ARCANA CŒLESTIA, n. 1937, 1947, 2876, 2881, 3145, 3158, 4031, 8700. That otherwise the love of goodness and truth cannot be implanted in man, and be appropriated to him so as to become apparently his own, n. 2877, 2879, 2880, 8700. That nothing can be conjoined to man which is done in a state of compulsion, n. 2875, 8700. That for a man to force himself comes from freedom; but not so in the case where man is forced, n. 1937, 2881. That in all temptation there is freedom, but that this freedom is interiorly within man from the Lord; whence it is that he fights and desires to conquer, and not to be conquered, which without freedom he would not do, n. 1937, 1947, 2881. That the Lord alone fought from his own proper power against all the hells, and overcame them, n. 1692, 1813, 2826, 4295, 8273, 9337. That hence the Lord was made justice or righteousness, from himself alone, n. 1813, 2025, 2026, 2027, 9715, 9809, 1019. That the last temptation of the Lord was in Gethsemane and upon the cross, when he obtained complete victory, whereby he subjugated the hells, and at the same time glorified his Humanity, n. 2276, 2803, 2813, 2814, 10655, 10659, 10829. All these things are from the ARCANA CŒLESTIA, from which still more references upon this subject may be seen collected in the DOCTRINE OF THE NEW JERUSALEM, where the subject treated of is concerning man's freedom, n. 148, 149: concerning temptations in general, n. 196—200; and concerning the Lord's temptations, n. 201, 302.

901. "For their works do follow them."—That hereby is signified that they have spiritual life, which is the life of the angels of heaven; appears from the signification of works, as denoting spiritual life, such as the angels of heaven enjoy, of which we shall speak presently; and from the signification of following with them, as denoting to be in them. For what follows any one, when it is predicated of his life, this is in him,

and is as it were himself; wherefore it is said, "to follow *with* them," and not "to follow them."

The reason why works signify the life of man, is, because they constitute his life. For man has thought, will, and action proceeding from both. What is in the thought of man and not in the will, this is not yet in the man. What is in the thought and in the will, and not at the same time in act, this indeed enters the man, and is a beginning of his life; but still it goes off and disappears, being not yet terminated. But what is in the will of man, and thence in act, this constitutes his life, and is permanent, whether it be evil or good. That thought alone does not constitute man's life, may appear from this consideration, that man can think many things which he does not will, because he does not love them.

The reason why the thought and will of man, without act, do not constitute his life, is, because the will in this case is not determined; and will when not determined is like water which evaporates; for it is easily changed by a love which is opposed to it.

From these considerations it may appear, that by works, which are acts of the will, is signified man's life. That works, love, will, and act, also the life of man, make one, may be seen above, n. 842.

902. Forasmuch as not only here, but in several other passages in the Apocalypse, mention is made of works, and, in the present instance, that their works follow with them, and by this is signified spiritual life, something shall be said to explain how that life is acquired, and also how it is destroyed by the faith which at this day prevails.

Spiritual life is procured solely by a life according to the precepts contained in the Word, which are summarily expressed in the Decalogue, namely, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not kill, Thou shalt not bear false witness, Thou shalt not covet the goods of others. These precepts are meant by the precepts which are to be done; for when man does them, then his works are good, and his life becomes spiritual. The reason is, that in proportion as man flees from evils and hates them, in the same proportion he wills the things that are good, and loves them. For there are two opposite spheres which surround man, one from hell, the other from heaven. From hell emanates a sphere of evil, and the false thence derived; from heaven flows a sphere of goodness, and truth thence derived. And these spheres do not affect the bodies, but the minds of men, for they are spiritual spheres; and hence they are affections which are of the love, man being set in the midst of them. In proportion therefore as he accedes to the one, in the same proportion he recedes from the other. Hence

it is, that in proportion as man flees from evils, and hates them, in the same proportion he wills and loves those things that are good and their derivative truths; *for no one can serve two masters, for he will hate the one, and love the other* (Matthew vi. 24). But it is to be well observed, that man ought to do these precepts from a religious principle, because they are commanded by the Lord. If his actions proceed from any other cause whatever—as, for example, if he act from a civil law only, or from a moral law—he remains natural, and does not become spiritual. For if man act from a religious principle, he then acknowledges in heart the existence of a God, of heaven and hell, and of a life after death. If, on the contrary, he act only from a civil and moral law, he may then do similar things, and yet in heart deny the existence of God, of heaven and hell, and of a life after death. And in this case if he flee from evil and do good it is only in the external form, and not in the internal; thus he is outwardly as to the life of the body like a Christian, and inwardly as to the life of his spirit like a devil. From these considerations it is evident, that man cannot otherwise become spiritual, or receive spiritual life, than by a life according to a religious principle from the Lord.

That this is the case, has been confirmed to me from angels of the third or inmost heaven, who are in the greatest wisdom and felicity. These, when I asked how they became such angels, said, because when they lived in the world they accounted as heinous all filthy thoughts, which to them were also adulteries; in like manner frauds and illicit gains, which to them were thefts; likewise every form of hatred and revenge, which to them was murder; as also lies and blasphemies, which to them were false testimonies; and so in other cases. Afterwards I asked them whether they did not perform good works. They said that they loved chastity, in which they were, because they accounted adulteries as heinous; that they loved sincerity and justice, in which they were, because they accounted frauds and illicit gains as heinous; that they loved their neighbour, because they accounted hatred and revenge as heinous; that they loved truth, because they accounted lies and blasphemies as heinous, and so on; likewise that they perceived, that those evils being removed, to act from chastity, sincerity, justice, charity, and truth, was not from themselves, but from the Lord, and that thus good works were all things whatsoever they did from those principles, although they were done as from themselves; and that hence it was that after death they were raised up by the Lord into the third heaven. From these observations it was made evident to me, how spiritual life, which is the life of the angels of heaven, is acquired.

It shall now be explained, how that life is destroyed by the faith which at this day prevails. The modern faith is, that it

is to be believed, that God the Father sent his Son, who suffered upon the cross for our sins, and took away the curse of the law by fulfilling it; and that this faith, without good works, will save every one, even in the last hour of death. By this faith, impressed from childhood, and afterwards confirmed by preachings, it has come to pass, that no one flees from evils from a principle of religion, but only from a civil and moral law; thus not because they are sins, but because they are hurtful. Consider now; whilst a man thinks that the Lord suffered for our sins, that he took away the curse of the law, and that to believe these things, or that faith in these things alone, without good works saves, consider, I say, whether or not all the precepts of the Decalogue be lightly esteemed, and all the life of religion as prescribed in the Word, and moreover all the truths which teach charity, treated with contempt. Separate therefore these, and remove them from man, and say whether or not there pertain to him any religion whatever. For religion does not consist in merely thinking this or that, but in willing and doing that which is thought; and there is no religion when willing and doing are separated from thinking. Hence it follows, that by the modern faith, spiritual life—which is the life of the angels of heaven, and also the very Christian life itself—is destroyed. Consider further, whence it is, that the ten precepts of the Decalogue were promulgated from mount Sinai in so miraculous a manner; that they were engraven on two tables of stone, and that these were deposited in the ark, upon which were placed a mercy-seat with cherubs; and that the place where those precepts were was called the Holy of Holies, within which it was not lawful for Aaron to enter but once a year, and this with sacrifices and incense; and if he had entered without these, he would have fallen down dead; likewise that so many miracles were afterwards performed by that ark. Are not all throughout the whole terrestrial globe acquainted with similar precepts? Do not their civil laws dictate the same? Who does not know from natural light (*lumen*) only, that for the preservation of order in every kingdom, adultery, theft, murder, false witness, and the other things contained in the Decalogue, are not to be allowed? Wherefore then were those same precepts to be promulgated by so many miracles, and to be accounted as holy? Can any other reason be assigned, than that every one might do them from a religious principle, and thus from God; and not from a civil and moral law only, which is for the sake of self and the world? This was the cause of their promulgation from mount Sinai, and was the ground of their holiness. For to do those precepts from religion purifies the internal man, opens heaven, admits the Lord, and makes man as to his spirit an angel of heaven. Hence also it is that the Gentiles, who are out of the Church, are all saved, who do

those precepts from a religious principle, but not those who do them only from a civil and moral law.

Examine now whether the modern faith, which is, that the Lord suffered for our sins, that he took away the curse of the law, by the fulfilling thereof, and that man is justified and saved by this faith without good works, does not destroy all those precepts. Extend your sight further, and investigate what is the number of those at this day in the Christian world, who do not live according to this faith. I know that they will answer that they are weak and imperfect men, born in sins, and the like. But who is there that cannot think from a religious principle? With this the Lord endows every one; and in him who thinks such things from a principle of religion, the Lord works all things, in proportion as man so thinks. And, be it known, that he who thinks of those precepts from a principle of religion, believes in the existence of God, of heaven and hell, and the life after death; but he who does not so think of those precepts, I can affirm that he has no such belief.

903. Verses 14, 15, 16. *And I saw, and behold a white cloud, and upon the cloud one sitting like to the Son of Man, having upon his head a golden crown, and in his hand a sharp sickle. And another angel went out from the temple, crying with a great voice to him who sat upon the cloud, Thrust in thy sickle and reap, for the hour is come for thee to reap, for the harvest of the earth is ripe. And he who sat upon the cloud thrust in his sickle upon the earth, and the earth was reaped.*

"And I saw," signifies prediction concerning the separation of the good from the evil.

"And behold a white cloud," signifies Divine Truth in ultimates, such as is the Word in the sense of the letter, which contains the spiritual sense.

"And upon the cloud one sitting like to the Son of Man," signifies the Lord in the heavens in Divine Truth or the Word, which is from him.

"Having upon his head a golden crown," signifies Divine Goodness girded for judgment.

"And in his hand a sharp sickle," signifies Divine Truth exquisitely exploring and separating.

"And another angel went out from the temple," signifies exploration from the Lord concerning the state of the Church in general.

"Crying with a great voice to him who sat upon the cloud," signifies annunciation after exploration and visitation.

"Thrust in thy sickle and reap, for the hour is come for thee to reap, for the harvest of the earth is ripe," signifies that it is

time to collect the good and separate them from the evil, inasmuch as the Church is at its end.

"And he who sat upon the cloud thrust in his sickle upon the earth, and the earth was reaped," signifies the collecting the good from the evil, and that hereby the Church was laid waste.

904. "And I saw."—That hereby is signified prediction concerning the separation of the good from the evil; appears from this consideration, that to see involves the things which are seen, which are afterwards described. And whereas these, in the spiritual sense, involve the first or general separation of the good from the evil, therefore here by, *I saw*, is signified prediction concerning it.

It is to be observed, that in what follows in this chapter *separation in general* is predicted, and in the following chapter *separation in particular, or specifically*, which is described by seven angels having the seven vials of the wrath of God. The separation of the good from the evil being thus described, is according to Divine Order, which is, that what is general should precede, before the particulars and individuals, which are also specific, are described. The reason why it is according to Divine Order that what is general should precede, is, that particulars may be insinuated into the general, and arranged in a just manner, and be made homogeneous, and conjoined in affinity. Upon this subject see what is delivered in the *Arcana Cœlestia*, namely, that general things precede, into which particulars are insinuated, and into these individuals, n. 920, 4325, 4329, 4345, 5208, 6089. That with man who is being regenerated general things precede; and particulars and individuals follow in order, n. 3057, 4345, 4383, 6089. That afterwards a subordination takes place of all things under the general principles pertaining to him, and thereby, connexion, n. 5339. That common or general principles may be filled with things innumerable, n. 7131. That such as man is in general, such he is also in particulars and each single thing, n. 918, 1040, 1316. That the principle which reigns generally, is in all and each of the things pertaining to him, n. 6159, 7648, 8067, 8853—8857, 8865. This is adduced in order that it may be known, why things common and generic are here first stated, and afterwards what is particular and individual.

905. "Behold a white cloud."—That hereby is signified Divine Truth in ultimates, such as is the Word in the sense of the letter, which contains the spiritual sense; appears from the signification of a cloud, as denoting Divine Truth in ultimates, and thence also the Word in the sense of the letter, concerning which see above, n. 36, 594. And this cloud appeared white by reason of the translucence of the Divine Truth in the heavens, such as is the Word in the spiritual sense. For all whiteness

which appears in the heavens, exists from the light of heaven, which in its essence is Divine Truth. Hence it is, that the angels who are principled in Divine Truth, are clothed in white and shining garments.

That divine truth proceeding from the Lord as a sun is the light of heaven, may be seen in the work concerning *Heaven and Hell*, n. 126—140; and that hence white in the Word is predicated of truths, see above, n. 196.

906. "And upon the cloud One sitting like to the Son of Man."—That hereby is signified the Lord in Divine Truth or the Word, which is from him, appears from the signification of a white cloud, as denoting Divine Truth in ultimates, such as is the Word in the sense of the letter, in which is contained the spiritual sense; concerning which see above. And from the signification of sitting upon it, as denoting in the heavens where Divine Truth is in its light, such as is the Word in the spiritual sense. And from the signification of the Son of Man, as denoting the doctrine of truth, and, in the supreme sense, the Lord as to the Word; concerning which see above, n. 63, 151.

This signification of a cloud, as denoting the Word, and of him who sat thereon, as denoting the Lord as to the Word, may appear wonderful to many, inasmuch as they who comprehend all things according to the literal sense of the Word, cannot see otherwise than that cloud signifies cloud; and not any thing of a spiritual nature pertaining to the Word, inasmuch as this does not appear to have any affinity or agreement with a cloud. But still it is Divine Truth in ultimates, such as is the Word in the letter, which is here signified; and the reason is, because, in the spiritual world, Divine Truth flowing down from the superior heavens into the inferior appears as a cloud. Thus also it has been seen by me; and from the appearance of the cloud and the variegation thereof I was enabled to conclude concerning the quality of the truth which the angels of the superior heaven spake amongst each other.

The like was signified by the cloud which appeared upon mount Sinai, when the law was promulgated, which was Divine Truth, and by the cloud which was seen every day upon the tent of the assembly, and which sometimes filled it. Likewise, by *the lucid cloud which overshadowed Peter, James, and John, when Jesus appeared transfigured, out of which cloud was heard a voice, saying, This is my beloved Son, in whom I am well pleased; hear ye him* (Matt. xvii, 5; Luke ix. 34, 35). Likewise in the following passages in the Evangelists;—*Then shall appear the sign of the Son of Man, and they shall see the Son of Man coming in the clouds of heaven with power and great glory* (Matt. xxiv. 30; Luke xxi. 27). And *Jesus said, Now shall ye see the Son of Man sitting on the right hand*

of power, and coming in the clouds of heaven (Matt. xxvi. 64; Mark xiv. 61, 62). By coming in the clouds of heaven, in these passages also, is understood the manifestation of the Lord in the Word, for after his advent they manifestly saw the predictions concerning the Lord in the prophetical parts of the Word which they did not see before; and still more manifestly at this day, when the spiritual sense of the Word is opened, in which, in the supreme sense, the Lord is everywhere treated of; also the subjugation of the hells by him, and the glorification of his Humanity.

This sense is what is understood by glory, in which the Lord was to come. That glory signifies Divine Truth spiritual, such as it is in the heavens, may be seen above, 34, 874.

From these considerations it may appear what is signified by John seeing a white cloud, and upon the cloud one sitting like to the Son of Man; for in what now follows the subject treated of is concerning the separation of the good from the evil, before the Last Judgment; and afterwards concerning that Judgment, as was likewise predicted by the Lord in the Evangelists, that he should come in the clouds of heaven; and also in the first chapter of the Apocalypse in these words:—*Jesus Christ, who is the faithful witness, the first begotten from the dead, and the prince of the kings of the earth; behold he cometh with clouds, and every eye shall see him* (Verses 5, 7).

907. "Having upon his head a golden crown."—That hereby is signified Divine Goodness girded for judgment, appears from the signification of a golden crown upon the head, as here denoting Divine Goodness girded for judgment; because the subject treated of in what follows is concerning the separation of the good from the evil, which precedes the Last Judgment; thus the Son of Man, by whom is meant the Lord as to Divine Truth or the Word, girded to separate the good from the evil, and afterwards to execute judgment. That this is understood by the golden crown upon the head of the Son of Man, may appear from the kings amongst the children of Israel, and also amongst the ancients, who represented the Lord, in that when they were girded for war, and in their battles, they wore golden crowns; concerning which see above, n. 553. The reason was that kings represented the Lord as to Divine Truth, and this conjoined with Divine Goodness proceeds from the Lord. Wherefore in order that this might be represented the kings wore crowns of gold, for gold signifies goodness, as may be seen above, n. 242. That a golden crown signifies goodness and wisdom thence derived, and that truths are what are crowned, may be seen above, n. 272.

The mystery which lies concealed in this circumstance is, that Divine Goodness does not judge any one, but Divine Truth. The reason whereof is, because Divine Goodness loves all, and in

proportion as man follows, draws to heaven: but Divine Truth separated from goodness condemns all, and judges to hell. That all therefore might not be condemned and judged to hell, but that Divine Goodness might moderate and raise to heaven, as far as possible, there was a golden crown upon the head, by which is signified Divine Goodness girded for judgment, that is, to moderate. That Divine Goodness does not judge any one, but Divine Truth, is understood by these words of the Lord:—*The Father judgeth no man, but hath committed all judgment to the Son* (John v. 22). By the Father is meant the Divine Goodness, and by the Son Divine Truth. That by the Father is meant Divine Goodness, may be seen above, n. 200, 254; and that by the Son is meant Divine Truth, n. 63, 151, 724. Likewise by these words:—*The Father hath given to the Son to execute judgment, because he is the Son of Man* (John v. 27). Where also by the Son of Man is signified Divine Truth, see above, n. 778. But still it is to be understood, that the Lord does not judge any one by Divine Truth; but Divine Truth, viewed in itself, judges him who does not receive but reject it, as may manifestly appear from the words of the Lord:—*Jesus said, If any one hear my words, and yet believe not, I judge him not, for I came not to judge the world but to save the world; he who despiseth me, and receiveth not my words, hath one that judgeth him; the Word which I have spoken, the same shall judge him in the last day* (John xii. 47, 48; also John iii. 17). By the Word is meant Divine Truth, for this is the Word. That this, viewed in itself, will judge man, and not the Lord himself by it, is manifest, for the Lord says, I judge him not, for I came not to judge the world, but to save the world. The reason why the Lord himself does not judge is, because he is Divine Love, and also Divine Goodness united with Divine Truth; and this cannot be separated from him, for they are one; and Divine Goodness does not judge any one, but saves, as was said above. So also does the Divine Truth which united with Divine Goodness proceeds from the Lord.

Its being said in John, that it is given to the Son to execute judgment, is to be understood in the same sense as where it is said of him, that he is angry, wrathful, casts into hell, and the like, when notwithstanding the Lord is never angry with any one, nor does he cast into hell; but man casts himself thither; upon which subject see what is said in the work concerning *Heaven and Hell*, n. 545—550. So likewise it is the contempt and rejection of Divine Truth, consequently the false derived from evil, which judges man; thus also it is the man himself.

How Divine Truth, viewed in itself, judges man, shall also be explained. The man who is in falsities from evil by reason of contempt and rejection of Divine Truth, is in hatred against it, and burns to destroy it with every one who is principled therein from the Lord. And when he attempts this he is like a person

who casts himself into the fire, or dashes his face against a rock; the cause of which is not in the fire, or in the rock, but in the man himself, who does this. For the fact in itself is this, that Divine Truth never fights against the false derived from evil, but the false from evil fights against it. Consequently, heaven does not fight against hell, but hell against heaven.

908. "And in his hand a sharp sickle."—That hereby is signified Divine Truth exquisitely exploring and separating; appears from the signification of a sickle, as denoting Divine Truth exquisitely exploring and separating. The reason of this signification of a sickle is, that nearly the same thing is thereby signified as by a sword (*gladius*) and a sword (*machæra*), which in a spiritual sense denote Divine Truth combating against the false, and dispersing it, as may be seen above, n. 13, 131, 367. Here therefore, in place of a sword (*gladius*), and a sword (*machæra*), a sickle is mentioned, because treating of harvest; concerning which, and the sickle, more will be said in what follows.

The reason why a sharp sickle signifies divine truth exquisitely exploring and separating, is, because by harvest is signified the last state of the Church, preceding the Last Judgment, when the Lord explores every one, and makes a separation, on the accomplishment of which the good are elevated into heaven, and the evil cast into hell; which is the Last Judgment. That before that Judgment such exploration and separation take place, and have also taken place at this day, has been shewn from some experience, in the work concerning the *Last Judgment*, and also above; and more likewise remains to be said upon the same subject in an appendix at the end of that work.

That sharp signifies what is accurate, what is exquisite, and altogether or entirely, is evident without explication. For a sharp sickle, like a sharp sword, acts more exquisitely and penetrates more subtilly, as may appear from the following passages. Thus in Isaiah:—*Jehovah hath set my mouth as a sharp sword* (xlix. 2). Where by the mouth of the prophet also is signified Divine Truth; wherefore it is compared to a sharp sword, whereby is understood its penetrating and altogether dispersing and destroying the false. In like manner in the Apocalypse:—*Out of the mouth of the Son of Man went forth a sharp two-edged sword* (i. 16; chap. ii. 12; chap. xix. 15, 22). The tongue of the impious, which speaks falses from interior evils, and thereby penetrates and disperses truths, is also compared to a sharp sword, and sharp arrows. As in David:—*My soul, I lie in the midst of lions, the sons of men are set on fire, their teeth are spears and arrows, and their tongue a sharp sword* (Psalm lvii. 5). And in another place:—*Jehovah liberate my soul from the lip of a lie, from the tongue of guile, sharp arrows*

of the mighty (Psalm cxx. 4). Where the lip of a lie, and a tongue of guile, denote falsities from evil; and the dispersion of truth thereby is signified by a sharp sword and sharp arrows. In like manner in Ezek. v. 1.

909. "And another angel went out from the temple."—That hereby is signified exploration from the Lord concerning the state of the Church in general, appears from what follows, namely, that the angel cried with a great voice, thrust in thy sickle and reap, for the hour is come for thee to reap, for the harvest of the earth is ripe. Whereby is signified annunciation after exploration, that the time is come for collecting the good, and separating them from the evil, inasmuch as it is the end of the Church; and from the signification of the temple, as denoting Heaven and the Church, and the Divine Proceeding from the Lord; concerning which see above, n. 220, 630, 703.

The reason why this state of the Church in general is here understood, is, because it follows, that two other angels went forth, one from the temple which is in heaven, and the other from the altar; whereby are signified manifestations from the Lord concerning separation. The reason why it is exploration by the Lord which is signified, is, because by angel, in the Word, is understood somewhat pertaining to the Lord; as may be seen above, n. 869, 878, 883. For angels cannot explore any thing concerning the state of the Church from themselves, but from the Lord.

910. "Crying with a great voice to him that sat on the cloud."—That hereby is signified annunciation after exploration or visitation, appears from the signification of crying with a great voice, as denoting annunciation, of which we shall speak presently. The reason why it is after visitation, is, because it is announced to him who sat upon the cloud that the hour was come for him to reap, because the harvest of the earth was ripe. That by him who sat upon the cloud is understood the Lord in the heavens, may be seen above, n. 906. The reason why by the great voice of this angel is signified annunciation concerning the state of the Church after visitation, is, because the voice involves those things that are said, which are what follows. It is said, annunciation after exploration or visitation; because visitation precedes separation, and after separation the last judgment takes place.

Visitation is mentioned in many passages of the Word, and thereby is signified exploration of the quality of the state of the Church before Judgment. Not that such visitation actually exists, only that, previous to Judgment, the angels of heaven begin to lament on account of the increasing power of the

wicked from hell, and to supplicate the Lord for aid; for the Lord knows all things, inasmuch as he is omniscient. But still visitation is described by the mission of angels and by their annunciation. As also where it is written in the Evangelists, that when the Last Judgment is at hand *The Lord will send his angels with a great voice of a trumpet, who shall gather together his elect from the four winds* (Matt. xxiv. 31). Not that any angels are sent to gather them together, but that the Lord by his Divine Truth does this. For by angels, as we before said, are signified Divine truths. In like manner, *That the apostles shall sit upon twelve thrones and judge the twelve tribes of Israel* (Matt. xix. 28; Luke xxii. 30). Not that the apostles are to sit upon thrones, and to judge; but the Lord by his Divine Truth. For by the apostles, equally as by the angels, are signified Divine truths, inasmuch as by them are signified all things pertaining to the Church; and so in other places.

But concerning visitation see what is written in the *Arcana Cœlestia*, namely, that visitation is an inquiry into the quality of the state of love and faith in the Church; and that this precedes judgment, n. 2242. That the day of visitation is the last state of the Church in general, n. 10509, 10510; thus when the old Church is desolated, and new Church established, n. 6588. And that it is the damnation of the unfaithful, and salvation of the faithful, n. 6588, 10623. That visitation also is the advent of the Lord, because the Lord then comes to judgment, n. 6985.

911. "Thrust in thy sickle and reap, for the hour for thee to reap is come, for the harvest of the earth is ripe."—That hereby is signified, that the time is come for collecting the good and separating them from the evil, inasmuch as it is the end of the Church; appears from the signification of thrusting in the sickle, as denoting to collect the good and separate them from the evil; of which we shall speak presently. And from the signification of the hour being come to reap, as denoting the time for doing this. And from the signification of the harvest of the earth being ripe, as denoting *the last state or the end* of the Church. For harvest signifies the last state or the end, and the earth the Church. Hence it is evident, that by "thrust in thy sickle and reap, for the hour for thee to reap is come, for the harvest of the earth is ripe," is signified that the hour is come for collecting the good and separating them from the evil, inasmuch as it is the end of the Church.

The reason why to thrust in the sickle and reap, denotes to collect the good and separate them from the evil, is, because by the harvest of the earth is signified the last state of the Church, when the Last Judgment takes place and the evil are cast into

hell, and the good elevated into heaven, and thereby separated. That such collection, separation, and last judgment do not take place before, may appear from what is said and shewn in the work concerning the *Last Judgment;* and will also appear from what remains to be said in the Appendix to that book, which is summarily contained in these words of the Lord :— *Jesus spake this parable. The kingdom of the heavens is like to a man who sowed good seed in his field, but whilst men slept his enemy came and sowed tares and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. The servant of the father of the family drew near, and said unto him, Lord, didst not thou sow good seed in thy field, whence then hath it tares? and he said unto them, An enemy hath done this. And the servants said unto him, Wilt thou then that we go and gather them? But he said, Nay, lest while ye gather the tares ye root out also the wheat together with them. Let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn. And his disciples drew near unto him, and said, Explain to us the parable of the tares of the field. He answering said unto them, He who soweth the good seed is the Son of Man; the field is the world, and the seed are the children of the kingdom, but the tares are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the consummation of the age, and the reapers are the angels. As therefore the tares are gathered, and burnt in the fire, so it shall be in the consummation of the age. The Son of Man shall send his angels, and they shall gather out of his kingdom all things that offend, them that work iniquity, and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth. Then the just shall shine as the sun in the kingdom of the Father* (Matthew xiii. 24—30; 36—43). By this parable the Lord illustrates all things which are contained in this chapter of the Apocalypse, from verse 14—19, concerning the Son of Man having in his hand a sickle and reaping, and the earth being reaped by him and by the angels. For it is therein taught that by him who soweth is meant the Lord, who is there also called the Son of Man; that by the reapers or them who reap, are meant the angels; and that the tares shall be cast into a furnace of fire, and the good seed gathered into the barn, and that those things could not take place before the consummation of the age, whereby is signified the last state of the Church; and this lest the wheat should be rooted out together with the tares.

Inasmuch as this parable of the Lord contains in itself mysteries concerning the separation of the evil from the good, and

concerning the Last Judgment, it is of importance that it should be particularly explained. By the kingdom of the heavens is signified the Church of the Lord in the heavens and in the earths; for the Church is every where. By the man who sowed good seed in his field, is meant the Lord as to Divine Truth, which is the Word in the Church—the man, who in the following verses is called the Son of Man, denoting the Lord as to the Word, the good seed denoting Divine Truth, and the field denoting the Church where the Word is. Whilst men slept his enemy came and sowed tares, and went his way, signifies, that whilst men live a natural life, or the life of the world, then evils from hell by stealth, or whilst they are ignorant thereof, insinuate and implant falsities—to sleep signifying to live a natural and worldly life. And this life is sleep in respect to spiritual life, which is wakefulness; the enemy signifying evils from hell, which effect that life separated from the spiritual life. To sow tares, signifies to insinuate and implant falsities. And went his way, signifies that it was done by stealth or without their knowing it. And when the blade sprang up and brought forth fruit, then appeared the tares also, signifies, when truth grew and produced goodness, falsities from evil were intermixed—the blade springing up signifying the quality of truth when it is first received, fruit signifying goodness, and tares falsities from evil; in this case intermixed. The servants of the father of the family drew near and said unto him, Lord, didst not thou sow good seed in thy field, whence then has it tares, signifies those who are in truth from goodness perceiving that falsities from evil were intermixed, and complaining thereof—the servants of the Lord signifying those who are in truths from goodness; the father of the family signifying the Lord as to truths from goodness. Father denotes him as to goodness, and family, the Lord as to truth; and the good seed, the field, and tares, signify the same as above. And he said unto them, an enemy hath done this, signifies that those falsities were from evil in the natural man. And the servants said to him, Lord, wilt thou then, that we go and gather the tares, signifies separation and ejection of the falsities derived from evil before that truths derived from goodness were received and increased. But he said, nay, lest whilst ye gather the tares ye root out the wheat together with them, signifies that hereby truth from goodness also would perish and the increase thereof. For with the men of the Church truths are intermixed with falsities, which cannot be separated and the falsities ejected until they are reformed. Let both grow together until the harvest, and in the time of the harvest, I will say to the reapers, gather first the tares, and bind them in bundles to burn them, but gather the wheat into my barn, signifies that the separation of the falsities derived from evil, and the rejection of them, cannot be effected before it is

the last state of the Church; for then the falsities of evil are separated from the truths of goodness; and the former are delivered up to hell, and the latter conjoined with heaven; or, what is the same thing, the men who are principled therein.

These things take place in the spiritual world, where all who are of the Church, from the beginning to the end thereof, are so separated and judged. By the harvest is signified the end or last state of the Church; by gathering into bundles is signified to conjoin together every species of falsities from evil; by burning is signified to deliver up to hell; and by gathering into the barn is signified to conjoin with heaven. He who soweth the good seed is the Son of Man, signifies Divine Truth from the Lord. The field is the world, signifies the Church every where. The seed are the sons of the kingdom, signifies that Divine Truth is with those who are of the Church. The tares are the children of the evil one, signifies falsities with those who are in evil. The enemy who soweth them is the devil, signifies that those falsities are derived from evil, which is from hell. The harvest is the consummation of the age, signifies the last time and state of the Church. The reapers are the angels, signifies that Divine Truth from the Lord separates. The Son of Man shall send the angels, who shall gather out of his kingdom all things that offend, signifies that Divine Truth from the Lord will remove those who hinder the separation; that work iniquity, signifies that they are those who live wickedly. And shall cast them into a furnace of fire, signifies into the hell where they are who are in the love of self, in states of hatred, and revenge. Where shall be wailing and gnashing of teeth, signifies, where it is direful from evils and falsities. Then the just shall shine as the sun in the kingdom of the Father, signifies, that they who have done the Lord's precepts shall live in celestial loves, and in the joys thereof, in heaven—the just denoting those who acknowledge the Lord and do his precepts: the angels are about to enjoy such a state after the last judgment, because superior power from heaven was then vindicated, which before was on the side of hell; and hence comes joy to the angels with perpetual increments.

It yet remains to explain in some degree the words of the Lord concerning the separation of the evil from the good, namely, *Let both grow together until the harvest, and in the time of the harvest, I will say to the reapers, gather first the tares and bind them in bundles to burn them, but gather the wheat into my barn.* Whereby is signified the separation of the evil from the good, when the Last Judgment is at hand. The reason why they were not separated before, may be seen in the small work concerning the *Last Judgment*, n. 59, 70. To which I shall here add, that it is agreeable to Divine Order, that things should grow conjointly which in the end are to be

separated; and when they arrive at their end, separation may be effected more easily, and, as it were, spontaneously or of their own accord. This may be illustrated from a thousand documents of experience in both worlds, and even from correspondences in the animal and vegetable kingdoms; from which, as in a general mirror, may be seen, why the evil were not separated from the good till about the time of the Last Judgment. This is also signified in this part of the Apocalypse by the angel saying to him that sat upon the clouds, thrust in thy sickle and reap, for the hour for thee to reap is come; for the harvest of the earth is ripe. Which words are now explained.

By harvest, in the following passages, is also signified the last state of the Church, when the old Church is devastated, that is, when there is no longer any truth and goodness remaining, which is not falsified, or rejected. Thus in Joel:—*At the valley of Jehoshaphat will I sit to judge all the nations round about. Put forth the sickle, for the harvest is ripe. Come, get ye down, for the wine press is full, the vats are overflowed because their wickedness is great* (iii. 12, 13). The subject treated of in that chapter, is concerning the falsification of the truth of the Word, and concerning the devastation of the Church thereby; and in this verse concerning the last state of the Church, when the Judgment takes place. And this is described, as in the Apocalypse, by putting forth the sickle; because the harvest is ripe; the harvest denoting the last state. Likewise also by the wine press being full and the vats overflowing, as in this chapter of the Apocalypse, verses 19 and 20. That judgment takes place, is openly declared. The valley of Jehoshaphat, where judgment is executed, signifies the falsification of the Word. And in Jeremiah:—*Cut off him that soweth in Babel, and him that layeth hold of the sickle in time of harvest* (l. 16). Again:—*The daughter of Babel is as a threshing floor; it is time to thresh her; yet a little while and the time of her harvest shall come* (li. 33). Here also by the time of harvest is understood the last state of the Church, when there is no longer any goodness and truth. The devastation thereof is described by cutting off him that soweth, and him that layeth hold of the sickle in the time of harvest; likewise by threshing as on a threshing floor. By Babel are understood those who seek to acquire dominion by the holy things of the Church.

And in Isaiah:—*I will bewail Jazer, the vine of Sibmah, I will water thee with my tears, O Heshbon and Elealeh, because the shouting over thy vintage and over thy harvest is fallen* (xvi. 9). By harvest here also is signified the last state of the Church. For by shouting is signified the end, when upon finishing the vintage and gathering in the harvest they were used to triumph and make a shouting; but in the present case to lament, because it is said it hath fallen. By Jazer, the

vine of Sibmah, and by Heshbon and by Elealeh, are signified the men of the external Church, who explain the Word to favour the loves of the world. For those places were given for an inheritance to the tribes of Reuben and Gad, by whom, inasmuch as they dwelt on the outside of Jordan, the external Church was represented. The vine of Sibmah signifies their Church. Their destruction, when the Lord should come and accomplish Judgment, is also described in that chapter.

Again in Jeremiah:—*The harvest is passed, the autumn is spent, and we are not saved; upon the breaking of my daughter I am broken* (viii. 20). Where also by harvest is signified the last state of the Church. By I am broken upon the breaking of my daughter, is signified grief that there is no longer any goodness and truth—daughter denoting the affection of truth and thence the Church; that affection being of the Church, and the Church being formed from that affection.

Again in Isaiah:—*It shall come to pass, when the harvest is collected, the standing corn, and his arm shall reap the ears; and gleanings shall be left in it, as in the shaking of an olive, three berries in the top of the bough, four or five in the branches of the fruitful one. In the day thou shalt make thy plant to grow, and thy seed to flourish in the morning; the harvest shall be a heap in the day of possession and desperate grief* (xvii. 5, 6, 11). The subject treated of in that chapter is concerning the knowledges of truth and goodness pertaining to the Church, in that they were destroyed. Those knowledges are signified by Damascus which is there treated of; and by Arver. Their being destroyed is described by gleanings being left in it, as is the shaking of an olive, three berries in the top of the bough, four or five in the branches of the fruitful one. Likewise by the harvest being a heap in the day of possession, namely, that there shall be no more than one heap; wherefore it is also called desperate grief. Hence it is evident, that by harvest is there signified the last state of the Church. That state is also signified by morning. For when the last state of the Church is at hand, it is then morning to those who will be of the New Church, and evening and night to those who are of the Old Church. That this is there understood by morning, appears from the last verse of the chapter, where it is said, *About the time of evening behold terror; before the morning it is not* (verse 14). Terror signifies destruction.

Again in Joel:—*The husbandmen are ashamed, the vine dressers howled, for the wheat and for the barley, because the harvest of the field is perished* (i. 11). Where the devastation of the Church as to goodness and as to truth, is understood by the harvest of the field perishing. By husbandmen are understood those who are in the goodness of the Church, and by vine-dressers those who are in the truths thereof. By wheat

and barley, the goodness and truth itself. Grief on account of devastation is signified by being ashamed and howling.

The reason why harvest signifies the last state of the Church, is, because by corn, which is the harvest, is signified the goodness and truth of the Church, and by field the Church itself. That all things which are for natural nourishment, as wheat, barley, oil, wine, and the like, signify such things as are for spiritual nourishment, has been shewn above in many places; and those things which are for spiritual nourishment have reference, in general, to goodness and truth, and the knowledges thereof, thus to doctrine, and to a life according thereto. Hence it is said in Jeremiah:—*A nation from afar shall eat up thy harvest and thy bread, it shall eat up thy sons and thy daughters, it shall eat up thy flock and thy herd, it shall eat up thy vine and thy fig-tree, it shall impoverish with the sword thy fenced cities, in which thou dost trust* (ch. v. 15, 17). By a nation from afar is understood the false of evil destroying—from afar denoting far distant from goodness and truth. By harvest and bread are signified the truth and goodness of the Church, which are for nourishment. By sons and daughters the same thing generating. By flock and herd, goodness and truth spiritual and natural. By the vine and fig-tree, the internal spiritual, and the external natural, Church. By the fenced cities in which they trust are signified doctrinals from self-derived intelligence. To be impoverished with the sword signifies to destroy by the falsities of evil.

Inasmuch as by the harvest are signified all things which spiritually nourish man, which have reference to truths of doctrine and goodness of life, therefore by harvest is signified the Church in general and in particular. In general, in these words of the Evangelist:—*Jesus said, the harvest is great, but the labourers are few, pray ye therefore the Lord of the harvest, that he may send labourers into his harvest* (Matt. ix. 37, 38; Luke x. 2). By the harvest are here understood all with whom the Church was to be established by the Lord, thus also the Church in general; and by labourers are understood all who will teach from the Lord. In like manner in John:—*Jesus said to the disciples, say ye not there are yet four months to harvest? Behold I say unto you, lift up your eyes, and look upon the fields, that they are white already to harvest. And he who reapeth receiveth reward, and gathereth fruit for life eternal. For in this is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye have bestowed no labour. Others have laboured, but ye have entered into their labour* (iv. 35—39). These things are said by the Lord concerning the New Church about to be established by him. That the establishment of that Church was now at hand, is understood by, lift up your eyes, and look upon the fields, that they

are white already to harvest. The teaching those who were to be of that Church is signified by reaping; the same as where the Lord speaks elsewhere of collecting and gathering into the barn. That it is not themselves who teach, thus who collect and gather, but the Lord (forasmuch as those whom the disciples converted to the Church, the Lord by angels, that is by Divine truths from the Word, prepared to receive) is understood by *one soweth, and another reapeth. I have sent you to reap that whereon ye have bestowed no labour. Others have laboured; but ye have entered into their labour.*

The increments of the Church with man in particular, and with men in general from the Lord, is also described by harvest in Mark :—*Jesus said, so is the kingdom of God, as if a man should cast seed upon the earth, and should afterwards sleep, and arise night and day, but the seed springeth up and groweth, whilst he knoweth not how. For the earth bringeth forth fruit spontaneously, first the blade, afterwards the ear, then the full corn in the ear; but when the fruit is produced, immediately he putteth in the sickle, because the harvest is ready* (iv. 26—29). By the kingdom of God is understood the Church of the Lord in the heavens and on the earths. That it is implanted in all who receive truth and goodness, not from themselves, but from the Lord, is described by the above words, every particular whereof corresponds to and signifies somewhat spiritual. As, for example, a man's casting some seed upon the earth, and afterwards sleeping, and rising night and day, the seed springing up and growing whilst he knoweth not how. For by the seed is signified Divine Truth; by casting the seed into the earth is signified the work of man; by rising day and night is signified in every state; and lastly by putting in the sickle. All the other expressions signify the work of the Lord; and the harvest, the implantation of the Church in particular and in general. For it is to be observed, that although the Lord worketh all things, and man does nothing of himself, still it is his will, that man, so far as comes to his perception, should work as of himself. For without the co-operation of man, as of himself, there can be no reception of truth and goodness, thus no implantation or regeneration. For the Lord gives to man to will. And whereas this appears to man as if from himself, therefore he gives him to will as if from himself.

Inasmuch as such things are signified by harvest, therefore two feasts were instituted with the children of Israel, one of which was called the feast of seven weeks, which was that of the harvest of first fruits; and the other the feast of tabernacles, which was that of gathering in the fruits of the earth. The former signified the implantation of truth and goodness, and the latter the production of goodness, thus regeneration. But by the feast of the unleavened bread, or of the Passover, which preceded, was sig-

nified liberation from the falsities of evil, which is also the first stage of regeneration.

912. "And he that sat upon the cloud thrust in the sickle upon the earth, and the earth was reaped."—That hereby is signified the collection of the good and separation of them from the evil, and that the Church was thereby devastated; appears from the signification of him who sat upon the cloud, as denoting the Lord as to the Word, which is Divine Truth; from which and according to the reception of which judgment is effected. And from the signification of the earth, as denoting the Church; concerning which see above, n. 29, 304, 417, 697, 741, 752, 876. And from the signification of the earth being reaped, as denoting that the Church was devastated. For by harvest is signified the last state of the Church, as was shewn above, n. 911. Wherefore by the earth being reaped is signified that the Church was no more, or that it was devastated, by reason of there being no longer any goodness and truth therein, these being signified by the corn of the harvest. It is here said, that the earth was reaped by him who sat upon the cloud, but it is understood to be done by man; as is the case in many other passages in the Word, where devastation is attributed to the Lord, when notwithstanding it comes from man. For man, according to his first ideas, agreeably to which the Word is written in the letter, does not see otherwise.

That the separation of the good and the evil, when the Last Judgment was at hand, was thus accomplished, may appear from what has been said above upon this subject, namely, that when the good were separated from those who were inwardly evil, but could outwardly live a moral life imitative of the Christian, and had therefore made to themselves as it were heavens in the world of spirits; then the latter, the bond being broken which connected them with the good, came into their own evils, which they had inwardly cherished; and hence it was that the Church, which appeared as such only in externals, perished with them, or was devastated. For their being able to live a moral life like the Christian in externals, was solely from their conjunction with the good, and from the shutting up of the interiors of their will, which in the mean time were full of evil.

But upon this subject see what is said in the work concerning the *Last Judgment*. Likewise in several passages above. As also the Appendix to that work, in which it will be further treated of. For unless these things were expounded in their series, they could not, except obscurely, fall into the understanding.

913. Verses 17, 18, 19.—*And another angel went out from the temple, which is in heaven, he also having a sharp sickle.*

And another angel went out from the altar, having power over fire, and he cried with a great cry, to him who had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the vintage of the vineyard of the earth, for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vintage of the vineyard of the earth, and he cast it into the great wine press of the anger of God.

"And another angel went out from the temple which is in heaven, he also having a sharp sickle," signifies manifestation from the Lord concerning the devastation of the Church as to Divine Truth, such as exists in heaven, after exploration.

"And another angel went out from the altar," signifies manifestation from the Lord concerning the devastation of the Church as to the good of love and charity.

"Having power over fire," signifies thus as to celestial and spiritual love.

"And he cried with a great cry," signifies annunciation after exploration or visitation.

"Saying, thrust in thy sharp sickle, and gather the vintage of the vineyard of the earth, for her grapes are fully ripe," signifies that the gathering and separation of the good from the evil may take place, inasmuch as there are no longer any truths of faith, by reason of there being no spiritual goodness, which is charity.

"And the angel thrust in his sickle into the earth, and gathered the vintage of the vineyard of the earth," signifies that this was done.

"And cast it into the great wine press of the anger of God," signifies the falsification of the Word as to all spiritual truth; and thence damnation, by reason of there being no spiritual goodness, which is charity.

914. "And another angel went out from the temple, which is in heaven, he also having a sharp sickle."—That hereby is signified manifestation from the Lord concerning the devastation of the Church as to Divine truths, such as exists in heaven, after exploration; appears from the signification of an angel going out, and saying, as denoting manifestation from the Lord, as above, n. 869, 878, 883. And from the signification of the temple, as denoting Heaven and the Church as to Divine Truth, concerning which also see above, n. 220. And from the signification of a sharp sickle, as denoting Divine Truth exquisitely exploring and separating, concerning which see above, n. 908; in this case also devastating after exploration. For by those things which are said concerning the former angel, verses 15, 16, is also signified visitation and exploration, likewise annunciation that the Church was altogether devastated. But by the things which are said concerning these two angels, verses 17, 18, 19, is

signified the devastation of the Church; namely, by the one who went out from the temple, which is in heaven, the devastation of the Church as to truth; and by the other who went out from the altar, the devastation of the Church as to goodness. For temple, in the supreme sense, was significative of Divine Truth, and altar, of Divine Goodness; both proceeding from the Lord. From which it is evident, that by the first angel, in verse 15, is understood manifestation from the Lord, likewise exploration what was the quality of the Church, and that it was discovered to be desolated. Hence it follows, that by another angel going out from the temple which is in heaven, having also a sharp sickle, is signified manifestation from the Lord concerning the devastation of the Church as to Divine Truth, such as it exists in heaven, after exploration. It is said, Divine Truth such as exists in heaven; because this is falsified, and not so the Divine Truth such as exists on earth or in the Church there. Divine Truth in heaven is such as the Word is in the spiritual sense; but Divine Truth on earth is such as the Word is in the natural or literal sense. The latter is for men, and constitutes the Church with them; whereas the former is for angels, and constitutes heaven with them. They also differ from each other as what is spiritual differs from what is natural; and this difference is as between the wisdom of angels and the wisdom of men; the wisdom of men respectively to the wisdom of angels being as science to intelligence; which difference is so great that it cannot be described.

As to what respects the devastation of the Church as to Divine Truth, this is effected by the falsification of the Word; for when the Word is explained to favour earthly loves, and to confirm falses of doctrine, then the Church is devastated. But it is not devastated, when the Word is understood in simplicity according to the sense of the letter; but when it is falsely explained to such a degree as to destroy Divine Truth in heaven. For thereby heaven is shut; and when heaven is shut, there is no longer any Church in man.

There are within the Church those who falsely explain the literal sense of the Word to such a degree as to destroy Divine Truth in heaven; and there are those who do not explain it to that degree. The latter do not devastate the Church with themselves, but the former. The understanding of the literal sense in simplicity according to the appearance does not cause hurt to any spiritual truth in heaven; but the explaining that sense according to falsities of doctrine, and to favour evil loves, is what causes hurt; for the literal sense of the Word is Divine Truth natural, which, although it differs from that which is in heaven, as what is natural differs from what is spiritual, yet they make one by correspondences. But when Divine Truth natural is explained to the destruction of Divine Truth spiritual, then it can

no longer make one therewith by correspondence; but the false, according to which Divine Truth natural is explained, destroys the Divine Truth spiritual; and herein consists the falsification of the Word, and the devastation of the Church by falsifications.

But this subject has been particularly explained, where the dragon and his two beasts are treated of; and more remains to be said upon it when we come to treat concerning the whore sitting on the scarlet beast, and concerning Babylon, in the following pages.

915. "And another angel went out from the altar."—That hereby is signified manifestation from the Lord concerning the devastation of the Church as to the good of love and charity; appears from the signification of an angel going out, as denoting manifestation from the Lord; see above, n. 914. And from the signification of the altar, as denoting in the supreme sense the divine good of divine love; and thence in the respective sense the good of love to the Lord, and the good of charity towards the neighbour; concerning which see above, n. 391, 490.

The reason of this signification of the altar, shall also be here explained in a few words. In the Church instituted with the children of Israel there were two things which were the principal foundations of worship, namely, the tent of the assembly and the altar; and afterwards the temple and the altar. In the temple the Word was taught, and upon the altar was performed the sacrifices. These were the principal constituents of their worship. And whereas the Church instituted with them was a representative Church, therefore those two represented in sum all things of the Church; and all things of the Church in sum, have reference to truth of doctrine from the Word, and to the good of love and charity. From these two, also, arises all worship in the Church. And whereas all the representatives of the Church looked or had respect to the Lord, as the end and as the cause—thus to whom and from whom are all things—therefore by the temple was represented the Lord as to Divine Truth, and by the altar the Lord as to Divine Good; concerning which representation of the temple, see above, n. 220; and of the altar, n. 391, 490.

Now inasmuch as all things of the Church, and thence of worship, have reference to those two things, namely, to the truth of doctrine and to the good of love; and all things of heaven to Divine Truth and Divine Good—both from the Lord; and, whereas, when these are devastated there is no longer any Church, therefore two angels were seen by John, by whom the devastation of the Church as to both was represented.

916. "Having power over fire."—That hereby was signified, thus as to celestial and spiritual love, appears from the significa-

tion of fire, as denoting love in both senses; namely, love to the Lord, which exists with those in heaven who are called celestial angels; and love towards the neighbour, which exists with those who are called spiritual angels: and, in the opposite sense, the love of self, which exists with those in hell who are called devils; and the love of the world, which exists with those in hell who are called satans. That these loves are signified by fire in the Word, may be seen above, n. 68, 496, 504, 539.

The reason why it is said concerning this angel, that he had power over fire, is, because the subject treated of is concerning the devastation of the Church as to the good of love, which devastation is attributed to this angel; as the devastation as to truth of doctrine is attributed to the former angel, who therefore had a sharp sickle in his hand. Hence it is evident what is understood by its being said, that this angel had power over fire; namely, that he lays waste celestial and spiritual love, and all things appertaining thereto in the Church. The devastation of the Church is here attributed to the angel, in the same sense in which it is elsewhere in the Word attributed to the Lord. But this is only said of him in the sense of the letter; but it is not so understood in the spiritual sense. For truth, in the sense of the letter, is as a face transparent through a veil; but truth in the spiritual sense is as the face uncovered. Or, truth, in the literal sense, is as a cloud; but truth, in the spiritual sense, is as light and the splendour thereof. Or, truth, in the literal sense, is what appears as truth before the sensual man; but truth, in the spiritual sense, is what appears before the spiritual rational man. As for example, in the Word it is said of the sun, that it rises, makes progress, sets, and makes days and years; thus altogether according to appearance before the sensual man. But still the rational man thinks of the sun as immovable, and of the earth as making progress. Hence it is evident that the understanding thinks inversely of those things which appear before the senses, in order that they may be presented before us in the light of truth.

The case is the same with the things which are here said in the Apocalypse concerning him who sat upon the white cloud, and concerning the angels; namely, that they thrust in the sickle into the harvest, and reap it, and that they gather the clusters of the vine of the earth, and cast them into the wine-press of the anger of God. Which things are said, in like manner, according to appearances before the sensual man; but are to be inverted and understood according to their spiritual sense.

From these considerations it may also appear, that the sensual man, such as man is in the ages of infancy and childhood, as likewise the simple-minded, may think of and believe these and similar other things according to the sense of the letter; as that

God takes away good and truth from men on account of their wickedness. But an adult man, who desires to be wise, will not explain such things so as to make God do them. As, for example, that he takes away from man all good and truth, and infuses in the place thereof what is evil and false, or that he devastates the Church, and that he is angry and full of wrath. For if a wise adult should explain such things according to the sense of the letter, and confirm the same by reasonings, he would thereby destroy genuine truth itself, such as it is in heaven, and consequently shut heaven against himself. For how is it possible for any one to enter heaven with the faith that God is angry, revengeful, that he punishes, and the like; when the angels of heaven are in the perception that God is never angry, never revenges nor punishes any one. Would they not avert themselves from him, and bid him to depart, and immediately shut the door after him? Thus, also, it is that heaven becomes shut to those who, during their abode in the world, explain the literal sense of the Word so as to destroy the Divine Truth in the heavens; which truth is also the same with that of the spiritual sense of the Word, which is contained in each one of the truths of the natural sense which constitute the sense of the letter of the Word.

917. "And he cried with a great cry to him who had the sharp sickle."—That hereby is signified annunciation after exploration or visitation; appears from the things which follow, likewise from what was said and explained above, n. 910; where almost similar words occur.

918. "Saying, thrust in thy sharp sickle, and gather the vintage of the earth, for her grapes are fully ripe."—That hereby is signified that the collecting and separation of the good from the evil may take place, because there are no longer any truths of faith by reason of there being no spiritual good, which is charity; appears from the signification of thrusting in the sharp sickle and gathering the vintage, as denoting to collect the good and to separate them from the evil, concerning which see above, n. 911. The same is here signified by gathering the vintage as above by reaping. But gathering the vintage is spoken of because it relates to clusters and grapes; and reaping is spoken of because it relates to harvest; and by each is signified to devastate and make an end of the Church, which is signified both by the harvest and vintage. And when the Church is devastated, and thereby brought to its end, then the good are collected and separated from the evil. What is further signified by gathering the vintage, will be seen in what follows. And from the signification of vintage or clusters, as denoting the goods of faith and their derivative truths, of which we shall speak presently. And from the signification of, "for her grapes are fully ripe," as denoting,

because there are no longer any goods of charity, thus because it is the end of the Church. From these considerations it may appear, that by thrust in thy sharp sickle, and gather the vintage or clusters of the earth, for her grapes are fully ripe, is signified that the collecting and separation of the good from the evil may take place, because there are no longer any goods and truths of faith, by reason of there being no spiritual good, which is charity. The reason why it is said that there are no truths of faith by reason of there being no good of charity, is, because truth is not given without good. For truth derives its essence or its life from good. Whence it follows that truths and the faith thereof have no existence, if there be not good or charity.

What is the nature of charity, which is the same with spiritual good, shall be briefly explained. Charity, or spiritual good, consists in doing good because it is true; thus it is to do truth. And to do truth is to do those things which the Lord has commanded in his Word. Hence it is evident, that charity is spiritual good. And when man does good because it is truth, or does truth; then charity becomes moral good, which, in the external form, is like to the good which is done at this day with every man who acts from a moral and civil law. But there is this difference, that genuine moral good is good by virtue of spiritual good from which it proceeds. For spiritual good is from the Lord; but moral good is from man. Wherefore unless the good which is from man be from the Lord, that is, by man from the Lord, it is not good. The end for the sake of which it is done declares its quality. Moral good separated from spiritual good has respect to man, his honour, gain, and pleasure, as the end for which it is done. But moral good derived from spiritual good has respect to the Lord, to heaven, and eternal life, as its end. These things are said, in order that it may be known whence it is that there is no truth of faith where there is no good of charity; consequently, that where these two are not, the Church is devastated; which is the subject treated of in this part and what now follows of the Apocalypse. That there is no faith where is no charity, see also the work concerning the *Last Judgment*, n. 33—39.

That clusters and grapes signify the good of charity, may appear from the passages in the Word where they are mentioned, as in the following. Thus in Jeremiah:—*Consuming I will consume them, there shall be no grapes in the vine, neither figs in the fig-tree, and the leaf shall fall off, and I will give them to those who pass over upon them* (viii. 13). No grapes in the vines signifies no spiritual good in man. No figs in the fig-tree, signifies no natural good in him. The vine and the fig-tree signify man as to the Church, thus the Church pertaining to him. But this passage may be seen further explained above, n. 403. And in Isaiah:—*My beloved had a vineyard in*

the horn of a son of oil, which he fenced about; and gathered out the stones thereof, and he planted it with a noble vine, and built a tower in the midst of it. He also hewed out a wine press in it, and he waited that it should bring forth grapes, but it brought forth wild grapes (v. 1, 2, 4). By the vineyard of the beloved, is signified the spiritual Church, which was instituted with the children of Israel. In the horn of a son of oil, signifies, which had truths originating in the good of charity. Which he fenced about, and gathered out the stones, signifies the guarding it from falses and evils. He planted it with a noble vine, signifies that it was gifted with genuine truths. He built a tower in the midst of it, signifies the interior things which receive influx and by which there is communication with heaven. He also hewed out a wine press in it, signifies the production of truth from good. And he waited for it to bring forth grapes, but it brought forth wild grapes, signifies the hope of the fructification of those things by virtue of the good of charity, but in vain; because there was iniquity in the place of good.

And in Micah:—*Woe is me, I am become as the gathering of the summer, as the gleanings of the vintage, there is no cluster to eat, my soul desireth the first fruits, the holy one has perished from the earth, and the upright one amongst men, all lie in wait for blood* (vii. 1, 2). Grief on account of the devastation of good and its derivative truth in the Church is understood and described by, woe is me, I am become as gatherings of the summer, as gleanings of the vintage. That there is no longer any spiritual good, nor natural good, from which the Lord is worshipped, is signified by, there is no cluster to eat, my soul desireth the first fruits. That there is no longer any spiritual truth, nor natural, is signified by the holy one hath perished, and the upright one amongst men. That the truths and goods of the Word, and thence of the Church, are destroyed by falses and evils, is signified by, all lie in wait for blood.

And in Hosea:—*I found Israel like grapes in the wilderness, as the first fruit of the fig-tree in the beginning I saw your fathers* (ix. 10). These things are said concerning the Ancient Church, and its establishment. That Church is here meant by Israel; its first state by in the wilderness and in the beginning; and spiritual good appertaining to them by grapes; and the good thence arising in the natural man, by the first fruit in the fig-tree. That the men of the Ancient Church are there understood by Israel in the wilderness, and by their fathers in the beginning, and not the sons of Jacob, appears in Moses:—*Their vine is the vine of Sodom and of the fields of Gomorrah; their grapes are grapes of gall, clusters of bitterness to them* (Deut. xxxii. 32). Here the sons of Jacob are described, such as they were in the wilderness. That religion

with them was infernal, because they worshipped the gods and idols of the nations, is signified by their vine being of the vine of Sodom, and of the fields of Gomorrah. That instead of the goods of charity, they were in hatreds; and in the falses thence arising, instead of truths. This is signified by, their grapes are grapes of gall, clusters of bitterness to them.

Again in Moses:—*He tieth to the vine his ass, and to the noble vine the son of his she-ass; he washeth his garment in wine, and his covering in the blood of grapes* (Gen. xlix. 11). These are a part of the last words of Israel to his sons; and were spoken to Judah, by whom, in the supreme sense, is understood the Lord as to the celestial Church, and as to the Word. And by the blood of grapes is signified the Divine Truth from his Divine Goodness; and, in the respective sense, the good of charity. But the particulars of this passage may be seen explained in the *Arcana Cœlestia*, n. 6375—6379.

By the blood of the grapes is also signified truth from spiritual good, the same as by wine (in Deut. xxii. 14). The reason why grapes signify the good of charity, is, because by a vineyard is signified the spiritual Church and by a vine the man of that Church. Wherefore by clusters and grapes, which are the fruits, are signified the goods which constitute that Church, which are called spiritual goods, and also goods of charity. And whereas all truth is from good, as all wine is from grapes, therefore by wine, in the Word, is signified truth from good; concerning which see above, n. 219, 376. But by clusters or bunches are properly signified the variations of the state of spiritual good, or of the good of charity; because several grapes therein cohere in a series. But what is meant by variations of the state of good, will be explained elsewhere.

Inasmuch as the land of Canaan represented and thence signified the Church, and the Church is a Church by virtue of spiritual good—for this is the character or mark of the Church—therefore *They who went to explore that land brought from it a cluster of grapes of a remarkable size, which was carried on a staff by two* (Numb. xiii. 23, 24). This was a representative sign of the Church signified by the land of Canaan. The reason why the Church is a Church from the good of charity, is, because this good, viewed in itself, is the good of life arising from love to the Lord; consequently, it is the effect of that love. By the good of charity is meant justice, sincerity, and uprightness in every work and in every function, from the love of justice, sincerity, and uprightness; which love is derived solely from the Lord.

Forasmuch as it has been hitherto unknown what was represented by the Nazarite, and what was signified by his abstaining from grapes and from wine, and by making the hair of his head to grow, it is allowed here to make the discovery. Concerning

his abstinence from grapes and from wine it is thus written in Numbers:—*He shall abstain from wine and strong drink, vinegar of wine and vinegar of strong drink he shall not drink, yea, he shall not drink any bruising of grapes; the grapes also either new or dry he shall not eat: all the days of his Nazariteship he shall not eat any thing that is made of the grape of the vine, from the kernels even to the skin* (Numbers vi. 3, 4). This law was for the Nazarite before he fulfilled the days of his Nazariteship, because he then represented the Lord as to his first state. The Lord, like every man, passed through a first state which was sensual. For every man is first sensual; afterwards he is made natural and rational; then spiritual; and lastly, if the third degree is opened with him, celestial, such as is an angel of the third heaven. The sensual principle of man is signified by the hair of the head; concerning which see above, n. 66, 555. And whereas the sensual is the extreme part or principle of the life of man, wherein all power resides, therefore the Nazarites had so great strength. That all power resides in extremes or ultimates, consequently in the ultimate sense of the Word, which is the sense of the letter (which also corresponds to hair), and is thereby signified, may be seen above, n. 340, 417, 567, 666, 726. Such power pertained to the Lord in his childhood, by which he overcame and subjugated the most direful hells, where all are sensual.

This state of the Lord was represented by the days of fulfilment with the Nazarites, which being fulfilled, the Lord entered from the sensual and natural principle into the divine spiritual and celestial. Now inasmuch as that state, and its good and truth, is signified by grapes and by wine, therefore it was not lawful for the Nazarite to eat grapes and drink wine, before he had fulfilled those days. That afterwards it was lawful for him, is evident from the 20th verse of that chapter, where it is said, *And after that the Nazarite may drink wine.* That at the end of the days of fulfilment *he should shave his head, and give the hair of his head upon the fire, which was under the sacrifice of the peace offerings* (verse 18), represented the sensual principle, then new, from the Divine celestial principle. For new hair grew afterwards upon the Nazarite. This also represented that the Lord from ultimate Divine Truth, which is the literal sense of the Word, entered into interior Divine Truth, which is the Word in the internal sense, even to the supreme there. For the Lord, whilst he was in the world, was the Word, inasmuch as he was Divine Truth, and was more interiorly so by degrees, as he grew up, even to the supreme thereof, which is purely Divine, altogether above the perception of angels.

It is to be observed, that the Lord, during his abode in the world, from infancy even to the last day there, successively advanced to union with the Essential Divine principle which was

in him from conception; concerning which successive progression see the *Arcana Cœlestia*, n. 1864, 2033, 2632, 3141, 4585, 7014, 10076. From these considerations it may appear, what was represented by its not being granted to the Nazarite to eat any thing of the grape, nor to drink any thing of wine, before the fulfilment of the days of his Nazariteship.

919. "And the angel thrust in his sickle into the earth, and gathered the vintage of the vineyard of the earth."—That hereby is signified, that this was done, appears from what has been just said in the above article.

That vineyard signifies the spiritual Church, appears from the passages in the Word where vineyard is mentioned, as in Isaiah i. 8; chap. iii. 14; chap. v. 1—10; chap. xvi. 10; chap. xxxvi. 17; chap. xxxvii. 30; chap. lxv. 21; Jerem. xii. 10; chap. xxxii. 15; chap. xxxv. 7, 9; chap. xxxix. 10; Ezek. xxviii. 26; Hosea ii. 15; Amos iv. 9; chap. v. 11, 17; chap. ix. 14; Micah i. 6; Zeph. i. 13; Psalm xviii. 15; Psalm cvii. 37; Matt. xx. 1—8; chap. xxi. 28, 38—41; Mark xii. 1—9; Luke xiii. 6, 7; chap. xx. 9—16. And concerning a vine, see John xvi. 1—12. Besides where it is mentioned in the historical parts of the Word. From which it may evidently appear, that by a vineyard the Church is understood, see also above, n. 376, 403, 638, 918; where several passages in which vineyard is mentioned are explained.

From the signification of vineyard it may appear, that by gathering the vintage is signified to collect for use those things which are to be serviceable to the understanding, and to give intelligence and wisdom; and, in the opposite sense, to devastate the Church as to spiritual good, and thereby as to the affection and understanding of truth. In this opposite sense vintage and to gather the vintage are mentioned, when there are no longer any clusters or grapes remaining; whereby in the spiritual sense is signified that all spiritual good, and thence all truth, which in itself is truth, is destroyed; and this is chiefly effected in the Church by falsification of the Word. Likewise when evil of life corrupts all good, and in consequence thereof the false of doctrine perverts all truth; which is described also by wasters and by thieves. That by gathering the vintage therefore is signified devastation, is evident from the following passages. Thus in Isaiah:—*A cry over the wine in the streets, all joy shall be commixed, the gladness of the earth shall be banished. The remains in the city shall be wasteness, and the gate shall be smitten even to devastation. For so shall it be in the midst of the earth, as the shaking of the olive tree, as the gleanings when the vintage is done* (xxiv. 11, 12, 13). By these words is described mourning over the devastation of the Church as to celestial good, and as to spiritual good; which, in its essence, is

truth derived from celestial good. That devastation is compared to the shaking of an olive tree, and to the gleanings when the vintage is consummated; but the particulars of this passage may be seen explained above, n. 313, 638.

Again in the same prophet:—*Ye confident daughters in your ears perceive my word, year upon year shall ye be moved, ye confident, for the vintage is consummated, the gathering shall not come* (xxxii. 9, 10). By confident daughters are meant those in the Church who love falses more than truths. That truths with them are diminished successively, and in every state, is signified by being moved year upon year. The devastation of all truth even till there is nothing thereof remaining, is signified by the vintage being consummated, and the gathering not coming.

And in Jeremiah:—*Upon thy fruits of autumn, and upon thy vintage, hath the spoiler fallen, whence gladness and joy are gathered out of Carmel* (xlviii. 32, 33). By the fruits of autumn are signified the goods of the Church; by vintage are signified the truths thereof; for bread, which is there meant by the fruit of autumn, signifies the good of the Church, and wine, which is of the vintage, signifies the truth thereof. By the spoiler is signified evil and its derivative false. That the delight of spiritual and celestial love, which is the essential joy of the heart, was about to perish, is signified by gladness and joy being gathered out of Carmel.

And in Micah:—*Woe is me, I am become as the gatherings of the summer, as the gleanings of the vintage; not a cluster to eat, my soul desireth the first ripe fruit* (vii. 1). As the gleanings of the vintage, not a cluster to eat, signifies the devastation of the Church being such that there is no longer any good and truth. The rest may be seen explained in the preceding article.

Again in Jeremiah:—*If the grape gatherers come to thee, they will not leave any gleanings, if thieves in the night, they will destroy sufficiency* (xlix. 9). And in Obadiah:—*If thieves come to thee, if destroyers by night, when thou shalt be cut off, will they not steal till they have enough; if the grape gatherers come to thee, will they leave any clusters* (verses 4, 5). By the grape gatherers are signified falses, and by thieves evils, which devastate the truths and goods of the Church. But by destroyers are signified both falses and evils. By their not leaving any clusters is signified there not being any goods because there are no truths. But by gathering the vintage is signified to gather or collect for use especially such things as are serviceable to the understanding, in Jeremiah, chap. vi. 9; Lev. xix. 10; chap. xxvi. 5; Deut. xx. 6, 7; chap. xxiv. 21.

920. "And cast it into the great wine-press of the anger of God."—That hereby is signified the falsification of the Word as

to all spiritual truth, and thence damnation, in consequence of there being no spiritual good, which is charity; appears from the signification of wine press, as denoting the production of truth from good. For by clusters and grapes, which were put into the wine press, is signified spiritual good, and by wine, which is thence produced, is signified truth from that good, see above, n. 219, 376. Inasmuch as the production of truth from spiritual good is signified by a wine-press, therefore in the opposite sense the production of the false from evil is thereby signified. For in like manner as good produces truth, so evil, which is opposite to good, produces the false.

The reason why wine-press here signifies the falsification of the Word as to all spiritual truth, is, because it is called the great wine-press of the anger of God; and by the anger of God is signified the contempt and rejection of truth and good by man. And the highest degree of rejection is the falsification of the literal sense of the Word even to the destruction of spiritual truth, or of the Divine Truth which is in heaven. That this falsification shuts heaven, may be seen, n. 888. They also who are in evil, as is the case with all who are not in the good of charity, cannot do otherwise than produce falses. For as good produces truth, so evil produces falses. The reason why the great wine-press of the anger of God also signifies damnation, is, because this is a consequence, and because it is said the anger of God, and a great wine-press. That such things as have been now mentioned, are signified by the wine-press, shall be confirmed from the Word in the next article.

A few words shall here be said concerning the production of truth from good, and also of the false from evil, which is signified by a wine-press in the spiritual sense. The origin and cause of such production is, because all good is of love; and what is loved, this is delightful; and whereas delight is grateful, and cheers the mind, therefore what pertains to the love, man thinks of from delight, and also confirms. Now inasmuch as love and the delight thereof constitute the life of man, therefore when man thinks from love and the delight thereof, he thinks from himself and from his own life. That this is the case may appear manifest from men after death, when they become spirits; for then, whilst they think from themselves, they cannot by any means think otherwise than from their own love, inasmuch as their whole life is their love. Forasmuch, therefore, as good is of the love, and truth is of the thought, it is evident, how truth is produced from good.

The same as is said concerning good and truth, may also be said concerning the will and understanding. For all good, as being of the love, is of the will; and all truth from good, as being of the thought, is of the understanding; for the will loves and the understanding thinks.

The same as is said concerning good and truth may also be said concerning heat and light. For spiritual heat is love, which enkindles the will, and spiritual light is truth, which illustrates the understanding. For all love, which is of the will, presents an effigy of itself in the light of the understanding, where it knows itself; and whereas it loves itself, it wills to see itself, and hence also it is that man thinks that which he loves.

The same as is said concerning the production of truth from good, may also be said concerning the production of the false from evil. For all evil is of the love, and thence loves the false; and evil is of the will, and the false is of the thought thence derived.

These observations are here made, because by wine-press, in the spiritual sense, is signified the production of truth from good, likewise the production of the false from evil. The reason why by the great wine-press of the anger of God is also signified the falsification of the Word, is, because the falsification of the Word is likewise the production of the false from evil. For evil is what falsifies, inasmuch as it loves the idea of itself in the thought; and the thought wills to have the same confirmed in the Word, in order that it may persuade.

921. Verse 20. *And the wine-press was trodden without the city, and blood went out from the wine-press even to the horses' bridles, from a thousand six hundred furlongs.*

"And the wine-press was trodden without the city," signifies the production of the false grounded in evil from hell.

"And blood went out from the wine-press even to the horses' bridles," signifies the falsification of the Word, even to dominion over the understanding, flowing forth from evil.

"From a thousand six hundred furlongs," signifies evils in their whole compass.

922. "And the wine-press was trodden without the city."—That hereby is signified the production of the false grounded in evil from hell; appears from the signification of treading the wine-press, as denoting to produce truth from good—and, in the opposite sense, to produce the false from evil. For grapes, of which wine is made in the wine-press, signify the good of charity; and, in the opposite sense, evil. And from good is produced truth, and from evil the false. That these things, as well as the falsifications of the Word, are signified by the great wine-press of the anger of God, may be seen from the article just preceding; and from the signification of without the city, as denoting from hell. For by a city is signified the doctrine of truth from the Word; as may be seen above, n. 223. But without the city signifies the doctrine of what is false, from the Word falsified. And whereas the falsification of the Word is from hell, hence by

without the city is signified from hell. By city in general, in the Word, is signified doctrine; but by the city of David or Zion, and by the city of Jerusalem, is signified the Church as to the Word, and as to doctrine from the Word. Hence by without the city is signified, not from the Word and doctrine thence derived; and the things which are not from the Word and from doctrine thence derived, are from hell. Without the city signifies the same as without the camp of the sons of Israel in the wilderness. For by their camp was signified Heaven and the Church; and by without the camp was signified hell. For this reason the lepers, and all that were unclean, were sent to dwell without the camp (Lev. xiii. 46; Numb. v. 1—6). Likewise the excrements, whereby things infernal were signified, were carried without the camp (Deut. xxiii. 13, 14).

That wine-press and treading it, signify the production of the false from evil, and the production of truth from good, may appear from the Word, where wine-press is mentioned. That it signifies the production of the false from evil, appears from the following passages. As in Lamentations:—*The Lord hath prostrated all my mighty ones in the midst of me, he hath proclaimed against me the time appointed to break the young men: the Lord hath trodden the wine-press of the daughter of Judah* (i. 15). The subject there treated of is concerning the end of the Church with the Jewish nation. And by the Lord prostrating the mighty ones in the midst thereof, is signified the destruction of the love of good—they who are in the love of good being in the Word called mighty; because good from the love thereof prevails against the hells, and thence is mighty. In the midst, signifies all and every where. By breaking the young men is signified the destruction of all understanding of truth. The time appointed denotes, when all things of the Church, both goods and truth, were devastated with that nation; which was the time when the Lord came into the world; and is understood by the fulness of times. Hence by the Lord hath trodden the wine-press of the daughters of Judah, is signified the perversion of the Church, and the adulteration of the Word, produced from evils of life and falses of doctrine—the daughter of Judah denoting the Church from the doctrine of truth derived from the Word, and the wine-press denoting the production of the false from evil, and consequent adulteration of the Word and overturning of the Church. This is attributed to the Lord in the sense of the letter; but it is inverted in the spiritual sense, in which it is understood to be done by that nation itself.

And in Joel:—*Put in the sickle, for the harvest is ripe, come get ye down, for the wine-press is full, the vats overflowed, for their wickedness is great* (iv. 13). The devastation of the Church as to good and as to truth is thus described. And by the wine-press being full and the vats overflowing, is signified that there

were nothing but falses from evil. The rest may be seen explained, n. 911.

And in Hosea :—*Be not glad, O Israel, over a likeness, as the nations, because thou hast committed whoredom under thy God, thou hast loved the reward of whoredom upon all corn floors, the floor and the wine-press shall not feed them, and the must shall fail in her* (ix. 1, 2). Treating of the falsification of the Word. The floor and the wine-press shall not feed them, signifies that they will not imbibe from the Word the goods and truths which nourish the soul ; but this passage also has been explained before, n. 695.

And in Jeremiah :—*The waster hath fallen upon thy vintage, whence gladness and joy are gathered out of Carmel, and out of the land of Moab, and I have made the wine to cease from the wine-presses, none shall tread with shouting, shouting shall be no shouting* (xlviii. 33, 34). What is signified by the vintage, upon which the waster hath fallen, and what by gladness and joy which are gathered out of Carmel, may be seen above, n. 911. That there is no longer any truth by reason of there being no good, is signified by making the wine to cease from the wine-presses. And that there is no longer joy from any spiritual love, is signified by not treading with shouting ; the triumph of those who tread the wine-press being meant by shouting.

And in Isaiah :—*Who is this that cometh from Edom that hath sprinkled his garments from Bozrah, this that is honourable in his apparel, walking in the multitude of his strength ? I who speak in justice, mighty to save. Wherefore art thou red as to thy garment, and thy garment as of him that treadeth in the wine-press ? I have trodden the wine-press alone, and of the people not a man with me : wherefore I have trodden them in mine anger, and trampled them in my wrath, whence their victory is sprinkled upon my garments, and I have polluted all my raiment* (lxiii. 1, 2, 3). These things are said concerning the Lord, and his combats against all the hells. And whereas he fought against them from the Humanity in which was the Essential Divinity, it is said, Who is this that cometh from Edom, that hath sprinkled his garments from Bozrah ; whereby is signified combating from the good of love and from truth, which are from the Divinity. For Edom signifies what is red, and Bozrah the vintaging ; and red is predicated of good, and vintaging of truth. And whereas those things are signified by Edom and by Bozrah, therefore in what follows he is called red and as one treading in the wine-press. And whereas the Divine Good and Divine Truth, which are here understood, is the Word in the letter, and this is signified by the garments of the Lord ; therefore it is said, who hath sprinkled his garments. Likewise, who is honourable in his apparel. And whereas all strength is contained in the Word in the letter,

therefore it is said, walking in the multitude of his strength. Judgment from his Divinity upon the good and upon the evil, and salvation in consequence thereof; is understood by, I who speak in justice, mighty to save. The violence offered to the Word by the Jewish nation, is signified by, wherefore art thou red as to thy garment, and thy garments as of him that treadeth in the wine-press; red as to the garment being predicated of the violence offered to the Divine Good of the Word, which was understood above by Edom; and the garments as of him that treadeth in the wine-press being predicated of the violence offered to Divine Truth therein, which was understood above by Bozrah. The garments of the Lord signify the Word in the letter, to which violence was offered by the adulterations and falsifications thereof. The prostration of the hells and of the falses thence derived by virtue of his own proper power, is signified by, I have trodden the wine-press alone, and of the people not a man with me. The casting of them down into the hells who were in direful evils and falses thence derived, is signified by, I have trodden them in mine anger, and trampled them in my wrath—anger being predicated of evils and wrath of falses. And they are attributed to the Lord; although it is they who are in evils and falses thence derived, that are angry and wrathful against the Lord. And, whereas, the judgment whereby the hells were subjugated was accomplished by the Lord, by temptations admitted into his humanity, even to the last, which was the passion of the cross; therefore it is said, whence their victory is sprinkled upon my garments, and I have polluted all my raiment. For the Lord, by all things of his passion, and by the last upon the cross, represented the violence offered by the Jewish nation to the Word, or to Divine Truth; concerning which see above, n. 183, 195 at the end, 627 at the end, 655, 805.

That by the wine-press, and the treading thereof, is signified the production of truth from good, by reason that the grape signifies spiritual good, and the wine made from the grape the truth from that good; appears from the following passages. Thus in Joel:—*Sons of Zion rejoice, the floors are full of corn, and the wine-presses overflow with must and oil* (ii. 23, 24). The sons of Zion signify those who are in wisdom from Divine Truth. The floors are full of corn, signifies that they have celestial good in abundance. The wine-presses overflow with must and oil, signifies that from the good of charity they have truth, and its delight.

And in Matthew:—*A man, the father of a family, planted a vineyard, and set a hedge about it, and digged a wine-press in it, and built a tower, and let it out to husbandmen, who slew the servants sent to them, and lastly his son* (xxi. 33). By the vineyard, which the father of the family planted, is signified the Church instituted with the sons of Jacob. By the hedge which he set about it, is signified a guard from the falses of evil

which are from hell. And digged a wine-press in it, signifies that it had spiritual good. And built a tower, signifies interior truths from that good which looked to heaven. And let it out to husbandmen, signifies to that people. Who slew the servants that were sent to them, signifies the prophets. And lastly his son, signifies the Lord.

And in Isaiah :—*My beloved had a vineyard in the horn of a son of oil, which he fenced about, and gathered out the stones thereof; and he planted it with a noble vine, and built a tower in the midst of it, also he hewed out a wine-press in it, and he waited for it to bring forth grapes, but it brought forth wild grapes* (v. 1, 2). By the vineyard, the tower, and the wine-press, are here signified similar things to those explained just above in Matthew ; the rest may be seen explained, n. 918.

In most passages where vintage and wine-press are mentioned, the harvest and corn floor are also mentioned, at the same time ; as in Hosea, ix. 1, 2 ; Joel ii. 23, 24, ch. iv. 13 ; Numbers, xviii. 26—30 ; Deut. xiii. 14, 15, chap. xvi. 13 ; 2 Kings, vi. 27 ; the reason whereof is, because the harvest and corn floor, as having reference to corn and bread, signify the good of celestial love, which is love to the Lord ; and the vintage and wine-press, as having reference to grapes and wine, signify the good of spiritual love, which is love towards the neighbour. For those two loves make one as the efficient cause and the effect. These things are mentioned, because in this part of the Apocalypse mention is made in like manner of the harvest ; and afterwards of the vintage, of the harvest, verses 14, 15 ; and of the vintage, verse 19.

923. "And there came out blood from the wine-press, even to the horses' bridles."—That hereby are signified falsifications of the Word, even to dominion over the understanding, flowing forth from evil ; appears from the signification of coming out from the wine-press, as denoting to be produced or to flow forth from evil ; concerning which see the articles above, n. 920, 922. And from the signification of blood, as denoting the falsification of the Word. For by blood, in the genuine sense, is signified Divine Truth ; but, in the opposite sense, is signified violence offered to Divine Truth, or the Word ; which is the falsification thereof : concerning which signification of blood, see above, n. 329. And from the signification of even to the horses' bridles, as denoting even to dominion over the understanding. For by horses is signified the understanding, and by their bridles government and dominion. For by the bridle they who sit on horses govern them, and rule over them. That horses signify the understanding of truth from the Word, may be seen above, n. 355, 364 ; and that bridles signify government and dominion, will be seen below.

With respect to dominion over the understanding, it is the

understanding of truth in the Word which is here meant. For when falses of religion are confirmed from the literal sense of the Word, then the understanding no longer sees the truth. For every one who is in the spiritual affection of truth, is illustrated by the Lord when he reads the Word, and it is the understanding which is illustrated. But he who is not in the spiritual affection of truth, cannot be illustrated as to the understanding; for he sees truth as in the night, and the false as in light. And whereas the Church is such at its end, the understanding of truth then perishes to such a degree, that it cannot be illustrated. For the falses of religion are then confirmed to that degree from the Word; that is, the Word is falsified. This is the case with those who are understood by Babylon, verse 8, and by the beast, verse 10, of this chapter. For it is said of Babylon, *that she made all nations to drink of the wine of the anger of her whoredom;* and of the beast, *that he who adoreth the beast, shall drink of the wine of the anger of God mixed pure in the cup of his wrath.* That the falsifications of the Word are thereby signified, may be seen above, n. 881, and 887.

The reason why the understanding of truth in the Word perishes with such as are understood by the inhabitants of Babylon, and by the worshippers of the beast, is, because they have not any spiritual good; and this good, which is the good of charity from the Lord, is what alone opens the spiritual mind, by which the Lord flows in, and illustrates. And without the opening of that mind, illustration cannot be given, nor, consequently, the understanding of truth. He who believes that from the light (*lumen*) of reason alone he can see any truth of the Church, is much deceived. He may indeed know it from another, but he cannot see it in the light. Whilst he desires to see it, or to secure it in thought, mere shadows from falses float about, which arise from fallacies, and from the proprium of man, which cause blindness. From these considerations it may appear, what is understood by falsifications of the Word, even to dominion over the understanding, flowing forth from evil; which are signified by the blood coming forth out of the winepress, even to the bridles of the horses.

In the Word mention is frequently made of a bridle; and thereby, in the spiritual sense, is signified restraint and government. And it is predicated of the understanding and its thought, by reason that a bridle belongs to horses; and by horses is signified the understanding; and with those who have no understanding, they signify ratiocinations from falses. Hence it is manifest what is signified by the bridle mentioned in Isaiah: —*I will put my hook in thy nose, and my bridle into thy lips, and I will bring thee back by the way by which thou camest* (xxxvii. 29). These things are said concerning the king of

Assyria, by whom is signified ratiocination from falses. For by Ashur, in the good sense, is signified the rational principle. Because that king then besieged Jerusalem, and blasphemed God, it was said to him, that a hook should be put into his nose; whereby is signified, that stupidity and foolishness should possess him. For the nose signifies perception, and the hook signifies the extraction—properly immersion into the corporeal sensual principle, which, when separated from the rational, is stupid. It was likewise said, that a bridle should be put into his lips; whereby is signified, insanity as to the understanding of truth. For the lips signify thought from the understanding, and the bridle the retraction thereof. To bring him back into the way by which he came, signifies into the falses by which he was about to perish. Wherefore his army, by which those falses are signified, perished by a great slaughter.

Again in the same prophet:—*The lips of Jehovah are full of indignation. His tongue is as a devouring fire, and his spirit as an inundating stream. He shall halve, even to the neck, to sift the nations with the sieve of vanity, and a seducing bridle upon the jaws of the people* (xxx. 27, 28). By the lips, the tongue, and spirit of Jehovah, is signified Divine Truth, which is the Word, from its ultimate to its inmost principle. This is what is said to be full of indignation, a devouring fire, and as an inundating stream, when it is adulterated and falsified; by reason that the adulteration and falsification thereof shuts heaven to man, and devastates him. From the appearance that heaven does this—or what is the same, Divine Truth from which heaven is derived—it is said that it has indignation, that it is a devouring fire and inundating stream. He shall halve even to the neck, signifies the devastation thereof by falses even till it is not understood. For by the neck is signified conjunction, which perishes when that which is beneath is taken away. To sift the nations with the sieve of vanity, signifies the adulteration of the Word, by means of fictions, by those who are in evils. And a seducing bridle upon the jaws of the people, signifies the falsification of truth in the Word, by those who are in falses. A seducing bridle properly denotes the abstraction or withdrawing from the understanding of truth. The jaws denote thoughts from the corporeal sensual principle, thus from fallacies. People, are predicated of those who are in falses; and nations, of those who are in evils.

They who are not acquainted with correspondences, may suppose, that it is from comparison that a horse's bridle signifies government over the understanding; but it is from correspondence. And this may manifestly appear from the consideration, that in the spiritual world there appear horses variously harnessed and caparisoned; and the horses themselves, with every thing upon them, are correspondences.

924. "From a thousand six hundred furlongs."—That hereby are signified evils in every complex, appears from the signification of furlongs, as denoting productions in a series. For furlongs, like miles, and like ways in general, signify progressions in a series according to the thoughts arising from affection. And from the signification of a thousand six hundred, as denoting goods in every complex, and in the opposite sense, as in this case, evils in every complex. For the number one thousand six hundred signify the same as sixteen; and the number sixteen, the same as four and two. And all these numbers are predicated of goods, and in the opposite sense of evils. For the greater multiplied numbers have a similar signification with the lesser and simple from which they arise by multiplication, as twelve thousand the same with twelve, and twelve the same with three and four multiplied into themselves; see above, n. 430, 851. That three, in the Word, is predicated of truths, and two; likewise four, of goods; thus in the opposite sense, three of falses, and two and four of evils; may also be seen above, n. 532. Hence it is evident, that by from a thousand six hundred furlongs, are signified productions of evil in a continual series; thus evils in every complex.

That by those two devastations of the Church, which are understood by Babylon, and by the beast of the dragon, are now being produced and have been produced, evils in a continual series, and thereby evils in every complex; may be shewn from many examples. But the devastation of the Church by the beast of the dragon has been shewn in the explanations given of chap. xii. and xiii.; and the devastation by Babylon will be shewn below in the explanations of chapters xvii. and xviii.

CHAPTER XV.

1. AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.

3. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* Thy ways, Thou King of Saints.

4. Who shall not fear thee, O Lord, and glorify thy name? for *Thou* only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest.

5. And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6. And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7. And one of the four living creatures gave unto the seven angels seven golden vials, full of the wrath of God, who liveth for ever and ever.

8. And the temple was filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

EXPLICATION.

925. Verse 1.—*And I saw another sign in heaven, great and wonderful, seven angels having the seven last plagues, for in them is consummated the anger of God.*

"And I saw another sign in heaven," signifies revelation from the Lord concerning the state of the Church before the Last Judgment.

"Great and wonderful," signifies from divine omnipotence and providence.

"Seven angels having the seven last plagues," signifies evils and falses in all their complex, which have altogether devastated the Church as to all the good and truth thereof; manifested by Divine Truth from the Lord.

"For in them is consummated the anger of God," signifies thereby an end of the Church.

926. "And I saw another sign in heaven."—That hereby is signified revelation from the Lord concerning the state of the Church proximately before the Last Judgment, appears from the signification of a sign, as denoting revelation; and from the signification of heaven, as denoting the Lord; of which we shall speak presently.

The reason why a sign signifies revelation, is, because by a sign are understood those things which were seen by John, and which are afterwards related; and those things involve arcana concerning the state of the Church proximately before the Last Judgment. For, in general, whatsoever appears in heaven, appears altogether similar to what exists in our material world in its three kingdoms. And those things appear before the angels altogether in such forms as are those of the three kingdoms before the eyes of men in the world. There appear there gold, silver, copper, tin, lead, stones precious and not precious, ground, earths, mountains, hills, valleys, waters, fountains, and other

things pertaining to the mineral kingdom. There appear paradises, gardens, forests, fruit-trees of every kind, lawns, cornfields, plains replenished with flowers, herbs, and grasses of every kind. Likewise the things derived from them, as oils, wines, all kinds of juices; and other things pertaining to the vegetable kingdom. There appear, also, animals of the earth, fowl of the heaven, fish of the sea, reptiles, and these of every kind; and so much like those which are in our earth, that they cannot be distinguished. I have seen them, and could not perceive any point of distinction. But still there is this difference, that the things which appear in heaven are from a spiritual origin, but those which appear in our world are from a material origin. And the things which are from a spiritual origin affect the senses of the angels, inasmuch as they are spiritual, equally as those which are from a material origin affect the senses of men, inasmuch as they are material. For spiritual things are homogeneous with those who are spiritual; and material things with those who are material. It is said that they are from a spiritual origin, because they exist from the Divinity which proceeds from the Lord as a Sun; and the Divinity which proceeds from the Lord as a Sun is spiritual. For the Sun there is not fire; but is divine love, appearing before the eyes of the angels as the sun of the world before the eyes of men. And whatsoever proceeds from Divine Love is Divine, and is spiritual. What proceeds in general appears as light, and is felt as heat; but still that light is spiritual, and also the heat. For that light is Divine Wisdom, and is called Divine Truth; and that heat is Divine Love, and is called Divine Goodness. Wherefore that light inwardly illustrates the understanding of the angels; and that heat inwardly fills the will of the angels with the good of love. From this origin are derived all things which exist in the heavens; and they appear in forms similar to those which are in our world in its three kingdoms, according to what was said above. Their appearing in such forms is from the order of creation, which is, that those things which are of wisdom and which are of love with the angels, whilst they descend into an inferior sphere—in which the angels are as to their bodies, and as to the sensations thereof—are presented in such forms and types. These forms and types are correspondences.

These things are said in order that it may be known what is understood by the sign which John says he himself saw. Likewise what is meant by the sign mentioned chap. xii. verse 1 and 3, namely, that it denotes revelation by such things as exist in heaven from a Divine spiritual origin, and which thence contain in them Divine arcana; in the present case, arcana concerning state of the Church proximately before the Last Judgment. For there were seen seven angels with seven golden vials, clothed in fine and shining linen, and girt about the breasts with golden girdles.

There was also seen a sea of glass mingled with fire; and there were seen those who had victory over the beast, having harps; also the temple of the tabernacle of the testimony; and there were heard songs, in which they glorified the Lord. All these things are called a sign which he saw, by reason of their being significative. But the things signified by them cannot be seen except from correspondences; and inasmuch as divine arcana are therein contained, they cannot be seen unless the Lord reveal them.

It is said, a sign from heaven, whereby is understood revelation from the Lord. The reason why it is from the Lord, is, because heaven is the Lord. There are indeed angels, of whom heaven consists, but still the angels are not heaven, but the Lord; for it is the Divinity proceeding from the Lord, which is called Divine Good and Divine Truth, from which the angels derive all their love and all their wisdom, by virtue whereof they are angels. And, whereas these are from the Lord, they are of the Lord, consequently are the Lord with them; as may also appear from the Lord's words to his disciples, *That they are in the Lord and he in them* (John xiv. 20); and *that he hath his abode in the Word from himself with them* (verse 22, 23, 24). Since therefore heaven is from the angels, and the angels are angels from the Lord, it follows, that heaven is the Lord.

927. "Great and wonderful."—That hereby is signified from Divine Omnipotence and Providence; appears from the signification of great, when predicated of the Lord, as denoting his Divine Omnipotence. And from the signification of wonderful, when predicated of the Lord, as denoting his Divine Providence. For man, when he regards what is great in the Lord, regards his Divine Omnipotence, and when he regards what is wonderful in the Lord, he regards his Divine Providence. The things also which follow, concerning the salvation of the good and the condemnation of the evil, all pertain to the Divine Omnipotence and Providence.

928. "Seven angels having the seven last plagues."—That hereby are signified evils and falses in all their complex, which have altogether devastated the Church, as to all the goods and truths thereof, manifested by Divine Truth from the Lord; appears from the signification of angels, as denoting Divine truths from the Lord, concerning which see above, n. 130, 302; from the signification of seven, as denoting all and altogether, see n. 20, 24, 257, 299; and from the signification of plagues, as denoting the evils and falses which have devastated the Church, concerning which see above, n. 584. And whereas seven denote all and altogether, hence by seven plagues are signified evils and falses in all their complex, which altogether devastate the

Church. All evils in the complex pertaining to those who devastate, are signified by the number one thousand six hundred, chap. xiv. verse 20, concerning which see, n. 924; and all falses in the complex appertaining to those who devastate, are signified by the number six hundred and sixty-six, chap. xiii. verse 18, concerning which, see n. 847. And from the signification of last, as denoting as to all goods and truths; for then is the last and what is consummated. From these considerations it is evident, that by the seven angels having the seven last plagues, are signified evils and falses in all their complex, which have altogether devastated the Church, as to all the goods and truths thereof, manifested by Divine Truth from the Lord.

In what manner the evils and falses which have entirely devastated the Church were manifested from the Lord, is described in the following parts of this chapter from verse 5—8. That the Church is devastated to all goods and truths, may appear from this consideration, that the Christian Church from its beginning was divided into two; one of which is described in the Apocalypse by the dragon and his two beasts, but the other by the whore sitting upon the scarlet beast, and by Babylon. That which is described by the dragon and his two beasts, is the Church with the Reformed; and that which is described by the whore and by Babylon, is the Church with the Papists. The Church with the Reformed is devastated by faith alone, and the Church with the Papists by dominion over the souls of men, and over heaven. The devastation of this latter Church as to all goods and truths thence derived, is treated of in chapters xvii. and xviii., and the devastation of that with the Reformed is described in chap. xii. and xiii., and further in chap. xvi., by the seven angels having vials full of the anger of God.

That both Churches are devastated as to all goods and truths by evils and falses, may manifestly appear from this consideration, that scarce any one at this day knows that God is one, and that that God is the Lord; likewise what love to the Lord is, and what charity towards the neighbour, and hence what are good works. Yea, neither is it known what faith is in its essence; and that what they call faith is not faith; nor, likewise, what is the nature of conscience, of free will, of regeneration, of spiritual temptation, of Baptism, of the Holy Supper, of Heaven and Hell, of the Word, with several things besides. And whereas those things are not known, goods and truths are hid; and, in proportion to the love of corporeal and worldly things, are lightly esteemed, yea, are rejected: and then instead of goods and truths, evils and falses enter. Thus the Church is devastated.

929. "For in them is consummated the anger of God."—That hereby is signified, thus the end of the Church; appears

from the signification of the anger of God, as denoting when there is no more any good and truth, but evil and the false. These things, inasmuch as they are against the Lord, and against heaven, are called the anger of God. Hence also it is, that the last time of the Church, and the Last Judgment which then takes place, are called the day of the anger, wrath, and vengeance of God; as may be seen above, n. 413. And that anger is attributed to the Lord, which, notwithstanding, pertains only to the evil; for in all evil there is anger against the Lord, and consequently against good and truth, which are from the Lord.

The reason why anger is said to be consummated, is, because consummation also signifies the end of the Church; or when there is no longer any good and truth, but evil and the false, as may be seen above, n. 397; and the reason why the Last Judgment does not come before a consummation has been made, n. 624, 911.

Every Church in the beginning is in good and thence in truths, or in charity and thence in faith; but afterwards it is in faith and thence in charity, and lastly in faith separated from charity. When it is in charity and thence in faith, the Church is spiritual; when it is in faith and thence in charity, it is only rational. But when it is in faith separated from charity, it is then natural. And a Church merely natural is no Church; for the merely natural man has respect only to himself and the world, and not to the Lord and heaven—the latter being on his lips only, but the former in his heart. And when the Church is such, then it is consummated.

930. Verses 2, 3, 4. *And I saw as it were a sea of glass, mingled with fire, and them that have victory over the beast, and over his image, and over his mark, and over the number of his name, standing near the sea of glass, having the harps of God. And they sang the song of Moses, the servant of God, and the song of the Lamb, saying, Great and wonderful are thy works, Lord God Almighty, just and true are thy ways, thou King of Saints. Who shall not fear thee, O Lord, and glorify thy name, for thou alone art holy, wherefore all nations shall come, and shall adore before thee, because thy judgments are made manifest.*

"And I saw as it were a sea of glass, mingled with fire," signifies the common or general principle of truth from the Word, pellucent from spiritual truths, which are from the good of love.

"And them that have victory over the beast," signifies, who have lived a life of charity, and thence have not falsified the Word.

"And over his image, and over his mark, and over the number of his name," signifies, and who have not acknowledged

the doctrine of faith separated from charity, nor any quality thereof.

"Standing near the sea of glass," signifies, because they were in truths from the Word.

"Having the harps of God," signifies, the glorification of the Lord from spiritual affection.

"And they sang the song of Moses the servant of God, and the song of the Lamb," signifies acknowledgment and confession of the precepts in the Word of both Testaments, likewise the acknowledgment and confession of the Divinity of the Lord in his Humanity.

"Saying, Great and wonderful are thy works," signifies, that all the goods of heaven and the Church are from him.

"Lord God Almighty," signifies because he is Divine Good.

"Just and true are thy ways," signifies that all the truths of Heaven and the Church are from him.

"King of saints," signifies because Divine Truth is the Lord.

"Who shall not fear thee, O Lord," signifies the worship of the Lord from the good of love.

"And glorify thy name," signifies the worship of him from truths derived from that good.

"For thou alone art holy," signifies, because he is Essential Good and Truth, and thence all good and truth is from him.

"Wherefore all nations shall come and shall adore before thee," signifies, that all who are in the good of love and thence in truths, will acknowledge his Divinity.

"Because thy judgments are made manifest," signifies that Divine truths are revealed to them.

931. "And I saw as it were a sea of glass mingled with fire."—That hereby are signified the common or general principles of truth in the Word pellucent from spiritual truths which are from the good of love; appears from the signification of a sea of glass, as denoting common principles of truth pellucent from spiritual truths; concerning which see above, n. 275; and from the signification of fire, as denoting the good of love; see n. 68, 496, 504, 916.

It shall be here briefly explained, whence it is that a sea of glass signifies the common principles of truth in the Word pellucent from spiritual truths. By sea are signified truths in general, because waters, fountains, and rivers, signify truths from which intelligence is derived, and the sea is their common receptacle. Truths in general, or common principles of truth, are such as are in the literal sense of the Word; and the literal sense of the Word is natural, and everything natural is a common receptacle of things spiritual. For there is not given anything in the nature of the world, or what is natural, which does not exist from what is spiritual; for what is natural is

formed from what is spiritual, as the effect from its efficient cause. And whereas by this means a thousand things, which are spiritual, effect and form one natural thing, therefore this one, as being the continent of a thousand, is denominated common.

Such also is the Word in the sense of the letter, respectively to the Word in the spiritual sense. And whereas the spiritual sense of the Word is in the natural sense, and is therein pellucent before the angels; hence it is, that the Word, as to common principles of truth pellucent from spiritual truths, is signified by a glassy sea. In like manner as in chap. iv. of the Apocalypse :—*And in the sight of the throne, a sea of glass like to crystal* (verse 6). Also in chap. xxi. :—*The city New Jerusalem, likewise the street of the city, were seen as pure gold like pellucid glass* (verse 18, 21). For by that city is signified the doctrine of the Church, and by street the truths of that doctrine, and the truths of that doctrine, being genuine, derive their light and thence their clearness from spiritual truths. This clearness is what is signified by glass and by crystal.

And in Ezekiel, also :—*The expanse over the heads of the cherubs was seen like the appearance of a wonderful crystal* (chap. i. 22). Whereby is signified the Divine spiritual principle in heaven. That by the sea of glass is signified the Word in the sense of the letter pellucent from its spiritual sense, may also appear from this consideration, that near it were seen those who had the victory over the beast; and by them are signified those who have not falsified the Word; and have not thereby extinguished the light of the spiritual sense.

932. "And them that have victory over the beast."—That hereby is signified, who have lived a life of charity, and consequently have not falsified the Word; appears from the signification of having victory over the beast, as denoting to live a life of charity. For by the beast are signified those who are in faith separated from charity, or, what is the same, who are in faith without good works; and live according to that faith. They therefore who do not live that faith, but the faith of charity, have victory over the beast; for they fight against that faith in their life. And whereas they come off conquerors, they also receive the reward of victory after the life in the world.

Inasmuch as by the beast is also signified the confirmation from the Word, of such separated faith, and thence the falsification thereof, therefore by having the victory over the beast is also signified, that they have not falsified the Word.

That by the two beasts of the dragon, which are treated of in chapter xiii. is signified faith separated from the goods of life; and also the falsification of the Word to confirm that faith; may be seen above, n. 773, 815.

(1.) *Forasmuch as in the explanations of the two preceding*

chapters xii. and xiii. faith separated from the goods of charity, which are good works, likewise faith derived from charity, have been treated of, in the explanations to this and the following chapter the good works of charity shall be treated of.

What the goods of charity or good works are, is at this day unknown to most in the Christian world, by reason of the prevalence of the religion of faith alone, which is faith separated from the goods of charity. For if these contribute nothing to salvation, but faith only, a persuasion lurks in the mind, that they may be left undone.

But there are some who believe that good works are to be done, and yet do not know what constitutes good works. They suppose that they consist in merely giving to the poor, and in doing good to the needy, the widow, and the fatherless; because such things are mentioned and commanded in the Word.

Some suppose, that if they are to be done for the sake of eternal life, they ought to give to the poor all they possess, as was done in the Primitive Church; and as it was commanded by the Lord to the rich man, that he should sell all that he had, and give to the poor, and take up his cross and follow him. But what the good works are, which are meant in the Word, shall be explained, in order, in the following articles.

933. "And over his image, and over his mark, and over the number of his name."—That hereby is signified, and who have not acknowledged the doctrine of faith separated from charity, or any quality thereof; appears from the signification of the beast, of which these things are predicated; as denoting faith separated from charity, or faith without good works; concerning which see above, n. 773, 815. And from the signification of his image, as denoting the doctrine of that faith, see n. 827. And from the signification of his mark, as denoting the acknowledgment and confession thereof; see n. 838. And from the signification of the number of his name, as denoting the like thereof, as to life and as to faith; thus the quality thereof; and, consequently, denoting falses in their entire extent; see n. 841, 845, 847. Hence by the image, mark, and number of his name, taken together, is signified the non-acknowledgment and confession of faith separated as to the doctrine thereof, or as to any quality thereof. To have victory over them, signifies to reject them in life and doctrine; which is also effected by combating against the falses which are raised up by the followers of that faith.

(2.) In the preceding article it was said, that at this day it is scarce known, wherein charity, and consequently good works, consist, except only in giving to the poor, enriching the needy, doing good to widows and orphans, and contributing largely for the building of Churches and hospitals for the poor and the sick.

But still it is not known whether or not these things are done from man, and for the sake of reward. For if they are done from man, they are not good, and if for the sake of reward they are meritorious. And neither of these open heaven. And, consequently, they are not acknowledged as being good in heaven. In heaven no other works are regarded as good, but such as done from the Lord with man. And yet the works which are done from the Lord with man, appear in outward form like those which are done from man himself. Yea, they are not distinguished even by the man who does them. For the works which are done from the Lord with man, are also done by man as if from himself, and unless they are so done as if from himself, they do not conjoin him to the Lord; thus they do not reform him. That man ought to do good as if from himself, may be seen above, n. 616, 864, 911. This subject will be continued in the following article.

934. "Standing near the sea of glass."—That hereby is signified, because they were in truths from the Word; appears from the signification of the sea of glass, as denoting the common principles of truth from the Word pellucent from spiritual truths; concerning which see above, n. 931. Hence to stand near the sea signifies to be in those truths.

The reason why they were seen standing near the sea of glass, is, because they who live a life of charity, and reject the doctrine of faith separated, continue in the truths of the literal sense of the Word, and do not pervert and falsify them. As, for example, where mention is made in the Word of doing and working, likewise of deeds and of works, they do not involve those things in faith, as being stored up therein, but they will actually to do them. For they know that faith without them is not faith; and that faith is so far faith, as works are justly conjoined to it. Wherefore they condemn as a heresy the idea of involving works in faith, and of separating them from faith. Hence it may appear, that they stand at the sea of glass, that is, are in truths from the Word.

(3.) Concerning works it was said in the preceding article, that the works done from man are not good, but only those which are done from the Lord with man. But in order that works may be done from the Lord, and not from man, two things are necessary. *First*, that the Divinity of the Lord be acknowledged, and also that he is the God of heaven and earth, even as to the Humanity, and that all good which is really good is from him. *Secondly*, That man live according to the precepts of the Decalogue, abstaining from those evils which are there forbidden. As, for example, from the worship of other gods, from the profanation of the name of God; from thefts, adulteries, murders, false witness; from the unlawful desire of

the possessions and property which belong to others. These are the two requisites in order that the works which are done by man may be good works. The reason is, because all good comes from the Lord alone. And also because the Lord cannot enter with man, and lead him, so long as those evils are not removed as sins; for they are infernal, yea, are hell itself with man. And unless hell be removed the Lord cannot enter and open heaven.

These things are also understood by the Lord's words to the rich man (Matt. xix. 16—22; Mark x. 19, 20, 21; Luke xviii. 18—23), who questioned him concerning eternal life, and said that he had kept the precepts of the Decalogue from his youth. Wherefore the Lord is said to have loved him, and to have taught, that one thing was wanting to him—to sell all that he had and take up the cross. By selling all that he had, is signified that he should relinquish his religious persuasions, which were traditions, for he was a Jew; and also the things of the proprium, which consist in loving self and the world above God; thus, in leading himself. And by following the Lord is signified to acknowledge him alone and to be led by him. Wherefore the Lord also said, why callest thou me good, there is none good but God only. By taking up his cross is signified to fight against evils and falses, which are from the proprium.

935. "Having the harps of God."—That hereby is signified, the glorification of the Lord from spiritual affection; appears from the signification of harps, as denoting confessions and glorifications; concerning which see n. 325, 856. Hence the harps of God denote confessions and glorifications of the Lord from spiritual affection. The reason why these are signified by the harps of God, is, because spiritual affections, which are affections of truth, were expressed by stringed instruments, but celestial affections, which are affections of good, by wind instruments; as may be seen above, n. 323, 326.

(4.) The subject treated of in the preceding article was concerning the two requisites in order that works may be good, namely, that the Divinity of the Lord be acknowledged, and that the evils enumerated in the Decalogue be shunned as sins. The evils there enumerated contain in them all the evils that ever can exist, wherefore also the Decalogue is called the TEN PRECEPTS; because ten signifies all.

The first precept, *Thou shalt not worship other gods*, contains also a requirement not to love self and the world; for he who loves himself and the world, above all things, worships other gods. For every one's god is what he loves above all things.

The second precept, *Thou shalt not profane the name of God*, contains also a requirement not to vilify and reject from

the heart, the Word; doctrine which is from the Word; and thereby the Church. For these are the name of God.

The fifth precept, *Thou shalt not steal*, contains also a requirement to shun frauds and unlawful gains, for these also are thefts.

The sixth precept, *Thou shalt not commit adultery*, contains especially a requirement not to make adulteries delightful and marriages undelightful, and not to defile such things as pertain to marriages, by filthy thoughts concerning them; for these are also adulteries.

The seventh precept, *Thou shalt not kill*, contains also a requirement not to bear hatred, nor to love revenge; for hatred and revenge breathe murder.

The eighth precept, *Thou shalt not bear false witness*, contains also a requirement not to lie and blaspheme; for lies and blasphemies are also false testimonies.

The ninth precept, *Thou shalt not covet thy neighbour's house*, contains also a requirement not to desire to possess and appropriate to ourselves the goods of others, against their will.

The tenth precept, *Thou shalt not covet thy neighbour's wife, his servants, and so on*, contains also a requirement not to desire to rule over others, and subject them to ourselves; for by the particulars therein mentioned are understood the things which are properly a man's own.

It is obvious to every one, that in these eight precepts are contained the evils which are to be shunned, and not the good things which are to be done.

936. "And they sang the song of Moses, the servant of God, and the song of the Lamb."—That hereby is signified acknowledgment and confession of the precepts which are in the Word of both Testaments; likewise the acknowledgment and confession of the Divinity of the Lord in his Humanity; appears from the signification of singing a song, as denoting confession from acknowledgment, and from joy of heart; concerning which see n. 326, 857. And from the signification of Moses, as denoting the Word of the Old Testament; of which we shall speak presently. And from the signification of the Lamb, as denoting the Lord as to Divine Truth; see n. 297, 343, 460, 482; thus denoting him as to the Word, for this is Divine Truth. Hence, inasmuch as it is said Moses and the Lamb, the Word of the Old and New Testament, is signified.

That the song of Moses and of the Lamb signifies the acknowledgment of the precepts which are in the Word of both Testaments, likewise the acknowledgment of the Divinity in the Humanity of the Lord, appears from the things which follow in these two verses; and which are the subjects of the song. In the first verse the works of the Lord and his ways are glori-

fied, by which are signified the precepts. In the following verse the Lord is glorified; and it is enjoined that he is to be feared by all, because he alone is holy. And whereas these are the subjects of the two songs, and by songs are signified acknowledgments and confessions, it is evident that by singing the song of Moses, the servant of God, and the song of the Lamb, is signified acknowledgment and confession of the precepts which are contained in the Word of both Testaments; likewise the acknowledgment and confession of the Divinity of the Lord in his Humanity. By these two also victory is obtained over the beast, which is the subject there treated of, namely, by keeping the precepts, and by the acknowledgment of the Divinity of the Lord—without these two the beast conquers.

(5.) In the preceding article the evils which are to be shunned were recounted from the Decalogue. But I am aware that several think in their heart, that no one can shun those evils of himself; because man is born in sins, and thence is in no power from himself of shunning them. But let such know, that every one who thinks in his heart that there is a God; that the Lord is the God of heaven and earth; that the Word is from him, and consequently holy; that there is a heaven and a hell, and that there is a life after death; is able to shun them. But he is not able who despises these things and rejects them from his mind; and, not in any wise, he who denies them. For who can think that any thing is sin against God, when he does not think of God? And who can shun evils as sins when he thinks nothing of heaven, of hell, and of the life after death? Such a man knows not what sin is. Man is placed in the midst between heaven and hell. Out of heaven there continually flow-in good, and from hell evil. And whereas he is in the midst between both, he is in the liberty of thinking what is good, and of thinking what is evil. And this liberty the Lord never takes away from any man; for it belongs to his life and is the means whereby he is reformed. In so far, therefore, as man, by virtue of this liberty, thinks of shunning evils because they are sins, and supplicates the Lord for aid, the Lord removes them and gives man power to desist from them as if from himself; and afterwards to shun them.

Every one has the power, from natural freedom, of shunning these same evils, on account of their being contrary to human laws. This is done by every citizen of a kingdom, who fears the punishment of the civil law, and the loss of life, fame, honour, wealth; and thence of office, gain, and pleasures. Even the wicked man does the same; and his life appears in the external form altogether like the life of him who shuns those evils on account of their being contrary to the Divine laws; but in the internal form it is altogether unlike. The one acts from natural freedom only, which is from man; and the other acts

from spiritual freedom, which is from the Lord. Thus each acts from freedom. When man can shun the same evils from natural freedom, why can he not shun them from spiritual freedom, in which he is constantly held by the Lord, provided he thinks that he will do so, because there is a heaven, a hell, a life after death, punishment and reward; and at the same time supplicates the Lord for aid?

It is to be observed, that every man who enters upon the spiritual life, from a desire to be saved, is afraid of sins on account of the punishment of hell. But, he becomes afraid afterwards, on account of sin itself, as being in itself horrible; and at last, on account of truth and good which he loves, thus on account of the Lord. For in so far as any one loves truth and good, thus the Lord, he is averse from their opposite, which is evil.

From these considerations it is evident, that whosoever believes in the Lord, shuns evils as sins. And, on the other hand, whosoever shuns evils as sins, also believes. Wherefore to shun evils as sins, is the sign of faith.

937. That Moses signifies the Word of the Old Testament, may appear from certain passages in the Word, where he is mentioned. In some places, however, by Moses is understood the law in its most strict sense; which is the law published from Mount Sinai. And in some passages the law in a more extensive sense is understood; which is the historical Word. But in the present case is meant the Word of the Old Testament, both historical and prophetical. The reason why Moses signifies the Word, is, because the Ten Precepts, and afterwards the Five Books, which were the first portion of the Word, were not from himself but, by means of him, from the Lord.

That Moses is mentioned as standing for the law and for the Word, appears from the following passages. Thus in Luke:—*Abraham said unto him, They have Moses and the prophets, let them hear them: if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead* (xvi. 29, 31). Here by Moses and the Prophets is to be understood the same as in other passages by the Law and the Prophets, namely, the historical and prophetical Word.

Again:—*Jesus beginning from Moses and all the prophets, interpreted in all the Scriptures the things pertaining to himself* (xxiv. 17). Again:—*All things must be fulfilled which are written in the law of Moses, and the Prophets, and the Psalms, concerning me* (xxiv. 44). And in John:—*Philip said we have found him, of whom Moses hath written in the law* (i. 45). Again:—*In the law of Moses he hath commanded us* (viii. 5). And in Daniel:—*The curse hath poured down upon us, and the oath, which is written in the law of Moses, the servant of God; because we have sinned against him. As it is*

written in the law of Moses, every evil hath come upon us (ix. 11, 13). And in Joshua :—*Joshua wrote upon the stone of the altar a copy of the law of Moses* (viii. 32). And in John :—*Moses gave to you the law, Moses gave to you the circumcision, if a man receive circumcision on the sabbath, thus that the law of Moses might not be broken* (vii. 19, 22, 23). And in Mark :—*Moses hath said, Honour thy father and thy mother* (vii. 10).

Whereas, on account of representation, that is attributed to Moses which was done merely by means of him, from the Lord. Therefore the law of Moses and the law of the Lord are both mentioned in Luke :—*When the days of their purification were fulfilled according to the law of Moses, they brought him to Jerusalem, even as it is written in the law of the Lord, that every male that openeth the womb should be called holy to the Lord, and that they might give the sacrifice, according to what is said in the law of the Lord, a pair of turtle doves, and two young pigeons* (ii. 22, 23, 24, 29).

Inasmuch as Moses represented the law, it was allowed him to enter in to the Lord upon Mount Sinai, and not only to receive there the Tables of the Law, but also to hear the statutes and judgments of the Law ; and to command them to the people ; and it is also said, that they might thence believe in Moses for ever :—*Jehovah said unto Moses, Behold I will come to thee in the mist of a cloud, that the people may hear when I shall speak unto thee, and also may believe in thee for ever* (Exod. xix. 9). It is said, in the mist of a cloud ; because by a cloud is signified the Word in the letter. Hence also when Moses entered in to the Lord upon Mount Sinai, he entered into a cloud (Exod. xx. 18 ; chap. xxiv. 2, 18 ; chap. xxxv. 2, 3, 4). That cloud signifies the literal sense of the Word may be seen, n. 36, 594, 904, 906.

Inasmuch as Moses represented the Lord as to the law or the Word, therefore, *when he came down from Mount Sinai, the skin of his face shone ; wherefore when he spake with the people, he put a veil upon his face* (Exod. xxxiv. 28 to end). The radiation of the face signified the internal of the law ; for this is in the light of heaven. The reason of his veiling his face when he spake with the people, was, because the internal of the Word was covered, and so obscured to that people, that they could not sustain any thing of the light thence derived.

Inasmuch as by Moses was represented the Lord as to the historical Word, and by Elias the Lord as to the prophetical Word, therefore, when the Lord was transfigured, Moses and Elias were seen discoursing with him (Matt. xvii. 3). Nor could any others speak with the Lord when his Divinity appeared in the world, than those who signified the Word ; for all discourse with the Lord is by the Word. That Elias represented the Lord as to the Word, may be seen, n. 624.

And whereas both Moses and Elias, together, represented

the Word; therefore, where the Word treats of Elias being sent before the Lord, both are mentioned. As in Malachi:—*Remember ye the law of Moses, my servant, which I commanded him in Horeb for all Israel, the statutes and the judgments. Lo, I send to you Elias the prophet, before the great and terrible day of Jehovah cometh* (iii. 22, 23, 24). By Elias the prophet is meant John the Baptist, because by him in like manner as by Elias, was represented the Word; see above, n. 624, 724.

938. "Saying, great and wonderful are thy works."—That hereby is signified that all the good of Heaven and the Church is from him, appears from the signification of the works of the Lord, as denoting all the good of Heaven and the Church. The reason why these are signified by his works, is, because it follows, *just and true are thy ways;* and by the ways of the Lord are signified all the truths of Heaven and the Church. For, in the Word, where good is treated of, truth is also treated of, on account of the heavenly marriage, which is the marriage of good and truth, in every part thereof. Hence also it is evident that by works are here signified what is good, and by ways, truths. The reason why the good things of Heaven and the Church are said to be the works of the Lord, is, because Heaven is Heaven, and the Church is a Church, from the good of love to the Lord, and the good of love towards the neighbour; concerning which see the work concerning HEAVEN AND HELL, n. 13—19.

(6.) *Continuation.* In the article n. 936, we treated concerning desisting from evils by virtue of the spiritual freedom in which every man is held by the Lord. But whereas all the evils, into which man is born, derive their roots from the love of ruling over others, and from the love of possessing the goods of others; and all the delights of the life proper to man spring from these two loves; and whereas all evils are derived from them; hence also the loves and delights of these things, that is to say, of evils, are of the life proper to man. Now, whereas, evils are of the life of man, hence it follows that he cannot by any means desist from them of himself, for this would be to desist from his own life by virtue of his own life. Wherefore it is provided that he might have an ability of desisting from them imparted from the Lord; and in order to this, the freedom of thinking what he will is granted him; and also of supplicating the Lord for aid. He is in this freedom because he is in the midst between heaven and hell; consequently, between good and evil. And he who is in the midst, is in a state of equilibrium; and he who is in equilibrium can easily, and, as it were, of his own accord, turn himself the one way or the other; and the more so, because the Lord continually resists evils, and repels them, and elevates man and draws him to himself. But still there exists a combat;

because the evils which are of the life of man, are incited by the evils which continually rise up from hell; and in this case man must fight against them; and, indeed, as if of himself; for if he does not fight against them as if of himself, the evils are not separated.

939. "Lord God Almighty."—That hereby is signified, because he is Divine Good; appears from the signification of Omnipotence, as denoting to be, to exist, to be able, and to live, from himself; concerning which see n. 43, 689. And whereas all goods and truths are from him, because in him, it is said Lord God. For Lord is predicated of Divine Good, and God of Divine Truth. And whereas he has Omnipotence from Divine Good by Divine Truth, it is said Lord God Almighty, or Omnipotent.

That the Lord is called Lord in the Word from Divine Good may be seen, n. 685; and that he is called God from Divine Truth, n. 24, 220, 688.

(7.) *Continuation.* It is a known thing that man must be purified within before the good which he does can be truly good. For the Lord says, *Thou blind Pharisee, purge first the inside of the cup and platter, that the outside may be clean also* (Matt. xiii. 26). Man is no otherwise purified within, than as he desists from evils, according to the precepts of the Decalogue. Those evils, so long as he has not desisted from them, and does not flee from and become averse to them as sins, constitute his inner man, and are as an interposed veil, or covering, appearing in heaven as an eclipse, whereby the sun is obscured and the light intercepted; and is also as a fountain of pitch or black water, from which nothing but what is impure can possibly flow. What flows from it appears before the world as good. Still it is not good, because it is defiled by the evils from within. For it is pharisaical and hypocritical good. This good is good from man, and is also good that is meritorious. The case is otherwise when evils are removed by a life according to the precepts of the Decalogue.

Now inasmuch as evil is to be removed before good can become truly good, therefore the Ten Precepts were the first part of the Word. For they were promulgated from Mount Sinai before the Word was written by Moses and the Prophets. And in them are not contained the different kinds of good which are to be done, but the evils which are to be shunned. Therefore also these precepts are taught first in the Churches; for they are taught to boys and girls, in order that man may commence his Christian life from them, and by no means forget them as he grows up; which nevertheless is the case.

Similar things are understood by these words in Isaiah:—*What is to me the multitude of sacrifices? Your meat-offering, your incense, your new moons, and your stated feasts, my soul*

hateth. Also though you multiply prayer, I will not hear. Wash ye, purify ye, remove the wickedness of your works from before mine eyes. Cease to do evil. Then though your sins were as scarlet, they shall be white as snow, though they were red as purple, they shall be as wool (i. 11—19). By sacrifices, meat-offerings, incense, new moons, and feasts, likewise by prayer, are meant all things pertaining to worship. That they are altogether evil, yea, abominable, unless the interior state is purified from evils, is understood by wash ye, purify ye, remove the wickedness of your works, and cease to do evil. That afterwards they all become good is understood by the words which follow.

940. "Just and true are thy ways."—That hereby is signified, that all the truths of Heaven and the Church are from Him, appears from the signification of ways, as denoting truths, concerning which see n. 97. Wherefore when predicated of the Lord, all the truths of Heaven and the Church are signified. They are called just and true; because truths pertaining to the Lord, and from the Lord, are from good; consequently, are good; and just, in the Word, is predicated of good. The reason why ways signify truths, is, because truths lead man like ways. Wherefore by ways are signified truths leading. This signification of ways is derived from the spiritual world, where all walk in ways according to their truths. Ways in that world are not like the ways in our world, made plain and determined from one place to another; but they are opened to every one according to his truths, and are of such a nature, that no one who is in other truths can see them, but only the person himself. The ways lead them to the places whither they go, as to societies, with which they are to be conjoined, or from which they are to be separated; and lastly to the society where they are to remain.

(8.) *Continuation.* When the man is inwardly purified from evils, by desisting from them, and shunning them because they are sins; then the internal is opened, which is above the interior; and which is called the spiritual internal, and which communicates with heaven. Hence it is, that man is then introduced into heaven, and conjoined to the Lord.

There are two internal principles with man, one beneath and the other above. The internal which is beneath, is that in which man is, and from which he thinks, whilst he lives in the world; for it is natural. This, by way of distinction, we shall call the interior. But the internal which is above, is that into which man comes after death, when he comes into heaven. All the angels of heaven are in this internal principle, for it is spiritual. It is this internal which is opened to the man who shuns evils as sins; but it is held shut to him who does not shun evils as sins. The reason why this internal is held shut to

him who does not shun evils as sins, is, because the interior, or natural internal, before man becomes purified from sins, is hell; and so long as hell is there, heaven cannot be opened; but as soon as hell is removed, then heaven is opened. It is, however, to be observed, that the spiritual internal and heaven are so far opened to man, as the natural internal is purified from the hell which is there; and this is not effected at once, but by degrees successively. From these considerations it may appear, that man of himself is hell, and that he is made heaven by the Lord. Consequently, that he is rescued by the Lord out of hell, and elevated to himself into heaven, not immediately, but mediately. The means are the precepts just now mentioned, by which the Lord leads him who is willing to be led.

941. "King of Saints."—That hereby is signified, because Divine Truth is the Lord himself; appears from the signification of king, when predicated of the Lord, as denoting Divine Truth; concerning which see n. 29, 31, 553, 625. And from the signification of saints, as denoting those who are in Divine truths from the Lord; concerning which see n. 204.

Inasmuch as Divine Truth proceeds from the Lord, it is himself. For what proceeds from any one is himself. This may be illustrated from what takes place in a similar manner with the angels. From them proceeds a spiritual sphere, which is from the affection of their life—that same affection which is in them proceeding or being diffused to a distance from them, by virtue whereof they are also known from others as to their quality and place of abode. And whereas the sphere proceeding from them is the same with the affection of their life in them, they are themselves their own sphere, or proceeding affection. But from the Lord as A SUN proceeds the Divine principle which fills the whole heaven, and which constitutes heaven; and this Divine principle is called Divine Truth. Hence it is evident that Divine Truth is the Lord himself.

(9.) *Continuation.* When the spiritual internal is opened, and communication is thereby given with heaven, and conjunction with the Lord, then illustration takes place with man. He is illustrated especially when he reads the Word; because in the Word is the Lord. And the Word is Divine Truth; and Divine Truth is light to the angels.

Man is illustrated in the rational principle, for this is proximately subject to the spiritual internal, and receives light from heaven, and transfers it into the natural principle, when the latter becomes purified from evils; filling it with the knowledges of truth and good, and also adapting thereto the sciences, which are from the world, in order that they may confirm and agree. Hence man acquires the rational principle, and thence also the intellectual principle. He who believes that man is rational

and intelligent before his natural principle is purified from evils, is much deceived. For it is the part of the intellect to see the truths of the Church by virtue of the light of heaven; and that light cannot flow in with any other.

As the intellect is perfected, so the falses of religion and ignorance, also fallacies, are dispersed.

942. "Who shall not fear thee, O Lord."—That hereby is signified the worship of the Lord from the good of love, appears from the signification of fearing the Lord, as denoting to worship him. The reason why it denotes from the good of love, is, because it follows, who shall not glorify thy Name; whereby is signified worship from truths which are derived from that good. The reason why these two are understood, is, because all worship of the Lord is from the good of love by truths. Good fears the Lord, and truths glorify him.

By worship from the good of love is understood worship from those who are in the good of life, such worship not being given with any others. True worship also consists in a life according to the Lord's precepts, and to do the Lord's precepts is to love him. What is moreover understood by fearing the Lord, may be seen above, n. 696.

(10.) *Continuation.* After man, by the opening of his internal, is introduced into heaven, and receives light from thence, then the same affections which the angels of heaven enjoy, together with their pleasantnesses and delights, are communicated to him. The first affection which is then given, is the affection of truth; the second is the affection of good; and the third is the affection of fructifying. For man, when he is let into heaven, and into the light and heat thereof, is like a tree growing from its seed. His first budding forth is from illustration; his blossoming before the fruit is from the affection of truth, the fruit thence produced is from the affection of good; the multiplication of itself again into trees is from the affection of fructifying. The heat of heaven, which is love, and the light of heaven, which is the understanding of truth derived from that love, produce the like things in subjects of life, as the heat of the world and its light produce in subjects not of life. This likeness of production is from correspondence. But in both cases the production is effected in the time of spring; and this time with man is when he enters heaven, which is effected when his spiritual internal is opened. Before this it is the time of winter with him.

943. "And shall glorify thy Name."—That hereby is signified the worship of the Lord from truths which are derived from that good, appears from the signification of glorifying the Name of the Lord, as denoting to worship him from truths

which are from good. For by the Name of the Lord are signified all things by which he is worshipped; see above, n. 102, 135, 696, 815. And by glorifying him, or giving glory to him, is signified to live according to his Divine truths; see n. 874. And to live according to his Divine truths, is to worship him, as was said above.

(11.) *Continuation.* Man has the affection of truth, when he loves the truth and is averse from what is false. He has the affection of good when he loves good uses, and is averse from evil uses. He has the affection of fructifying, when he loves to do good and to be serviceable to others.

All heavenly joy is in and from these affections, which joy cannot be described by comparison, for it is supereminent; and it is also eternal.

944. "For thou alone art holy."—That hereby is signified because he is essential good and truth, and thence all good and truth is from him, appears from the signification of holy, as denoting the Divinity which proceeds from the Lord; for this alone is holy, and is called Divine Goodness united to Divine Truth. And whereas this proceeds from the Lord, it is himself; for what proceeds from him is the same which is in him, and therefore is himself. Hence it is that the Lord is essential Divine Goodness and Divine Truth.

The case herein is the same as with the heat and light which proceed from the sun in the world, or even from the flame of a fire. The heat and light are from the sun, for they are from that which is in the sun. In the sun is pure fire. This fire when external to the sun is heat, decreasing according to distance from him; and light is its modification or interior action in substances which are external to the sun, being also from its fire. Those substances in which they exist and take place, are called atmospheres. Hence conclusions may be drawn from correspondent analogy concerning the heat and light which proceed from the Lord as a sun in heaven. The Lord there as a sun is Divine Love, and the heat proceeding thence is Divine Good, and the light proceeding thence is Divine Truth. The heat proceeding, which is Divine Good, is Divine Love in its extension. And the light proceeding, which is Divine Truth, is the modification or interior action thereof in substances which are external to him. Those substances, in which the modification takes place, are spiritual atmospheres, by virtue whereof the angels respire and live.

Inasmuch as things similar in the world are correspondent analogies, therefore fire, in the Word, signifies love; heat, divine good; and light, divine truth. The difference is, that as the heat and light of heaven vivify spiritual essences, so the heat and light of the world vivify natural essences. But still the

heat and light of the world do not vivify of themselves, but from the heat and light of heaven; thus from the Lord. These things are said in order that it may be known that the Lord is essential Divine Good and Divine Truth; thus that he alone is holy.

(12.) *Continuation.* Into this state the man comes, who shuns evils because they are sins, and looks to the Lord. And he comes into this state so far as he is averse from and detests evils as sins, and so far acknowledges in heart and worships the Lord alone, and his Divinity in the Humanity. This is a summary.

945. "Wherefore all nations shall come and adore before thee."—That hereby is signified that all who are in the good of love, and in truths thence derived, shall acknowledge his Divinity, appears from the signification of nations, as denoting those who are in the good of love, and in truths thence derived; concerning which see n. 175, 331, 625; and from the signification of adoring, as denoting to acknowledge in heart and to worship; see n. 795, 805, 821. That by all nations such persons only are understood, is evident; for there are also those who will not acknowledge the Lord.

(13.) *Continuation.* When man is in that state, then he is elevated from his proprium: for man is in his proprium when he is only in the natural external, but he is elevated from the proprium when he is in the spiritual internal. This elevation is not perceived by man, unless from this consideration, that he does not think evils, and that he is averse from thinking them, and that he is delighted with truths and good uses. Such a man, however, if he advances further into that state, has a perception of influx in some of his thoughts, but still he is not withheld from thinking and willing as if from himself. For this the Lord wills for the sake of his reformation; whilst, nevertheless, he ought to acknowledge that there is nothing of good or of truth thence from himself, but from the Lord.

946. "Because thy judgments are made manifest."—That hereby is signified, that Divine truths are revealed to them, appears from the signification of judgments, as denoting Divine truths, of which we shall speak presently; and from the signification of being manifested, as denoting to be revealed. That Divine truths are revealed at the end of the Church, and that they have been revealed, will be shewn in what follows in this chapter, because the subject there treated of is concerning them.

The reason why judgments signify Divine Truth, is, because the laws of government in the Lord's spiritual kingdom are called judgments; but the laws of government in the celestial

kingdom are called justice. For the laws of government in the Lord's spiritual kingdom are laws from Divine Truth; whereas those in the celestial kingdom are from Divine Good. Hence it is that justice and judgment are so frequently mentioned together in the Word, as in the following passages. Thus in Isaiah: *There shall be no end to peace upon the throne of David, to establish it, and to support it in judgment and justice from now and for ever* (ix. 6); speaking of the Lord and his kingdom. His spiritual kingdom is signified by the throne of David; and whereas this kingdom is in Divine Truth from Divine Good, hence it is that it is said, in judgment and in justice.

And in Jeremiah:—*I will raise up to David a just germ, and he shall reign a king, and he shall act intelligently, and shall execute judgment and justice* (xxiii. 15). These words also are spoken of the Lord, and of his spiritual kingdom. And whereas this kingdom is in Divine truths from Divine Good, it is said that a King shall reign, and shall act intelligently, and that he shall execute judgment and justice. The Lord is called King from Divine Truth. And whereas Divine Truth is also divine intelligence, it is said that he shall act intelligently. And whereas Divine Truth is from Divine Good, it is said that he shall do judgment and justice.

And in Isaiah:—*Jehovah shall be exalted, for he dwelleth on high, he hath filled Zion with judgment and justice* (xxxiii. 5). By Zion is understood Heaven and the Church, where the Lord reigns by Divine Truth. And whereas all Divine Truth is from Divine Good, it is said, he hath filled Zion with judgment and justice.

Again in Jeremiah:—*I Jehovah, doing justice and judgment in the earth, for in these I am well pleased* (ix. 23). Here also by judgment and justice is signified Divine Truth from Divine Good. Again in Isaiah:—*They shall ask of me the judgments of justice; they shall desire the approaching of God* (lviii. 2). The judgments of justice are Divine truths from Divine Good. In like manner also judgment and justice. For the spiritual sense conjoins those things which the literal sense separates.

And in Hosea:—*I will betroth thee to me for ever, and I will betroth thee to me in justice and judgment, and in mercy and verity* (ii. 19, 20). The subject there treated of is concerning the celestial kingdom of the Lord, which consists of those who are in love to the Lord. And whereas the conjunction of the Lord with them is comparatively like the conjunction of a husband with a wife—for the good of love so conjoins—therefore it is said, I will betroth thee to me in justice and judgment. And justice is mentioned in the first place, and judgment in the

second ; because they who are in the good of love to the Lord, are also in truths ; for they see them from good. Inasmuch as justice is predicated of good, and judgment of truth, therefore it is also said, in mercy and in verity ; mercy being also predicated of good, because it is of love.

And in David :—*Jehovah is in the heavens, thy justiee as the mountains of God, and thy judgment as a great abyss* (Psalm xxxvi. 6, 7). Justice is predicated of Divine Good, wherefore it is compared to the mountains of God ; for by mountains of God are signified the goods of love ; see above, n. 405, 510, 850. And judgments are predicated of Divine Truths, wherefore they are compared to a great abyss ; for by a great abyss is signified Divine Truth. From these considerations it may now appear, that by judgments are signified Divine truths.

In many passages in the Word mention is also made of judgments, precepts, and statutes. And by judgments are there signified civil laws ; by precepts the laws of spiritual life ; and by statutes the laws of worship. That by judgments are signified civil laws, appears from Exod. chap. xxi. xxii. xxiii., where the things which are there commanded are called judgments ; because from them judgments were performed by judges in the gates of the city. But still they signify Divine truths, such as are in the spiritual kingdom of the Lord in the heavens ; these being contained therein in the spiritual sense ; as may appear from the explication thereof in the *Areana Cœlestia*, n. 8971—9103 ; n. 9124—9231 ; n. 9247—9348.

That the laws with the children of Israel were called judgments, precepts, and statutes, appears from the following passages in Moses :—*I will speak unto thee all the preeepts, the statutes, and judgments, whieh thou shalt teaeh them, that they may do them* (Deut. v. 28). Again :—*These are the preeepts, the statutes, and the judgments, whieh Jehovah your God commanded to be taught to you* (Deut. vi. 1). Again :—*Therefore thou shalt keep the preeepts, the statutes, and the judgments, which I command thee this day to do them* (Deut. vii. 11). And in David :—*If his sons forsake my law and walk not in my judgments, if they profane my statutes, and keep not my precepts, I will visit their prevarication with a rod* (Psalm lxxxix. 31, 32, 33) ; besides several other places, as Levit. xviii. 5 ; chap. xix. 37 ; chap. xx. 22 ; chap. xxv. 18 ; chap. xxvi. 15 ; Deut. iv. 1 ; chap. v. 1, 6, 7 ; chap. xviii. 19 ; chap. xxvi. 17 ; Ezek. v. 6, 7 ; chap. xi. 12, 20 ; chap. xviii. 9 ; chap. xx. 11, 13, 25 ; chap. xxxvii. 24.

By precepts in these passages are understood the laws of life ; especially those which are in THE DECALOGUE, which are therefore called the Ten Precepts. But by the statutes are understood the laws of worship ; which principally related to sacrifices, and the ministry of holy things. And by judgments are understood

civil laws; which, being representative of spiritual laws, were therefore significative of Divine truths, such as are in the spiritual kingdom of the Lord in the heavens.

(14.) *Continuation.* When therefore man shuns and is averse from evils as sins, and is elevated by the Lord into heaven, it follows of consequence, that he is no longer in his own proprium, but in the Lord, and that he then thinks and wills good. Now whereas man, as he thinks and wills, so also he does—for every deed of man proceeds from the thought of his will—hence again it follows as a consequence, that when he shuns and is averse from evils, he does good, not from himself, but from the Lord. Therefore it is, that to shun evils is to do good. The good which man then does is understood by good works; and good works, in their whole complex, are understood by charity.

Inasmuch as man cannot be reformed unless he think, will, and do, as if from himself (that which is done as if from man himself being conjoined to him, and remaining with him, but that which is not done as if from himself, inasmuch as it is not received in any life of sense, becomes transfluent like ether), therefore the Lord wills that man should not only flee, and be averse from evils, as if from himself, but should also think, will, and do, as if from himself; but still acknowledge, in heart, that all these things are from the Lord. This he must acknowledge because it is the truth.

947. Verses 5, 6.—*And after these things I saw, and behold the temple of the tabernacle of the testimony in heaven was opened. And there went out from the temple seven angels, having the seven plagues, clothed in clean and shining linen, and girded about the breasts with golden girdles.*

"And after these things I saw, and behold the temple of the tabernacle of the testimony in heaven was opened," signifies interior Divine Truth in the Word, revealed from the Lord.

"And there went out from the temple seven angels, having the seven plagues," signifies manifestation thence of all the evils and falses thence derived, and of all the falses and evils thence derived, which have devastated the Church.

"Clothed in clean and shining linen," signifies, by Divine Truth or the Word in the spiritual sense.

"And girded about the breasts with golden girdles," signifies Divine Good spiritual, containing truths in their order and connexion.

948. "And after these things I saw, and behold the temple of the tabernacle of the testimony in heaven was opened."—That

hereby is signified interior or Divine Truth in the Word revealed from the Lord; appears from the signification of temple, as denoting Divine Truth from the Lord; see n. 220, 391, 915. And from the signification of the tabernacle of the testimony, as also denoting Divine Truth but interior; for the like is signified by tabernacle as by temple. But when it is said the temple of the tabernacle of the testimony; thereby is signified interior Divine Truth. The revelation thereof is understood by its being seen opened in heaven.

By interior Divine Truth revealed, is meant the Word as to the internal sense. For the Word is Divine Truth; and the internal or spiritual sense is the interior Word.

By the testimony is understood the law which was deposited in the ark, which was therefore called the ark of the testimony. What the testimony, moreover, signifies in a strict and in an extended sense, may be seen above, n. 10, 392, 635, 649, 749.

The subject treated of, in what now follows in this chapter, is concerning the Word interiorly revealed before the Church as being altogether devastated. For in the chapter following the plenary devastation of the Church is treated of: which is described by the seven angels having seven vials full of the anger of God; and by their casting them into the earth.

The reason why the Word is interiorly revealed, that is, as to the spiritual sense, before the Church is fully devastated, is, because a New Church will then be established, into which they who are of the former Church are invited. And for the New Church interior Divine Truth is revealed, which could not be revealed before, for reasons which will be mentioned in what follows. The case herein is similar to what took place at the end of the Jewish Church, for at the end of that Church, which was when the Lord came into the world, the interior Word was opened; for the Lord, when he was in the world, revealed interior Divine truths which were to serve for the use of the New Church then to be established by him; and also did serve. At this day also, for like reasons, the interior Word is opened, and Divine truths still more interior are thence revealed for the use of the New Church, which will be called the New Jerusalem. The quality of the Divine Providence of the Lord, in so revealing Divine Truths, may be seen from the Churches which have been successively established. There have been several Churches in our earth one after another. There was the Most Ancient, which was before the deluge; there was the Ancient, which was after the deluge; then the Hebrew, and afterwards the Israelitish; after this was the Christian Church, and now commences the New Church. Inmost Divine truths were revealed to those who were of the Most Ancient Church; but exterior Divine truths were revealed to those of the Ancient Church; and outer-

most or ultimate Divine truths to the Hebrew, and lastly to the Israelitish; with which Church at length all Divine Truth perished. For at length there was nothing in the Word that was not adulterated. But after the end of that Church, Divine truths interior were revealed by the Lord for the Christian Church, and now truths still more interior for the Church which is to come. Those interior truths are what are contained in the spiritual or internal sense of the Word.

From these considerations it is evident, that there has been a progression of Divine Truth from things inmost to ultimates; thus from wisdom to mere ignorance; and that now is brought about a progression thereof from ultimates to interiors, thus from ignorance again to wisdom.

(15.) *Continuation.* Religion with man consists in a life according to the Divine precepts, which are summarily contained in the Decalogue. With him who does not live according to those precepts, there cannot be any religion; because he does not fear God, still less does he love him; nor does he fear man, still less does he love him. Can he fear God or man, who steals, commits adultery, kills, bears false witness? Nevertheless every one can live according to those precepts; and he who is wise does so live, as a civil man, as a moral man, and as a natural man. But he who does not live according to them as a spiritual man, cannot be saved. For to live according to them as a spiritual man, is to do so on account of the Divine principle in them, whereas to live according to them as a civil man, is to do so on account of what is just only, and to avoid the punishments of the world; and to live according to them as a moral man, is to do so on account of what is honest, and to avoid the loss of fame and honor. But to live according to them as a natural man, is to do so on account of what is human, and to avoid the ill report of not being of a sound mind.

All laws, both civil, moral, and natural, dictate that man should not steal, nor commit adultery, nor kill, nor bear false witness. But still man is not saved by shunning those evils from such laws only, unless he also shun them from a spiritual law, whereby he shuns them as sins. For with this man there is religion; and a belief that there is a God, a heaven and a hell, and a life after death. Yea, also, with such a one there is civil life, likewise moral life, and natural life. Civil life because there is what is just; moral life because there is what is honest; and natural life, because there is what is human. But he who does not live according to those precepts as a spiritual man, is neither a civil man, a moral man, nor a natural man, truly considered; for he has neither what is truly just, nor honest, nor human, because he has not the Divine principle which is in them. For there cannot be any good, which is good, in and from

itself, but only what is from God; consequently there cannot be any thing just, any thing truly honest, any thing truly human, in and from itself, unless it be from God; and unless the Divine principle be also in it. Consider whether any one in whom is hell, or who is a devil, can do what is just from a just principle, or for the sake of what is just. In like manner what is honest, or anything truly human. The truly human principle is what is from order, and according to order; and what is from sound reason. And God is Order; and sound reason is from God. In a word, he who does not flee evils as sins, is not a man. Every one who makes those precepts a part of his religion, becomes a citizen and inhabitant of heaven; whereas, he who does not make them a part of his religion, but still in externals lives according to them, from a natural, moral, and civil law, becomes a citizen and inhabitant of the world, but not of heaven. Most nations know those precepts; and also make them precepts of their religion; and live according to them, because God so wills and has commanded; whereby they have communication with heaven and conjunction with God. Wherefore also they are saved. But most in the Christian world at this day do not make these precepts precepts of their religion, but of their civil and moral life. They do not indeed in the external form, so as to appear, act fraudulently, gain unlawfully, commit adulteries, manifestly persecute others from deadly hatred and revenge, nor bear false witness. But they do not refrain from these things because they are sins, and against God; but because they are afraid for their life, for their fame, for their function, for their business, for their possessions, for their honour and gain, and for their pleasure; wherefore if those bonds did not restrain them, they would do these things. Such, therefore, inasmuch as they have formed for themselves no communication with heaven, nor conjunction with the Lord, but only with the world and self, cannot be saved. Think with yourself when those external bonds are taken away—as is the case with every man after death—whether if there be no internal bonds, which are of the fear and love of God, thus of religion, to restrain and hold you back, you would not rush, like a devil, into thefts, adulteries, murders, false witnesses, and concupiscences of every kind, from the love thereof, thus from the delight thereof. That it is so, I have both seen and heard.

949. "And there went forth from the temple seven angels having the seven plagues."—That hereby is signified manifestation of all the evils and falses thence derived, and the falses and evils thence derived, which have devastated the Church; appears from the signification of angels, as denoting manifestations; as above, n. 869, 878, 883. And from the signification of seven, as denoting all and altogether; see n. 257, 299. And from the

signification of plagues, as denoting such things as destroy spiritual life, consequently the Church; which are cupidities arising from evil love, and falsities; concerning which see above, n. 584; consequently evils and the falses thence derived, and falses and the evils thence derived. And from the signification of the temple, as denoting the interior Word revealed; as treated of in the preceding article. From these considerations it is evident, that by the seven angels going forth from the temple, having the seven plagues, is signified that from the Word and its spiritual sense were manifested all the evils and falses thence derived, and all the falses and evils thence derived, which have devastated the Church.

It is said, the evils and falses thence derived, and the falses and evils thence derived; because the Church with the Papists, and the Church with the Reformed, are both understood. With the Papists evils and the falses thence derived have devastated the Church; but with the Reformed falses and the evils thence derived. The evils with the Papists are those which arise from the love of ruling, by the holy things of the Church, over all things of heaven and over all things of the earth; that love being the spring of all evils; and from those evils arise falses of every kind. But with the Reformed there are falses and evils thence derived. The falses are those which flow from the principle of justification and salvation of man by faith alone; or by faith without good works; and when good works are separated from faith, evil works occupy their place. Hence it is, that with these the Church is devasted by falses and evils thence derived; as it is with the Papists by evils and falses thence derived.

(16.) *Continuation.* So far as evils are removed as sins, so far good flows-in, and man afterwards so far does good, not from himself, but from the Lord. As, *First*:—So far as he does not worship other gods, thus also so far as he does not love himself and the world above all things, thus far the acknowledgment of God flows in from the Lord; and then he worships God, not from himself but from the Lord. *Secondly*:—So far as he does not profane the name of God, thus also so far as he flees the cupidities arising from the love of self and of the world, thus far he loves the holy things of the Word and of the Church; for these are the name of God, and the cupidities arising from the love of self and of the world are what profane them. *Thirdly*:—So far as he flees thefts, thus also frauds and unlawful gains, thus far sincerity and justice enter, and he loves what is sincere and just, from sincerity and justice, and thence acts sincerely and justly—not from himself but from the Lord. *Fourthly*:—So far as he flees adulteries, thus also unchaste and filthy thoughts, thus far conjugal love enters—which is the inmost love of heaven—in which love of chastity itself resides. *Fifthly*:—So far as he

flees murders, thus also deadly hatreds and revenges, which breathe murder, thus far the Lord enters with mercy and love. *Sixthly*:—So far as he flees false testimonies, therefore also lies and blasphemies, thus far truth or veracity enters from the Lord. *Seventhly*:—So far as he flees the concupiscence of possessing the houses of others, and hence also the love and cupidities derived therefrom of possessing the goods of others, thus far charity towards his neighbour enters from the Lord.—*Eighthly*:—So far as he flees the concupiscence of possessing the wives of others, servants, &c., and hence also the love and cupidities therefrom derived of ruling over others (for the things which are recounted in this precept are such as are properly man's) thus far love to the Lord enters.

In these eight precepts are contained evils which are to be shunned, but in the other two, namely, the third and fourth, are contained certain things which are to be done, namely, that the Sabbath is to be sanctified, and that parents are to be honoured. But how these two precepts are to be understood, not by the men of the Jewish Church, but by the men of the Christian Church, will be explained elsewhere.

950. "Clothed in clean and shining linen."—That hereby is signified, by Divine Truth or the Word from the spiritual sense; appears from the signification of linen, as denoting truth; and when predicated of the Lord or of the Word, as denoting Divine Truth. This is called clean by reason of its being genuine, and shining from the light of heaven, which light is shining or splendour; for from it all things which are there have a splendid appearance.

The Divine Truth proceeding from the Lord is what appears before the eyes of the angels as light, by reason that Divine Truth illustrates their understanding; and what illustrates the understanding of angels, gives light or shines before their eyes. Such is the Divine Truth in heaven, and such is the Word in its spiritual sense. Whereas the Divine Truth on earth is such as the Word is in the literal sense. In this there are but few genuine truths, such as are in heaven, but there are appearances of truth. The natural man cannot receive any other. But still genuine truths, such as are in heaven, lie stored up in those appearances; these being the truths which are contained in the spiritual sense. From these considerations it is evident, that by the angels going forth from the temple, clothed in clean and shining linen, is signified that the evils and falses, which have devastated the Church, were made manifest by Divine Truth, or the Word from its spiritual sense.

The reasons why the spiritual sense of the Word is now discovered, are several. *One* is, because the churches in the

Christian world have falsified all the literal sense of the Word, and this even to the destruction of the Divine Truth in heaven, whereby heaven is closed. Wherefore in order that heaven may be opened, it has pleased the Lord to reveal the spiritual sense of the Word, in which sense is contained Divine Truth such as it is in heaven. For by the Word man has conjunction with the Lord, and thence with heaven. Of consequence when the Word is falsified, even to the destruction of the genuine truth thereof, then conjunction perishes, and man is separated from heaven. In order, therefore, that he may again be conjoined with heaven, Divine Truth such as it is in heaven is revealed; and this is confirmed by the spiritual sense of the Word, in which that Divine Truth is contained.

A *second* reason is, that the falses which have inundated the Church, and devastated it, cannot be dissipated except by genuine truth opened in the Word; inasmuch as falses and the evils thence derived, and evils and the falses thence derived, cannot be seen by any other means than from truths themselves. For falses and evils, so long as genuine truths are not present, appear as in a certain kind of light, which is derived to them from confirmations by reasonings from the natural man; and by the sense of the letter, explained and applied according to appearances only, before that man. But when genuine truths are present, then first the falses and evils appear; for the light of heaven, which is in genuine truths, dissipates the infatuated light of falses, and converts it into darkness.

A *third* reason is, that the New Church, which is understood by the holy Jerusalem in the Apocalypse, is conjoined with heaven by the divine truths of the Word; for the Word is conjunction, but conjunction is then effected, when man perceives the Word in like manner as the angels perceive it.

That linen signifies truth, will be seen in the following article.

(17.) *Continuation, concerning the first precept.* Thou shalt not make to thyself other gods, involves also that man should not love himself and the world above all things, for what a man loves above all things, that is his god.

There are two loves altogether opposite to each other, the love of self, and love to God; likewise the love of the world and the love of heaven. He who loves himself loves his own proprium; and the proprium of man is nothing but evil. Hence also he loves evil in all its complex; and he who loves evil, hates good, and thence also hates God.

He who loves himself above all things, immerses his affections and thoughts in the body, and thereby in his proprium; from which of consequence he cannot be elevated by the Lord. And he who is immersed in the body, and in his proprium, is in

corporeal ideas, and in pleasures which are merely of the body; and thence in thick darkness as to those things which are above. Whereas he who is elevated by the Lord, is in light. And he who is not in the light of heaven, but in thick darkness, inasmuch as he does not see any thing of God, denies God, and acknowledges for God either nature or some man, or some idol, and also affects to be worshipped himself as a god. Hence now it follows, that he who loves himself above all things, worships other gods.

In like manner he who loves the world, but this in a less degree; for the world cannot be loved to so great a degree as the proprium; wherefore the world is loved from proprium and for the sake of proprium, because it is serviceable to it.

By the love of self is especially understood the love of ruling over others from the sole delight of rule and for the sake of eminence; and not from the delight of uses, and for the sake of the public good. And by the love of the world is especially understood the love of possessing goods in the world from the sole delight of possession, and for the sake of opulence, and not from the delight of uses arising from them; and for the sake of the goods thence derived. Each of these loves is without limit, and rushes on, as far as scope is given, to infinity.

951. Inasmuch as by the seven angels, who had the seven last plagues, is signified the manifestation of the evils and falses which have devastated the Church; and whereas the manifestation is made by Divine Truth in the Word, therefore those angels appeared clothed in clean and shining linen; for by clean and shining linen is signified genuine truth. All the angels also appeared clothed according to their functions. For the garments in which they go clothed correspond to their ministries, and in general to their interiors. The angels who are wise from Divine Truth appear in white garments of satin, lawn, or linen, because these correspond to the truths in which they are. On this account also Aaron and his sons had garments made of linen, in which they ministered, concerning which it is thus written in Moses:—*Thou shalt make for Aaron and his sons breeches of linen to cover the flesh of their nakedness, from the loins even to the thighs; they shall be upon them when they enter into the tent of the assembly, and when they approach to the altar to minister in the holy place, lest they bear iniquity and die* (Exod. xxviii. 42, 43). And in another passage:—*Aaron, when he shall enter into the holy place, shall put on the linen coat of holiness, stockings of linen shall be upon his flesh, he shall gird himself with a linen belt, and shall put on a mitre of linen* (Levit. xiv. 4). Also, *That he should put on the same garments when he expiated*

the people (verse 32). Likewise, *when he took the ashes from the altar after the burnt offering* (Levit. vi. 22). In like manner the priests were to minister in the new temple, in Ezekiel:—*When the priests the Levites, the sons of Zadok, shall enter at the gates of the inner court, they shall put on linen garments, no woollen shall come upon them; when they shall minister in the gates of the inner court and inward, mitres of linen shall be upon their head, and breeches of linen upon their loins* (xliv. 17, 18). The reason why they put on linen garments when they ministered holy things, was, because all holy administration is effected by Divine Truth. For the priesthood, to which Aaron and his sons were appointed, represented the Lord as to Divine Good; and this ministers all things by Divine Truth. Divine Truth also defends from falses and evils, which are from hell; wherefore it is also said, lest they bear iniquity, and die, whereby is signified, that otherwise falses from hell would destroy them. These garments were called garments of holiness, because holiness is predicated of Divine Truth.

Inasmuch as the garments of the ministry were of linen, hence the priests wore an ephod of linen when they ministered, as we read concerning Samuel (1 Sam. ii. 18); concerning the priests whom Saul slew (1 Sam. xxii. 18); and also concerning David, when he went before the ark (2 Sam. vi. 14). It is also thus written concerning the Lord himself in John:—*Jesus rose up from supper and laid aside his garment, and took a linen cloth, and girded himself, and put water into a basin, and began to wash the feet of the disciples, and to wipe them with the linen cloth with which he was girded* (xiii. 4, 5). The washing of the feet of the disciples represented and thence signified purification from evils and falses by Divine Truth from the Lord. For all purification from evils and falses is effected from the Lord by Divine Truth; and this is signified by the linen cloth with which he girded himself, and with which he wiped the feet of his disciples.

Besides these seven angels treated of in the Apocalypse, there have been other angels also seen in linen garments; as *The angel who set a mark on the foreheads of the men who sighed, and went in between the wheels of the cherubs, and took coals of fire and sprinkled upon the city* (Ezek. ix. 3, 11; chap. x. 2, 6, 7). Likewise, *The angel who was seen by Daniel, clothed in linen, whose loins were girt with gold of Uphaz* (Daniel x. 5; chap. xii. 6, 7). The reason of their appearing clothed in linen, was, because they were girded for the ministry. Also the angel who measured the new temple, *Whose aspect was of brass, was seen to have a linen thread in his hand, and a measuring reed* (Ezek. xl. 3). By the mensuration of the temple is there described the New Church as to its quality,

which is signified by the number of measures. And all quality of the church is known by means of Divine Truth; hence it was that a linen thread was in his hand.

Inasmuch as by linen is signified truth, and by a girdle the all thereof—for a girdle is what embraces and includes all things; and whereas, with the sons of Israel, there was no longer any truth remaining, *Therefore it was commanded the prophet Jeremiah, to buy himself a girdle of linen, and hide it in the hole of a rock at Euphrates, and at the end of many days it was corrupted, and not profitable for any thing* (xiii. 1—7). By the girdle of linen is signified all the truth of doctrine from the Word. What is signified by its being hid in the hole of a rock at Euphrates, and there corrupted, may be seen above, n. 569.

By linen is signified the truth of the Church also in Isaiah :— *A bruised reed will he not break, and smoking flax (linen) will he not quench, and he will bring forth judgment unto verity* (xlii. 3). These words are spoken concerning the Lord. By the smoking flax which he will not quench is signified the little of truth from good with any one. The rest may be seen explained above, n. 627.

By linen is also signified truth from the Word; properly the truth of the literal sense thereof (in Hosea, ii. 5, 9). It was also a statute with the children of Israel, *That they should not wear a garment mixed with linen and woollen together* (Deut. xxii. 11). The reason of this was, that woollen signifies good and linen truth; and because man by his garments also has communication with the societies of heaven. And there are societies which are in good, and societies which are in truth. And man must not have communication with different societies at the same time; for thence would arise confusion. That this was the reason of that statute, no one has hitherto known. But it has been given me to know it from the change of my garments. For on the laying aside of a linen garment, they in the spiritual world who were in truths, have complained that they could not be present; and the same on the taking to the linen garment again, became present.

That there is such correspondence with the very garments of man, has been hitherto unknown, but still it may appear from the consideration of the passages adduced above, namely, from the linen garments of Aaron and his sons, from the linen ephod worn by the priests and by David; from the linen in which the angels appeared clothed; and from the Lord's girding himself with linen, and wiping therewith the feet of his disciples. Likewise also from the rest of the garments of Aaron and his sons, all which were representative; and from the signification of garments in general, as denoting truths clothing good; concerning which see, n. 64, 65, 195, 271, 395, 475, 476, 637.

(18.) *Continuation concerning the first precept.* It is not believed in the world, that the love of ruling from the sole delight of rule, and the love of possessing goods from the sole delight of possessing, and not from the delight of uses, contain in themselves all evils; and also a contempt and rejection of all things which are of Heaven and the Church; and this by reason that man from the love of self and from the love of the world is excited to do good to the Church, to his country, to society, and to his neighbour; placing honour in acting well, and looking for reward. Hence it is that such love is called by many the fire of life, and the excitement to great things. But it is to be observed, that in so far as these two loves have respect to uses in the first place, and to self in the second, thus far they are good. But in so far as they have respect to self in the first place, and to uses in the second, thus far they are evil. For then man does all things for the sake of self, and consequently from self; and in this case in everything which he does is himself and his proprium; and this viewed in itself is nothing but evil. But to regard uses in the first place, and self in the second, is to do good for the sake of the Church, his country, society, and his neighbour. And the good which man does to these for their own sake, is not from man, but from the Lord. The difference between these two loves is as between heaven and hell. That there is such a difference is not known to man, because from birth and thence from nature he is in the love of self and of the world; and because the delight thereof continually flatters and favours him. Let him however know, that the love of ruling from the delight of rule, and not from the delight of uses, is altogether diabolical, and may be called atheistical. For in proportion as man is in that love, in the same proportion he does not, in his heart, believe in the existence of a God. And hence, in his heart, he derides all things of the Church; yea, even hates them; and from hatred persecutes all who acknowledge God, especially those who acknowledge the Lord. The very delight of the life of such persons is to do evil, and to commit all kinds of wicked and flagitious deeds. In a word, they are very devils. Man knows not this whilst he lives in the world; but he will know that it is so when he comes in the spiritual world, as is the case immediately after death.

Hell is full of such; where, instead of exercising dominion they become slaves. They appear also there, when viewed in the light of heaven, inverted, as with the head downwards and the feet upwards; inasmuch as they placed rule in the first place, and uses in the second. And that which is in the first place is the head, and that which is in the second constitutes the feet; and that which is the head is loved, but that which is not loved is trodden under foot.

952. "And girt about the breasts with golden zones."—That hereby is signified Divine Good spiritual, containing truths in order and connexion; appears from the signification of a golden zone, as denoting what contains in order and in connexion. For a zone or girdle incloses the garments, and contains them. The reason why truths are what are said to be so contained, is, because truths are signified by garments, especially by garments of linen. The reason why it is said to be spiritual good which contains, is, because by the breast, which was girt about, is signified that good; and also by gold, of which the zones were composed. Similar things are signified where it is said, *That the Son of Man in the midst of the candlesticks, appeared girt about the paps with a golden zone;* which may be seen explained above, n. 65.

That a zone or girdle signifies a common bond, to contain all things in order and connexion, may be seen in the *Arcana Cœlestia*, n. 9341, 9828.

What is signified by the girdle of the Ephod, may be seen, n. 9837, and what by the belt of the coat of Aaron, n. 9944. Similar things are also signified by a girdle or zone in other parts of the Word, as in Isaiah xi. 5; chap. xxiii. 10; Jer. xiii. 1—7.

(19.) *Continuation concerning the first precept.* He who supposes that he acknowledges and believes that there is a God, before he abstains from the evils which are mentioned in the Decalogue—especially from the love of ruling grounded in the delight of rule, and from the love of possessing the goods of the world grounded in the delight of possession, and not in the delight of uses—is much deceived. Man may confirm himself, as much as possible, that there is a God, from the Word, from preaching, from books, from the light of reason; and may also thence persuade himself that he believes. Nevertheless he does not believe, if the evils arising from the love of self and of the world are not removed. The reason is, because evils and their delights stand in the way, and keep back and repel the goods and their delights which flow-in out of heaven, and the confirmation which is thence given. And before heaven confirms, there is only a faith of the mouth—which in itself is no faith—and not the faith of the heart—which is real faith. A faith of the mouth is faith in externals. The faith of the heart is faith in the internals. When the internals are crowded with all kinds of evils, then, the externals being taken away—as is the case with every man after death—he rejects from them even the faith that there is a God.

953. Verses 7, 8. *And one of the four animals gave to the seven angels seven golden vials, full of the anger of God who liveth for ages and ages. And the temple was filled with*

smoke from the glory of God and from his power: and no one could enter into the temple until the seven plagues of the seven angels were consummated.

"And one of the four animals gave to the seven angels seven golden vials, full of the anger of God, who liveth for ages of ages," signifies manifestation from the Lord, by Divine Truth, or the Word, of all the falses of evil which have destroyed the spiritual life of the men of the Church.

"And the temple was filled with smoke from the glory of God and from his power," signifies Divine Truth, or the Word, in the natural sense, in light and potency from the Divine Truth, in the spiritual sense.

"And no one could enter into the temple," signifies its being obscure to the understanding.

"Until the seven plagues of the seven angels were consummated," signifies before evils and falses are rejected; and those who are in them cast into hell.

954. "And one of the four animals gave to the seven angels seven golden vials, full of the anger of God, who liveth for ages of ages."—That hereby is signified manifestation from the Lord, by Divine Truth, or the Word, of all the falses of evil which have destroyed the spiritual life of the men of the Church; appears from the signification of the four animals, as denoting the inmost heaven; concerning which see n. 277, 322, 462. And as denoting the Word, n. 717; consequently the Lord as to heaven and as to the Word. For heaven is heaven from the Lord, and in like manner the Word. And from the signification of the seven angels, as denoting manifestations by Divine Truth, or the Word; see above, n. 949. And from the signification of seven vials as denoting all falses and evils. For by seven vials like things are signified as by the seven plagues, verse 6, namely, evils and the falses thence derived, and falses and the evils thence derived; see above, n. 949. These are said to be full of the anger of God, who lives for ages of ages; because they devastate the Church, and destroy the spiritual life of the men of the Church. These things are what are signified by the anger of God: from these considerations it may appear, that by one of the four animals giving to the seven angels seven golden vials full of the anger of God who liveth for ages of ages, is signified, manifestation from the Lord, by Divine Truth or the Word, of all the falses of evil which have destroyed the spiritual life of the men of the Church. The reason why vials are mentioned instead of plagues, is, because vials are things containing, and plagues are what are contained; and in the Word the things containing are frequently used for the things contained, by reason that they are ultimates; and hereby the literal sense of the Word is preserved in ultimates, in like manner as where cups and chalices are mentioned

for wine: but we shall speak further upon this subject in the following chapter, where the seven vials and the seven plagues therein contained are treated of.

(20.) *Continuation concerning the first precept.* In proportion as man resists the two loves of his proprium, which are the love of ruling from the sole delight of rule, and the love of possessing the goods of the world from the sole delight of possession; and thus in proportion as he flees as sins the evils which are mentioned in the Decalogue, in the same proportion there flows in through heaven from the Lord the acknowledgment that there is a God, who is the Creator and Conservator of the universe, and also that God is one: the reason why this acknowledgment then flows in, is, because when evils are removed, heaven is opened; and when heaven is opened, man no longer thinks from himself, but by or through heaven from the Lord; and this is the universal principle in heaven, comprising all others, that there is a God, and also that God is one. That man from influx alone knows and, as it were, sees that God is one, may appear from the common confessions of all nations, and from the repugnance to thinking that there are several. The interior thought of man, which is the thought of his spirit, is either from hell or from heaven; it is from hell before evils are removed; but when these are removed it is from heaven: when it is from hell, then man sees no otherwise than that nature is God, and that the inmost of nature is what is called Divine; such a man after death, when he becomes a spirit, calls any one a god who prevails in power, and also affects power himself that he may be called a god; such madness have all the evil lurking inwardly in their spirit. But when man thinks from heaven, as is the case when evils are removed, then he sees from the light in heaven, that there is a God, and that he is one.

The seeing from the light which is from heaven, is what is understood by influx.

955. "And the temple was filled with smoke from the glory of God, and from his power."—That hereby is signified the Divine Truth or Word in the natural sense, in light and potency from the Divine Truth in the spiritual sense; appears from the signification of temple, as denoting the Divine Truth or Word in the natural sense, illustrated from the Divine Truth in the spiritual sense, concerning which see above, n. 948; and from the signification of smoke, as denoting the understanding of the Word in the natural sense, of which we shall speak presently; and from the signification of the glory of God, as denoting the light of heaven, which is the Divine Truth in the spiritual sense, concerning which see n. 34, 288, 345, 874; and from the signification of the power of God, as denoting divine potency; for in the natural sense of the Word there is glory and power,

or light and potency, from the spiritual sense, but not without that sense; they are without that sense who do not account the Word holy, and to whom therefore the Divine Truth therein is without light and potency, whereas they who do account it holy, are made sensible of that light and potency; the reason is, because these latter are conjoined with heaven, by the spiritual sense, although they are ignorant thereof. Hence it is evident, that by the temple being filled with smoke from the glory of God, and from his power, is signified the Word in the natural sense being in light and potency from the Divine Truth in the spiritual sense. The reason why smoke signifies the understanding of the Word in the natural sense, is, because the same is signified by smoke as by cloud; and that by cloud is signified the Word in the natural sense, may be seen, n. 36, 504, 594, 906; and because the same is here signified by smoke as by the smoke of the incense; which, that it also signifies the Word in the natural sense, may be seen, n. 494, 539, at the end: the reason of this signification of smoke is, because smoke is from fire, and by fire is signified love in both senses, and by holy fire celestial love; similar is the Word in the sense of the letter illustrated and, as it were, enkindled from the spiritual sense, viz. that as to the understanding thereof, the truth there is in an obscure principle, as from smoke, before the falses and evils which overspread the light, and cause blindness, are dissipated; this is also understood by no one being able to enter into the temple, until the seven plagues of the seven angels should be consummated. Divine Truth in the natural sense is also signified by smoke in Isaiah:—*Jehovah shall create upon every dwelling place of mount Zion, and upon the convocations thereof, a cloud by day and a smoke and splendour of a flame of fire by night; for upon all the glory shall be a covering* (iv. 5): again:—*And the posts of the door were moved at the voice of the seraphim that cried; and the house was filled with smoke* (vi. 4): in like manner by the smoke seen upon Sinai when the law was promulgated; and elsewhere in the Word, by *the smoking of the mountains* when Jehovah descendeth; likewise by *the smoking flax* (Isaiah vii. 4): and by *the smoke of the incense ascending from the prayers of the saints* (Apoc. viii. 4).

(21.) *Continuation concerning the first precept.* When man flees and is averse from evils, because they are sins, he not only sees from the light of heaven that there is a God, and that he is one, but also that God is a man. For he desires to see his God, and he cannot see him otherwise than as a man. Thus the ancients before Abraham, and after him, saw God; thus the nations in those parts of the earth out of the Church see God from an interior perception—especially those who are interiorly wise, although not from the sciences. Thus all infants,

children, and those who are in simple states of good, see God, as also all the inhabitants of all earths. For they say, that what is invisible, inasmuch as it does not fall into any idea, cannot fall into faith.

The reason hereof is, because the man who flees and is averse from evils as sins, thinks from heaven. And the whole heaven, with every one therein, is in no other idea concerning God than as of a man. Nor can they be in any other idea, inasmuch as the whole heaven is a man in the greatest effigy. And the Divine principle which proceeds from the Lord makes heaven. Wherefore to think otherwise concerning God than according to that Divine Form, which is the human, is impossible to the angels. For angelic thoughts pervade all heaven.

That the whole heaven in the complex has reference to one man, may be seen in the work concerning HEAVEN AND HELL, n. 51—87. And that the angels think according to the form of heaven, n. 200—212.

This idea of God flows in from heaven with all in the world, and resides in their spirit. But it appears as if extirpated in the Church with those who are in intelligence grounded in their own proprium. Yea, so extirpated, as though it were not communicable. The reason is, because they think concerning God from space. But the same persons think otherwise when they become spirits; which has been made evident to me from much experience. For in the spiritual world an indeterminate idea concerning God, is no idea concerning him. Wherefore an idea is given determined to some one, who either sits on high, or elsewhere, and gives answers.

From the common influx which is from the spiritual world, men have received ideas concerning God as a man, variously according to the state of perception. Hence it is that the triune God is with us denominated *Persons;* and that God the Father is exhibited painted in temples as a man, the Ancient of Days. It is also from the same common influx, that men both living and dead, who are called saints, are adored as gods by the common people in Christian Gentilism, and that the sculptured images of them are loved. The case is the same with several nations elsewhere. And also with the ancients in Greece, in Rome, and in Asia, who had several gods, all of whom were seen by them as men.

These things are said in order that it may be known, that it is implanted in man, namely, in his spirit, to see God as a man. That is said to be implanted, which is from common or general influx.

956. "And no one could enter into the temple."—That hereby is signified its being obscure to the understanding; appears from the signification of temple, as denoting the Word; see

above, n. 955. Hence by the temple not being to be entered by reason of the smoke, is signified the Word being obscured to the understanding.

The reason of this obscurity of the Word, so as not to be understood, is, because in the end of the Church there are not any truths; and hence all things of the Word are falsified. Wherefore before genuine truths are discovered, the Word is in obscurity before the understanding.

(22.) *Continuation concerning the first precept.* Inasmuch as man, by virtue of the common influx out of heaven, sees, in his spirit, that God is a man, it follows that they who are of the Church where the Word is, if they flee and are averse from evils as sins, by virtue of the light of heaven, in which they then are, see the Divinity in the Lord's humanity, and the Trinity, in him; and himself the God of heaven and earth. But they cannot see this, who, by an intelligence grounded in their proprium, have destroyed with themselves the idea of God as a man: nor do these see that God is one from the Trinity which they think of. They only say that he is one with their mouth.

In like manner they who are not purified from evils, and therefore not in the light of heaven, do not in their spirit see the Lord as the God of heaven and earth; but some other in his place—some of them regarding some one whom they believe to be God the Father; others one whom they call God, because he prevails in power; others some devil whom they fear because he can bring evil upon them; others nature, as they did in the world; and others, no God at all.

It is said, *in their spirit*, because they are such when they become spirits after death. Wherefore what lay concealed in their spirit, in the world, is then manifested.

But all who are in heaven, acknowledge the Lord only. For the whole heaven is from the Divine principle which proceeds from him, and has reference to him as a man.

Wherefore no one can enter heaven unless he be in the Lord; for a man enters into the Lord whilst he enters into heaven. Others, if they enter, become impotent of mind and fall backwards.

957. "Until the seven plagues of the seven angels should be consummated."—That hereby is signified, before evils and falses were rejected, and those who were in them cast into hell; appears from the signification of being consummated, as denoting to be finished, but in this case, to be rejected. And from the signification of the seven plagues, as denoting all the evils and falses which have devastated the Church; concerning which see above, n. 949. And from the signification of the seven angels as denoting manifestations; concerning which also see n. 949. Thus by, "until the seven plagues of the seven angels should be

consummated," is signified, before the evils and falses, which were made manifest, were rejected. The reason why the same words also signify, before they who were in evils and falses were cast into hell, is, because they relate to the time before the Last Judgment was accomplished, when the good were separated from the evil; and the good elevated into heaven, and the evil cast into hell—thus before the new heaven and new earth existed. That before that time the Word was in obscurity before the understanding, is signified by no one being able to enter into the temple, before the seven plagues of the seven angels were consummated.

But this arcanum is to be further explained. The Divine truths which lay interiorly stored up in the Word could not be manifested before the Last Judgment was accomplished. The reason whereof is, because before that the hells prevailed; but afterwards the heavens prevail. And man is set in the midst between the heavens and the hells. Wherefore when the hells prevail, then the truth of the Word is either perverted, or despised, or rejected; but the contrary comes to pass when the heavens prevail. From these considerations it may appear whence it is, that Divine truths were now first discovered, and the spiritual sense of the Word revealed.

This therefore is what is understood by the Word being in obscurity, as to the understanding thereof, before they who were in evils and in falses were cast into hell.

(23.) *Continuation concerning the first precept.* The idea concerning God is the primary of all ideas. For according to the quality thereof with man, such is his communication with heaven, and conjunction with the Lord. And hence such is his illustration, affection of truth and good, perception, intelligence, and wisdom. For these things are not from man, but from the Lord, according to conjunction with him.

The idea concerning God is the idea concerning the Lord and his Divinity. For no other is God of heaven and God of earth, as he himself teaches in Matthew :—*All power is given to me in heaven and in earth* (xxviii. 16).

But the idea concerning the Lord is more or less full, and more or less clear. It is full in the inmost heaven, less full in the middle heaven, and still less full in the ultimate heaven. Wherefore they who are in the inmost heaven are in wisdom; they who are in the middle, in intelligence; and they who are in the ultimate, in science. The idea is also clear with the angels who are in the midst, in the heavenly societies; and less clear with those who are round about; according to the degrees of distance from the midst. All in the heavens have places allotted them according to the fulness and clearness of their idea concerning the Lord. They are also in correspondent wisdom, and in correspondent felicity.

All who have not an idea of the Divinity concerning the Lord, as, for example, the Socinians and Arians, are under the heavens and unhappy.

They who have a two-fold idea, namely, of a God invisible, and of a God visible under a human form, also abide under the heavens. Nor are they received before they acknowledge one God, and him visible.

Such as in the place of a visible God see, as it were, somewhat aerial, and this by reason of the idea arising from God's being called a spirit; if this idea with them is not changed into the idea of a man, thus of the Lord, are also not accepted.

But they who have an idea concerning God, as concerning the inmost of nature, are rejected, because they cannot but fall into the idea of nature as being God.

All nations, which have believed in one God, and have had an idea concerning him as a man, are received by the Lord.

From these considerations it may appear who they are that worship God himself, and who they are that worship other gods; thus, they who live according to the first precept of the Decalogue, and they who do not live according to it.

CHAPTER XVI.

1. And I heard a great voice out of the temple saying to the seven angels, Go your ways and pour out the vials of the wrath of God upon the earth.

2. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.

3. And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea.

4. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and art holy, because thou hast judged thus.

6. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

8. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9. And men were scorched with great heat, and blasphemed

the name of God, which hath power over these plagues, and they repented not to give him glory.

10. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

11. And they blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds.

12. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15. Behold, I come as a thief. Blessed *is* he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.

16. And he gathered them together into a place, called in the Hebrew tongue Armaggedon.

17. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18. And there were voices, and lightnings, and thunders; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

19. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20. And every island fled away, and the mountains were not found.

21. And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

EXPLANATION.

958. Verses 1, 2. *And I heard a great voice out of the temple, saying to the seven angels, Go and pour out the vials of the anger of God into the earth. And the first angel went, and poured out his vial upon the earth, and there came an evil and noxious sore in the men who had the mark of the beast, and who adored his image.*

"And I heard a great voice out of the temple, saying to the seven angels," signifies manifestation, by Divine Truth from the Word, of the evils and falses which have devastated the Church.

"Go and pour out the vials of the anger of God into the earth," signifies the state of the Church devastated.

"And the first went and poured out his vial upon the earth," signifies manifestation of the state of the Church in general.

"And there came an evil and noxious sore," signifies evil works therein, and consequent falsifications of the Word.

"In the men who had the mark of the beast, and who adored his image," signifies with those who acknowledge faith alone, and the doctrine thereof, and live according thereto.

959. "And I heard a voice out of the temple saying to the seven angels."—That hereby is signified manifestation, by Divine Truth from the Word, of the evils and the falses which have devastated the Church; appears from the signification of a voice out of the temple, as denoting Divine Truth from the Word. For a voice signifies Divine Truth, as may be seen above, n. 261, 668. And the temple of the tabernacle of the testimony, out of which the voice came, signifies the Word, in which is contained Divine Truth both natural and spiritual, n. 948. And from the signification of the seven angels, as denoting manifestations, as has been frequently shown above. And whereas by the seven vials or plagues, which they had, are signified the evils and falses which devastated the Church, therefore the manifestations thereof are here signified by the seven angels. The subject treated of in the following verses is also concerning this manifestation.

(24.) In the preceding chapter, at the end of each article, we have treated concerning the first precept in the Decalogue. Wherefore in the articles now following in the chapter we shall treat concerning the rest of the precepts. And here, concerning the second, *Thou shalt not profane the name of God.*

It shall first be explained what is understood by the name of God, and afterwards, what by the profaning it. By the name of God is understood all the quality by which God is worshipped. For God is in his own quality, and is his own quality. His essence is Divine Love, and his quality is Divine Truth thence derived, united with Divine Good; thus with us on earth it is THE WORD. Wherefore also it is said in John, *The Word was with God, and the Word was God* (i. 1). And hence, also, it is the doctrine of genuine truth and good from the Word; for according thereto is worship.

Now inasmuch as the quality of God is manifold—for it con-

tains all things which are from him—therefore many names are given to him; and every name involves and expresses his quality in general and specifically. For, besides other names, he is named Jehovah, Jehovah Zebaoth, Lord Jehovih, God, Messiah or Christ, Jesus, Saviour, Redeemer, Creator, Former, Maker, King and the Holy One of Israel, the Rock and the Stone of Israel, Shiloh, Schaddai, David, Prophet, Son of God, and Son of Man. All these are names of the One God, who is the Lord; but still where they are mentioned in the Word, they signify some universal attribute or Divine quality distinct from other divine attributes and qualities.

In like manner, where it is said Father, Son, and Holy Spirit, they are not three who are understood, but the One God; or they are not three Divine Beings but One. And this Trine, which is One, is the Lord.

Inasmuch as every name signifies some distinct attribute or quality, therefore by profaning the name of God is not meant to profane the name itself, but his quality. The reason why quality is signified by name, is also, because in heaven every one is named according to his quality. And the quality of God or the Lord is the all which is from him whereby he is worshipped. Hence it is, that in hell, inasmuch as there is not any Divine quality of the Lord there acknowledged, the Lord cannot be named; and that his names cannot be pronounced by any one in the spiritual world otherwise than as his Divinity is acknowledged. For all in that world speak from the heart, thus from the love and the acknowledgment thence derived.

960. "Go and pour out the vials of the anger of God into the earth."—That hereby is signified the state of the devastated Church; appears from the signification of the vials of the anger of God, as denoting the evils and falses which have devastated the Church. For by the vials of the anger of God are signified similar things as by the plagues in the preceding chapter, xv. 6, where it is said, *that seven angels went out from the temple having seven plagues;* and by the plagues there are signified evils and the falses thence derived, and falses and the evils thence derived, which have devastated the Church, n. 949. Similar things are signified by the anger of God; for the anger of God is predicated of the evils and falses which devastate the goods and truths of the Church. And from the signification of the earth, as denoting the Church; concerning which, see n. 29, 304, 417, 697, 741, 752, 876.

The reason why by pouring out those vials into the earth, is signified the state of the Church so made, is, because the devastations of the Church are attributed in the Word to God; consequently, as being produced from heaven, although nothing thereof is from God, but from man only. Still, however, it is

so said in the literal sense of the Word, because it so appears to men; and that sense, inasmuch as it is the ultimate, consists of appearances.

The reason why they are called vials, is, because vials are vessels; and vessels have a similar signification with the things contained in them, as chalices, bowls, cups, &c., with the wine or other liquor in them; and as the censers for the incense, with several other vessels. The reason is, because the literal sense of the Word is the ultimate sense of Divine Truth, and therefore consists of ultimate things, which are in nature; and which serve for the foundation and structure of things interior. That vials, chalices, cups, bowls, and dishes are mentioned for their contents, and therefore have a like signification, is evident from the Word, where they are used sometimes to denote falses from hell, and drunkenness or insanity thence derived, likewise temptations; and truths from the Lord and wisdom thence derived. That they signify falses from hell, and thence insanity, appears from the following passages. Thus in Jeremiah:—*Jehovah said, take this cup of the wine of the anger of Jehovah, out of my hand, and make all nations drink to which I shall send thee, that they may drink and stagger, and be mad, by reason of the sword. When they refuse to take the cup out of thine hand to drink, thou shalt say unto them, thus saith Jehovah Zebaoth, drinking ye shall drink* (xxv. 15, 16, 28). By the cup of wine here also is signified the false which is from hell; by drinking is signified to appropriate to themselves; by being mad is signified to be spiritually insane; which is the case when what is false is called true, and what is true is called false. By the nations which shall drink are signified the evil, and, in the abstract sense, evils; for several nations which were to drink are there enumerated. But still those nations are not understood, but the evils signified by them. And evils are what drink, that is, appropriate to themselves falses. That the cup of wine signifies the false, is also evident from its being said, that they may be mad by reason of the sword; for by sword is signified the false as destroying truth.

Again in the same prophet:—*A golden cup is Babel in the hand of Jehovah, making drunk the whole earth; the nations have drunk of her wine, therefore the nations are mad* (li. 7). By the golden cup is signified the false destroying good; by Babel is signified dominion by the holy things of the Church over heaven, and over the souls of men, from which dominion profane falses are derived; by making the earth drunk is signified to infatuate the Church, so that no longer any truth is seen. Wine signifies such a false principle.

And in Ezekiel:—*In the way of thy sister thou hast walked, therefore will I give her cup into thine hand; thus saith the Lord Jehovih, thou shalt drink the cup of thy sister, deep and*

broad, thou shalt be for a laughing and derision, ample to be taken; with drunkenness and sadness shalt thou be filled, with the cup of devastation and desolation, with the cup of thy sister Samaria, which thou shalt drink and press out, and thou shalt break the shreds thereof (xxiii. 31—34). These things are said concerning Jerusalem, whereby is signified the celestial Church as to doctrine; and by Samaria there, which is the sister, is signified the spiritual Church, also as to doctrine. For the Jewish nation represented the Lord's celestial kingdom; and the Israelitish nation his spiritual kingdom. But in this case by Jerusalem and Samaria is signified the Church devastated as to all good and truth. The plenary devastation of the Church with the Jewish nation is described by the cup of the sister deep and broad; and by their being filled with drunkenness and sadness; also by drinking the cup, sucking it out, and breaking the shreds thereof. It is called a cup of devastation and desolation, because devastation is predicated of good, and desolation of truth.

And in Zechariah:—*Behold I make Jerusalem a cup of trembling to all the people round about* (xii. 2). And in Habakkuk:—*Thou shalt be satiated with ignominy for glory, drink thou also, that thy foreskin may be uncovered. The cup of Jehovah shall pass about to thee, that an ignominious vomit may be upon thy glory* (ii. 16). Where cup denotes falsified truth, which in itself is false; and of which an ignominious vomiting is predicated. Wherefore it is said, upon thy glory—glory signifying the Divine Truth in the Word.

And in Lamentations:—*Rejoice and be glad, O daughter of Edom, the cup shall also pass over to thee, thou shalt be made drunken and shalt be uncovered* (iv. 21). Here also the cup has a like signification.

And in David:—*Jehovah shall rain upon the impious, snares, fire, and brimstone, and a wind of storms, the portion of their cup* (Psalm xi. 6). Again:—*There is a cup in the hand of Jehovah, and he hath mixed it with wine, he hath filled it with mixture, and poured out thence, but the dregs thereof all the impious of the earth shall suck out and drink them* (Psalm lxxv. 9). By snares, fire, and brimstone, are signified falses and evils seducing, and by a wind of storms is signified vehement assault of truth. These things are called the portion of a cup, because a cup, as containing, signifies them. By mixing and filling with mixture is signified to falsify truth and profane it.

In all these passages the devastation of truth and good by falses and evils is attributed to Jehovah. For it is said that they should take the cup of the anger of Jehovah out of his hand, that Jehovah mixed it with wine, and filled it with mixture; it is likewise called a cup in the hand of Jehovah. But, neverthe-

less, it is to be understood, that nothing of devastation is from Jehovah, but all from man. The reason of its being so said, is, because the natural man sees no otherwise than that God is angry and punishes, condemns, and casts into hell, those who despise and blaspheme him; in a word, who do not give him glory. Whereas to think thus is natural; therefore in the literal sense of the Word, which is natural, it is so said.

In like manner elsewhere in the Apocalypse:—*He who worshippeth the beast, shall drink of the wine of the anger of God, mixed pure in the cup of his wrath* (xiv. 10). *Great Babylon came into remembrance before God, to give unto her the cup of the wine of the wrath of his anger* (xvi. 19). *A woman having a golden cup in her hand full of abominations and the uncleanness of whoredom* (xvii. 4). *Double to her double according to her works; in the cup in which she hath mingled, mingle to her double* (xviii. 6). From these considerations it is evident, what is signified by the seven vials of the angels, which they poured out into the earth, the sea, the rivers, the fountains of waters, the sun, upon the throne of the beast, the river Euphrates, and into the air, namely, that they denote states of devastation, which are thereby described.

That a chalice or cup signifies temptations may appear from the following passages in the Evangelists:—*Jesus said to the sons of Zebedee, ye know not what ye ask, are ye able to drink of the cup which I shall drink of, and to be baptised with the baptism with which I am baptised? They said unto him, we are able. Then he said unto them, ye shall indeed drink my cup, and with the baptism with which I am baptised, ye shall be baptised* (Matt. xx. 22, 23; Mark x. 38, 39). But these passages may be seen explained, n. 83. Again:—*Jesus said to Peter, the cup which my Father gave me shall I not drink it?* (John xviii. 11). In Gethsemane, *Jesus said, if it be possible, let this cup pass from me* (Matt. xxvi. 39, 42, 44; Mark xiv. 36; Luke xxii. 42). That in these passages a cup signifies temptations is evident. Likewise in Isaiah, chap. li. 17, 22; where it is also called the cup of the anger of God, and the cup of trembling. Forasmuch as cup signifies the same as wine, and wine in the good sense signifies Divine Truth, therefore also this is signified by cup in the following passages. Thus in the Evangelists:—*Jesus taking the cup and giving thanks, gave it to his disciples, saying, drink ye all of it; for this is my blood, the blood of the New Testament* (Matt. xxvi. 27, 28; Mark xiv. 23, 24; Luke xxii. 17, 18). Whereas by the Lord's blood is signified Divine Truth proceeding from him, and in like manner by wine—consequently by cup—therefore it is said, this is my blood. And whereas the conjunction of the Lord with the Church is by Divine Truth, therefore it is called the blood of the New Testament or New Covenant. That the blood of the Lord signifies Divine Truth

may be seen, n. 328, 329, 476, 748; and that Covenant signifie conjunction, n. 701.

So in David:—*Jehovah is the portion of your part, and my cup, thou sustainest my lot* (Psalm xvi. 5). Again:—*Thou settest before me a table in presence of mine enemies, thou anointest my head with oil, my cup shall flow over* (Psalm xxiii. 5). In these passages cup is used to denote Divine Truth; and on account of this signification it is also called the *cup of salvation* (Psalm cxvi. 23); and the *cup of consolation* (Jerem. xvi. 7). Again in Mark:—*Whosoever of you shall give a cup of water to drink in my name, because ye are Christ's, shall not lose his reward* (ix. 41). Where by giving a cup of water to drink in the name of the Lord, because they are Christ's, signifies to teach truth from the love of truth, thus from the Lord; likewise to do it. The love of truth for the sake of truth is understood by giving a cup of water in the name of the Lord. By Christ also is understood the Lord as to Divine Truth. It is also written in the Evangelists:—*Wo to you, Scribes and Pharisees, hypocrites, ye make clean the outside of the cup and plate, but the inside is full of rapine and intemperance; purge first the inside of the cup and plate, that the outside may be clean also* (Matt. xxiii. 25, 26; Luke xi. 39). The reason why cup and plate are here mentioned by the Lord, is, because the thing containing signifies the same as what is contained; thus the cup the same as wine, and the plate the same as meat. By wine is signified the truth of the Word and of doctrine, and by meat the good of the Word and of doctrine.

The natural man or natural mind is inwardly purified, when falses and evils are removed; but the contrary is the case, when they are not removed. For according to the quality of the interior, such is the quality of the exterior; but not *vice versa.* For the interior flows-in into the exterior, and disposes it to agreement with itself, but not *vice versa.*

(25.) *Continuation concerning the second precept.* Inasmuch as by the name of God is understood that which is from God, and which is God; and since this is called Divine Truth, and with us the Word; this being in itself Divine, and most holy, is not to be profaned: and it is profaned when its sanctity is denied, as is the case when it is despised, rejected, and opprobriously treated. When this is the case, then heaven is shut and man is left to hell. For the Word is the only medium of conjunction of Heaven with the Church. Wherefore, when it is rejected from the heart, that conjunction is loosed; and then man, being left to hell, no longer acknowledges any truth of the Church.

There are two things by which heaven is shut to the men of the Church. One is the denial of the Lord's Divinity, and the other is the denial of the sanctity of the Word. The reason is,

because the Lord's Divinity is the all of heaven; and Divine Truth, which is the Word in the spiritual sense, constitutes Heaven. Hence it is evident, that he who denies one or the other, denies that which is the all of heaven, and from which heaven is and exists; and that thereby he deprives himself of all communication, and thence of conjunction, with heaven.

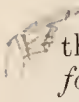
To profane the Word is the same with blaspheming the Holy Spirit; and this is not remitted to any one. Wherefore, also, it is said in this precept, that he shall not be left unpunished, who profanes the name of God.

961. "And the first went and poured out his vial upon the earth."—That hereby is signified manifestation of the state of the Church in general; appears from the signification of pouring out the vial upon the earth; as denoting manifestation of the state of the Church in general. For by the seven angels is signified manifestation; and by the earth is signified the Church, as was shewn above, n. 960.

962. "And there came a great and noxious sore."—That hereby are signified evil works there, and consequent falsifications of truth; appears from the signification of a sore, as denoting works which are done from man, thus from his proprium, which works are evil, and of which we shall treat presently. And whereas great is predicated of good, and in the opposite sense of evil; and noxious of what is falsified; therefore, by a great and noxious sore are signified evil works, and consequent falsifications of truth.

The reason why by sores are signified works grounded in the proprium, and thence evil, is, because from man's proprium nothing but evil can possibly be produced. For the proprium of man is that into which he is born, and which he afterwards contracts by his own life. And whereas his proprium is thus from its very birth composed of mere evils, therefore man must be as it were created anew, that is, regenerated, in order that he may be in good, and so may be received into heaven. When he is regenerated, then the evils which are from the proprium are removed, and in the place thereof are implanted goods, which is effected by means of truths. That evil works, and the falsifications of truths, pertain to those who acknowledge faith alone in doctrine, and confirm it in life, is understood by what follows, namely, that the great and noxious sore was upon the men who had the mark of the beast, and adored his image.

That sores signify works which are from man's proprium, may appear from the Word where sores and wounds are mentioned; likewise diseases of various kinds; as leprosies, fevers, hemorrhoids, and several others; all which correspond to cupidities arising from evil loves, and thence signify them.



What ulcers and wounds signify may moreover appear from the following passages. As in Isaiah:—*From the sole of the foot even to the head there is no soundness; the wound, and scar, and fresh bruise, have not been pressed out, nor bound up, nor mollified with oil; your whole land is a desert, your cities burned with fire* (i. 6, 7). By these words it is declared that there is no good and thence no truth in the Church; but evil and the false thence derived. From the sole of the foot even to the head no soundness, signifies that both natural things and spiritual, which are the interiors of man and his will, are destroyed. Wound, and scar, and recent bruise, signify evils of the will, and falses of the thought thence derived, continually abounding. Evils of the will are also evil works. Not bound up, nor mollified with oil, signifies not amended by repentance, nor tempered by good. Your land is a desert, your cities burned with fire, signifies the Church being devastated as to all truth, and the doctrinals thereof destroyed by a life according to cupidities arising from evil love.

Again in Hosea:—*Ephraim saw his disease, and Judah his wound, and Ephraim went to Assyria, and sent to king Jareb, and he would not heal you; and he shall not cure you of your wound* (v. 13). By Ephraim is signified the Church as to the understanding of truth; in this case as to the understanding of the false. And by Judah is signified the will of good; in this case the will of evil. By Assyria and the king Jareb is signified, the rational principle perverted, as to good and as to truth. Hence it is evident, what is signified by those words in a series, namely, that man from self-derived intelligence cannot amend the falses arising from evils of the will; evil of the will, which also is evil of the life, being understood by wound.

Again in David:—*Mine iniquities have passed over my head, my wounds stink and are corrupt, by reason of my foolishness* (Psalm xxxviii. 5, 6). Here also wounds are used to denote the evils of the will, which are evil works; which are said to stink and to be corrupt by reason of foolishness, when the delight of the will and of the thought thence derived is to do them.



Again in Isaiah:—*In the day when Jehovah will bind up the fracture of his people, and heal the wound of their plague* (xxx. 26). By the fracture of the people is signified the false of doctrine, and by the wound of their plague evil of the life. The reformation of doctrine by truths is signified by Jehovah binding up the fracture of his people; and reformation of the life by truths, is signified by healing the wound of their plague. By *the Samaritan binding up the wounds of him who was wounded by robbers, and pouring therein oil and wine* (Luke x. 33, 34), was signified, that they who are in the good of charity, are desirous to amend, by truths from good, the evils arising from falses. Thieves are those who infused falses, whence

come evils; specifically the Jews. Wounds denote those evils, oil the good of love, and wine the truth of the Word and of doctrine. But these things may be seen explained above, n. 376 and 444. By *Lazarus who lay at the threshold of the rich man full of sores* (Luke xvi. 21), are understood the Gentiles, who were in falses by reason of ignorance of truth, and thence were not in goods. By the rich man, at whose threshold he lay, is understood the Jewish nation, which might have been in truths from their possessing the Word.

That a flowering sore was one of the plagues in Egypt, is evident in Moses:—*Jehovah said unto Moses, and unto Aaron, take to you your hand full of ashes of the furnace, and let Moses sprinkle it towards heaven in the sight of Pharaoh, and it shall become dust upon all the land of Egypt. And they took the ashes of the furnace, and Moses sprinkled it towards heaven, and it became a sore of pustules flowering in man and in beast: and the magicians could not stand before Moses on account of the sore, because the sore was upon the magicians and upon all the Egyptians* (Exod. ix. 8, 9, 10, 11). By Pharaoh and the Egyptians is signified the natural man obsessed by all kinds of evils and falses; and the affection of dominion of the natural man over the spiritual; the spiritual man is there signified by the sons of Israel. By the miracles there performed, which were so many plagues, and also are called diseases, are signified so many evils and falses infesting, devastating, and destroying the Church with the spiritual man. By the ashes of the furnace which Moses sprinkled towards heaven, are signified the falses of cupidities, which are excited. By the dust in the land of Egypt, is signified damnation. By the sore flowering in pustules, are signified the filthy things of the will with blasphemies. But these things may be seen particularly explained in *Arcana Cœlestia*, n. 7516—7532.

Like things are also signified by these words in Moses:—*Jehovah shall smite thee with the sore of Egypt, and with hemorrhoids, and with the scab and the itch, that thou canst not be healed, with which thou shalt become insane from the beholding of the eyes. Jehovah shall smite thee with an evil sore upon the knees and upon the thighs, of which thou canst not be healed* (Deut. xxviii. 27, 34, 35, 36). By the plagues there named are signified evils and falses of various kinds arising from the filthy loves of the natural man, for they correspond thereto. For sores and wounds exist from the hurting of the flesh and blood, and evils and falses from the hurting of Divine Good and Divine Truth; and flesh corresponds to good, and thence, in the Word, is significative thereof; and blood corresponds to truth, and thence is significative thereof.

Inasmuch as by leprosy is signified the profanation of truth; and that the profanation of truth is various, consequently is

light and grievous, exterior and interior, and is according to the quality of the truth profaned; wherefore also the effects are various, which are signified by the appearances in the leprosy; which were tumours, sores of tumours, white pustules, reddenings, abscesses, burnings, morphew, scurf, &c., Levit. xiii. 1 to end. The Jewish nation were afflicted with such things from correspondence, on account of their profanations of the Word, not only in their flesh, but also in their garments, houses, and vessels.

(26.) *Continuation concerning the second precept.* Forasmuch as by the name of God is understood Divine Truth or the Word; and by the profanation thereof is understood the denial of its sanctity, and thence contempt, rejection, and blasphemy; it follows that the name of God is interiorly profaned by a life against the precepts of the Decalogue. For there is a profanation interior and not exterior, and there is a profanation interior, and at the same time, exterior. And there may also be somewhat of a profanation exterior and not at the same time interior. Interior profanation is effected by the manner of life; exterior by the speech. The interior profanation which is by the manner of life, becomes also exterior, or by the speech, after death. For then every one thinks and wills, and, as far as he is permitted, thinks and acts, according to his life; thus not as he was wont in the world. For in the world man is accustomed to speak and act otherwise than what he thinks and wills, on account of the world, and to acquire fame. Hence it is that, as was said, there is a profanation interior, and not at the same time, exterior.

That there may be also somewhat of profanation exterior and not at the same time interior, is in consequence of the style of the Word which is not at all the style of the world; and may be thence to some extent despised from an ignorance of its interior sanctity.

963. "In the men who had the mark of the beast, and adored his image."—That hereby is signified, who acknowledge faith alone and the doctrine thereof, and live according thereto; appears from the signification of the beast, as denoting those who are in faith alone, or in faith separated from goods of life, and who confirm that faith by reasonings from the natural man; which is the subject treated of in the thirteenth chapter preceding, from beginning to end. And from the signification of his mark, as denoting acknowledgment, reception, and testification thereof; concerning which see above, n. 838, 886. And from the signification of his image, as denoting the doctrine thereof; and from the signification of adoring him, as denoting to acknowledge in heart and life, concerning which see n. 827, 833. That such men are in evil works, and falsifications of the

Word, was shewn in the chapter concerning the dragon and the two beasts of the dragon; and is manifestly evident from this consideration, that they exclude good works from saving or justifying faith; teaching that faith justifies and saves without them. And being thus deemed unnecessary, they are omitted.

It is an established principle based on an eternal statute derived from Divine Order, that where there are not good works there are evil works. These, therefore, are what are signified by the great and noxious sore in the earth, or in the Church pertaining to those who are in faith alone, both in doctrine and in life.

(27.) *Continuation concerning the second precept.*

Whoso abstains from profaning the name of God, that is, from profaning the sanctity of the Word, by contempt, rejection, or any kind of blasphemy, he has religion. And according to the quality of the principle from which he abstains, such is his religion. For no one can have religion, except from Revelation, and Revelation with us is the Word. Abstinence from profaning the sanctity of the Word, must be from the heart, and not from the mouth only. They who abstain from the heart, live from religion; but they who abstain only from the mouth, do not live from religion. For these latter abstain either for the sake of self, or for the sake of the world; because the Word serves them as a medium to acquire honour and gain; or they abstain from some kind of fear. But the generality of these are hypocrites, who have no religion.

964. Verse 3. *And the second angel poured out his vial into the sea, and it became blood as of one dead; and every living soul in the sea died.*

"And the second angel poured out his vial into the sea," signifies manifestation of the state of the Church as to the knowledges of truth in the natural man.

"And it became blood as of one dead," signifies that all were falsified.

"And every living soul in the sea died," signifies that there was no longer any thing from the Word in the natural man from the spiritual.

965. "And the second angel poured out his vial into the sea."—That hereby is signified manifestation of the state of the Church as to the knowledges of truth in the natural man, appears from the signification of the angel pouring out the vial, as denoting the state of the Church manifested, see above, n. 960, 961. And from the signification of the sea, as denoting the common or general principles of truth in the natural man, see n. 275, 342, 511, 876, 931, 934; in the present case from the

Word, from which such common principles of truth are knowledges. Hence by the sea is signified the natural man as to the knowledges of truth from the Word; and also the knowledges of good thence derived; the knowledges of good being also knowledges of truth. For to know that this is good, and that it is such a good; likewise to see in the understanding various goods, and their differences, and also their opposites, which are called evils, in so far as all these are knowledges, they are truths. Nor are they essentially goods, unless while they are felt as delightful, or not delightful; thus whilst they are perceived in any sense or from any love.

(28.) We now come to the explanation of the *third precept of the Decalogue, which is, that the Sabbath is to be sanctified.* The third and fourth precepts of the Decalogue contain those things which are to be done, namely, that the sabbath is to be sanctified, and that parents are to be honoured.

The rest of the precepts contain what are not to be done, namely, that other gods are not to be worshipped; that the name of God is not to be profaned; that man is not to steal, nor to kill, nor to commit adulteries, nor to bear false witness, nor to covet the goods of others.

The reason why these two precepts are precepts to be done, is, because the sanctification of the rest of the precepts depends upon them. For the sabbath signifies the union of the Divinity itself, and the Divine Humanity in the Lord; likewise his conjunction with Heaven and the Church; and thence the marriage of good and truth with the man who is regenerated.

Inasmuch as the sabbath signifies these things, therefore it was the principal representative of all things pertaining to worship in the Israelitish Church; as is evident in Jerem. chap. xvii. 20—27, and elsewhere. The reason of its being the principal representative of all things pertaining to worship, was, because the primary principle of all things belonging to worship is the acknowledgment of the Divinity in the Humanity of the Lord. For without that acknowledgment man cannot believe and do except from himself, and to believe from himself is to believe falses, and to do from himself is to do evils; as is also evident from the words of the Lord himself in John:—*Then said they unto him, what shall we do that we might work the works of God? Jesus said, this is the work of God, that ye believe on him whom God hath sent* (iv. 28, 29). And again:—*He who abideth in me, and I in him, the same bringeth forth much fruit, because without me ye cannot do any thing* (xv. 3). That the sabbath represented that union, and the holy acknowledgment of it, has been shewn in many passages in the *Arcana Cœlestia*. Namely, that the sabbath, in the supreme sense, signified the union of the Divinity itself, and the Divine Humanity, in the Lord. In the internal sense the conjunction

of the Lord's Humanity with Heaven and the Church: in general the conjunction of good and truth; thus the heavenly marriage, n. 8495, 10356, 10730. Hence, that rest on the day of the sabbath signified the state of that union, because the Lord then has rest, and also there is thereby peace and salvation in the heavens and in the earths. Hence also, in the respective sense, that rest signified the conjunction of man with the Lord, because he has then peace and salvation, n. 8494, 8510, 10360, 10367, 10370, 10374, 10668, 10730. That the six days preceding the sabbath signified the labours and combats before union and conjunction, n. 8510, 8888, 9431, 10361, 10667.

There are two states pertaining to the man who is being regenerated; the first, whilst he is in truths, and, by truths, is led to good and into good; the other when he is in good. When man is in the first state, he is then in combats or temptations; but when he is in the second state, then he is in the tranquillity of peace.

The former state is what is signified by the six days of labour which precede the sabbath; and the latter state is what is signified by the rest on the sabbath, n. 9274, 9431, 10360. That there were also two states appertaining to the Lord; the first, when he was Divine Truth, and from Divine Truth fought against the hells and subjugated them; the other when he was made Divine Good by union with the very or Essential Divinity in himself.

The former state was signified, in the supreme sense, by the six days of labour; and the latter, by the sabbath, n. 10360. Inasmuch as such things were represented by the sabbath, that therefore it was the principal representative of worship, and the most holy of all, n. 10357, 10372. That to do work on the day of the sabbath, signified not to be led by the Lord, but by self; thus to be disjoined, n. 7892, 8495, 10360, 10362, 10365. That the day of the sabbath is not now representative, but that it is a day of instruction, n. 10360 at the end.

966. "And it became blood as of one dead."—That hereby is signified that all were falsified; appears from the signification of blood, as denoting Divine Truth; and, in the opposite sense, Divine Truth falsified; concerning which see n. 30, 328, 329, 476, 748. In this case, therefore, that all knowledges of truth from the Word were falsified. The knowledges of truth from the Word are the truths of its literal sense, or the truths in the Word for the natural man, which also are Divine truths. These altogether falsified are signified by the sea becoming blood, as of one dead.

The Divine truths of the literal sense of the Word are said to be falsified, when they are perverted even to the destruction of Divine Truth interior, or of Divine Truth in the heavens.

They then also appear in the heavens with man as the blood of one dead. That they who separate faith from the goods of life, falsify the Word, has been often shewn above; and it is concerning such that these things are said; as is evident from the second verse of this chapter.

(29.) *Concerning the fourth precept of the Decalogue, that parents are to be honoured.* This precept also was given, because the honour of parents represented and thence signified love to the Lord, and love towards the Church. For father, in the celestial sense, or the celestial Father, is the Lord; and mother, in the celestial sense, or the celestial mother, is the Church. Honour signifies the good of love; and length of days, which is the consequence, signifies the felicity of life eternal. In this manner this precept is understood in heaven; where no other father is known than the Lord, and no other mother than the kingdom of the Lord, which is also the Church. For the Lord gives life from himself, and by the Church he gives spiritual nutriment. That in the celestial sense of this precept, not any father in the world is to be understood, nor indeed to be named, whilst man is in a celestial idea, the Lord teaches in Matthew:—*Call no one your father on earth, for one is your Father who is in the heavens* (xxiii. 9).

That Father signifies the Lord as to Divine Good, may be seen above, n. 32, 200, 254, 297. That mother signifies the kingdom of the Lord, the Church, and Divine Truth, may be seen in the *Arcana Cœlestia*, n. 289, 2691, 2717, 3703, 5580, 8897. That length of days signifies the felicity of eternal life, n. 8898: and that honour signifies the good of love, n. 8897, and above, n. 288, 345.

From these considerations it is now evident, that the third and fourth precepts involve arcana concerning the Lord; namely, (1) the acknowledgment and confession of his Divinity, and (2) the worship due to him from the good of love.

967. "And every living soul in the sea died."—That hereby is signified that there was no longer any thing from the Word remaining from the spiritual man in the natural; appears from the signification of the living soul in the sea, as denoting what has in itself spiritual life, of which we shall speak presently. And from the signification of the sea, as denoting the common or general principles of truth in the natural man; and thence also the knowledges of truth from the Word; of which we have treated just above, n. 965. These knowledges, when they have not any life from the spiritual world or from heaven, are called dead.

By the living soul in the sea are meant fishes of various kinds, whereby are signified the scientifics of the natural man; as may be seen above, n. 513; and also the knowledges of truth from the Word with natural men. For with such these know-

ledges are no other than as scientifics of the World. The reason whereof is, because with such they have not in themselves any life from a spiritual ground; and yet knowledges from the Word, unless a spiritual principle from heaven flow into them, are not alive but dead.

The knowledges of truth from the Word do not live with man before the internal spiritual man is opened; and this is effected by the Lord when man is being regenerated; and then by or through the spiritual man opened, a spiritual principle from heaven flows into the knowledges of truth and good which are from the Word, in the natural man, and vivifies them; and this in such a manner, that the knowledges of truth and good in the natural man become correspondences of the spiritual things which are in the internal spiritual man. And when they are correspondences, they are alive; for then in each of such knowledges or truths there is a spiritual principle included, just as the soul is in its body. Hence it comes to pass, that man after death comes into these spiritual things, and that the knowledges to which they corresponded serve them as for a basis. But it is otherwise with those with whom the knowledges derived from the Word are not verified.

The spiritual principle which flows from heaven into knowledges is (1) the affection for truth, (2) the affection for good, and (3) the affection of fructifying. For it is spiritual heat, which is the love or affection for good, and spiritual light, which is the affection for truth. These are the spiritual principles which flow-in and vivify the knowledges of truth from the Word with those who are in the life of charity, and thence in faith. But these same knowledges, with those who are in faith separated from charity, are dead. This therefore is what is signified by every living soul in the sea dying.

(30.) *Concerning the fifth precept, Thou shalt not steal.* By thefts are not only understood manifest thefts, but also thefts not manifest. For example, it means unlawful usury and gains, such as those which are so effected by fraud and craft under various pretences, as either to appear lawful, or else, done clandestinely, so as not to appear at all. Such gains are generally made by administrators of the goods of others, as well in a superior as in an inferior rank; by merchants; also by judges who sell judgments, and thus make justice a thing to be bought and sold. These and many others are forms of theft, which are to be abstained from and to be shunned, and at length to be held in aversion, as sins against God, because against the divine laws, which are contained in the Word; and against this law, which is one amongst the fundamental laws of all the religions in the whole terrestrial globe. For these TEN PRECEPTS are universal. They were given for this end, that whilst a man lives from them, he may live from religion. For by a life from

a principle of religion man is conjoined with heaven; whereas by a life according to these precepts from obedience merely to a civil and moral law, he is conjoined with the world, and not with heaven. And to be conjoined with the world and not with heaven, is to be conjoined with hell.

968. Verses 4—7. *And the third angel poured out his vial into the rivers, and the fountains of waters, and they became blood. And I heard the angel of the waters saying, Just, O Lord, art thou, who is, and who was, and art holy, because thou hast judged these things. Because they have shed the blood of the saints and the prophets, and thou hast given them blood to drink; for they are worthy. And I heard another from the altar saying, Even so, Lord God Almighty, true and just are thy judgments.*

"And the third angel poured out his vial into the rivers and the fountains of waters," signifies the state of the Church manifested as to the faculty of understanding the truths of the Word.

"And they became blood," signifies that it was destroyed through falsifications.

"And I heard the angel of the waters saying," signifies the preaching of the Lord's justice from his spiritual kingdom.

"Just, O Lord, art thou, who is, and who was," signifies the Lord as to Divine Good from eternity.

"And art holy," signifies as to Divine Truth.

"Because thou hast judged these things," signifies, by whom it was foreseen that these things would take place, and provided that the heavens, which are in Divine Good and in Divine Truth, might not suffer hurt.

"Because they have shed the blood of the saints and the prophets," signifies, because they have falsified the truths of the Word, and of doctrine from the Word.

"And thou hast given them blood to drink," signifies that they are thence in falses of evil.

"For they are worthy," signifies that it is done to them according to their doings.

"And I heard another from the altar, saying," signifies preaching of the Lord's justice from his celestial kingdom.

"Even so, Lord God Almighty, true and just are thy judgments," signifies, that these things take place; because from Divine Good and Divine Truth all things are, live, and derive their ability.

969. "And the third angel poured out his vial into the rivers and the fountains of waters."—That hereby is signified the state of the Church manifested as to the faculty of understanding the truths of the Word, appears from the signification of the angel

pouring out the vial, as denoting the state of the Church manifested; see above, n. 960, 961, 965. And from the signification of rivers, as denoting such things as pertain to intelligence, consequently to the faculty of understanding; see n. 518. And from the signification of fountains of waters, as denoting the truths of the Word, see n. 483.

From hence it is evident, that by the third angel pouring out his vial into the rivers and into the fountains of waters, is signified the state of the Church manifested as to the faculty of understanding the truths of the Word.

(31.) *Continuation concerning the fifth precept.* Man is so created, that he may be an image of heaven, and an image of the world. For he is a microcosm. He is born from his parents an image of the world, and he is born again that he may be an image of heaven. To be born again is to be regenerated; and he is regenerated from the Lord by truths from the Word, and by a life according to them.

Man is an image of the world as to his natural mind, and he is an image of heaven as to his spiritual mind. The natural mind, which is the world, is beneath; and the spiritual mind, which is heaven, is above. The natural mind is full of all kinds of evils, as theft, adultery, murder, false witness, concupiscence, yea, of blasphemy and profanation of God. These evils, and many others, have their seat in that mind; for the love of them in various forms is there; and thence is the delight of thinking, willing, and doing them. These things are innate in that mind from the parents; for man is born and grows up into the things which are in that mind; only he is restrained by the bonds of civil law, and by the bonds of moral law, from doing them, and thereby from manifesting the tendencies of his depraved will.

Who cannot see that the Lord cannot flow-in from heaven with man, and teach him and lead him, before those evils are removed. For they withstand, repel, pervert, and suffocate, the truth and good of heaven, which urgently press, powerfully apply, and endeavour to flow-in from above. For evil is infernal and good is celestial, and all that is infernal burns with hatred against all that is celestial. Hence now it is evident, that before the Lord can flow-in from heaven with heaven, and form man to the image of heaven, those various evils must necessarily be removed which reside, heaped up together, in the natural man.

Now whereas the removal of evils is the primary step to be taken before man can be taught and led by the Lord, the reason is manifest why in eight precepts of the Decalogue the evil works are recounted which are not to be done, but not the good works which are to be done. Good does not exist along with evil; nor does it exist before evil is removed. The way is not

opened from heaven into man until this be done. For man is as a black sea; the waters whereof are to be removed on either side, before the Lord in a cloud and in fire can cause the children of Israel to pass through. The black sea also signifies hell. Pharaoh with the Egyptians signifies the natural man, and the children of Israel, the spiritual man.

970. "And they became blood."—That hereby is signified that it was destroyed through falsifications; appears from the signification of blood, as denoting truth falsified; see above, n. 966. Wherefore by the rivers and fountains becoming blood, is signified that the faculty of understanding the truths of the Word was destroyed through falsifications.

Every man indeed has the faculty of understanding truths. For it is this faculty by which man is distinguished from beasts. This also is left remaining with every man, even with the evil. For it is his spiritual principle, and the very essential medium of his regeneration. For man is regenerated of the Lord by truths, which, unless he could understand them, he could not receive, nor consequently be reformed; for to receive what he cannot understand, does not conduce thereto.

That this is the case, has also been confirmed by experience from the spiritual world. It was there canvassed amongst some spirits, whether every one has the faculty of understanding truths; and an infernal spirit was then appealed to, in order to ascertain whether he could understand the truths of heaven. And it was found that he understood when he heard them as well as a good spirit, but that he was unwilling to understand them; for he was averse from them, because they were opposed to the evils and the falses thence derived, which constituted his delights. And it was said, that man by that faculty has conjunction with the Lord, inasmuch as that faculty is proper to man.

The reason why that faculty is said to be destroyed through falsifications, is, because they who have falsified the Word are not willing to understand essential truths; and they who are not willing, appear as not able, although they are able, if they were but willing. For whilst their mind clings to opposites, it rejects truths; and like the deaf does not hear them. But when opposites are removed, it is like the ears of the deaf being opened.

These things are said, in order that it may be known, how it is to be understood, that the faculty of understanding the truths of the Word is destroyed through falsifications.

(32.) *Continuation concerning the fifth precept.* It was said above, that communication with heaven is not granted before evil and the false thence derived are removed, with which the natural mind is closed up; for these are as black clouds

between the sun and the eye; or as a wall between the light of heaven and the light (*lumen*) of a candle in a closet. For man is as it were shut up in a closet, where he sees from a candle, so long as he is in the light (*lumen*) of the natural man only. But as soon as the natural man is purified from evil and the false thence derived, then he is as if he saw through windows in that wall the things which are of heaven from the light thereof. For as soon as evils are removed, then the superior mind is opened, which is called the spiritual mind; and this, when viewed in itself, is a type or image of heaven. By this mind the Lord flows-in, and causes man to see from the light of heaven. And by this also he reforms, and at length regenerates, the natural man, and implants therein truth in the place of false, and good in the place of evil. This the Lord does by spiritual love, which is the love of truth and good. Man is then set in the midst between two loves; between the love of evil and the love of good. When the love of evil recedes, the love of good succeeds in its place. The love of evil departs solely by a life according to the precepts of the Decalogue, namely, by desisting from the evils there recounted because they are sins; and lastly by shunning them as infernal.

In a word, so long as man does not desist from evils, because they are sins, the spiritual mind is shut; but as soon as he desists from them, as being sins, the spiritual mind is opened, and with that mind heaven also. And when heaven is opened, man comes into another light, as to all things relating to the Church, Heaven, and eternal life; although the difference between this light and that which preceded it, can scarcely be observed by him, so long as he lives in the world. The reason is, because man in the world thinks in a natural manner, even concerning what is spiritual; and in his case things spiritual continue to be included in natural ideas, until he passes from the natural into the spiritual world; whence spiritual things are then uncovered, perceived, and manifested.

971. "And I heard the angel of the waters saying."—That hereby is signified the preaching of the Lord's justice from his spiritual kingdom; appears from the signification of the angel of the waters, as denoting the Lord's spiritual kingdom. For by angel, in the Word, is signified somewhat of the Lord; likewise a heavenly society; and also heaven. Here, therefore, by the angel of the waters are signified the heavens of which the spiritual kingdom of the Lord consists; by reason that waters signify truths—thus things spiritual. For the Divine Truth in the heavens is what is called spiritual; but the Divine Good is called celestial.

All the heavens are distinguished into two kingdoms. One is called the spiritual kingdom, the other the celestial. The

spiritual kingdom consists of the heavens and the angels there who are principled in Divine Truth; and those heavens are in the southern or northern quarters. But the celestial kingdom consists of the heavens and the angels there who are principled in Divine Good; and these heavens are in the eastern and western quarters. The spiritual kingdom therefore, which consists of the heavens and the angels there who are in Divine Truth, is understood by the angel of the waters; and the celestial kingdom, which consists of the heavens and the angels there who are in Divine Good, is understood by the angel from the altar, treated of in the verse following. For by the altar is signified Divine Good.

That the angel of the waters preached the Lord's justice, appears from the things said by that angel, and which will be explained presently.

(33.) *Continuation concerning the fifth precept.* In proportion as man desists from evils, and shuns, and is averse from them, as being sins, in the same proportion good flows-in from the Lord. The good which flows-in is the affection of knowing and understanding truth, and the affection of willing and doing what is good. But man cannot of himself turn away from evils, by shunning and being averse from them; for he is in a state evil from his birth; and, consequently, from his nature; and evils cannot of themselves shun what is evil, for this would be as if a man were to shun his own nature, which is impossible. Wherefore it must be the Lord, who is Divine Good and Divine Truth, who can enable a man to shun evil. But a man ought nevertheless to shun evil as if from himself. For what a man thus does as if from himself, becomes his, and is appropriated to him as his own. Whereas what he does not accomplish as if from himself, never becomes his own, and is never appropriated to him as his own. What comes from the Lord to man must be received by man, and it cannot be received unless the man be conscious of it as if it were from himself. This reciprocal principle is a necessary condition of reformation. Hence it is that the Ten Precepts were given, and that it is therein commanded that man shall not worship other gods; shall not profane the name of God; shall not steal; shall not commit adultery; shall not kill; shall not covet the house, wife, or servants, of others; and so that man shall desist from doing those things even in thought, when the love of evil allures and incites; and that they are not to be done, because they are sins against God, and in themselves infernal.

In proportion, therefore, as man shuns evils, in the same proportion the love of truth and good finds an entrance from the Lord; and this love causes man to shun and at length to turn away from them as sins. And whereas the love of truth and good puts those evils to flight, it follows that man does not

shun them of himself, but from the Lord. For the love of truth and good comes from the Lord. If a man shun them merely through fear of hell, the evils of his life are indeed removed, but, notwithstanding, what is good does not succeed in their place; for when the fear departs the evils return.

Man alone has been made capable of thinking as if from himself concerning good and evil; thus that good is to be loved and to be done, because it is Divine and remains to eternity; and that evil is to be hated and not to be done, because it is diabolical, and also remains to eternity. To think thus is not granted to any beast. A beast can indeed do good and shun evil, but not from itself; but either from instinct, or from use, or from fear; but never from the thought that it is such a good, or such an evil, and so never from itself. Wherefore such as maintain that man should not shun evils as if from himself, nor do good as if from himself, but from imperceptible influx, or from the imputation of the Lord's merit, also hold that man should live as a beast, without thought, perception, and affection of truth and good.

That this is the case, has been manifested to me from manifold experience in the spiritual world. Every man after death is there prepared either for heaven or for hell. From the man who is to be prepared for heaven, evil is removed; and from him who is to be prepared for hell, good is removed; and all such removals are effected by the persons themselves. In like manner they who do evil are driven by various kinds of punishments to reject them as if from themselves. If they do not reject them as it were from themselves, the punishments are of no avail. Hence it was made evident, that they who hang down their hands and wait for influx, or the imputation of the Lord's merit, remain in the state of their own evil, and hang down their hands to eternity.

To shun evil as being sin is to shun the infernal societies which are in such evil. And man cannot shun those societies unless he hold them in aversion, and turn himself away from them. And this he can in no wise do unless he love what is good, and from that love, as a motive, do not will what is evil. For whether a man will good or evil, in proportion as he wills the one he does not will the other. And to will good is rendered possible when the precepts of the Decalogue are made a part of a man's religion, and by living in accordance with them.

Forasmuch as man must desist from evils as sins, and this too as if from himself, therefore these Ten Precepts were inscribed by the Lord on two tables; and those tables were called a Covenant. For this covenant is entered upon just in the same manner as covenants are wont to be entered upon between two parties, where one proposes and another accepts;

and he who accepts, consents. If he does not give his consent, the covenant is not established. To consent, in the present case, is to think, will, and do, as if from himself.

When a man thinks in order to shun evil and do good as from himself, it is not the man who does this, but the Lord. The reason why it is the Lord so acts, is, for the sake of reciprocation and thence of conjunction. For the Divine Love of the Lord is such that he wills what is his own to belong to man. And whereas they cannot be man's, in that they are Divine, he therefore causes them to be as if they did belong to man.

Hence it is that reciprocal conjunction is effected; that is, that man is in the Lord, and the Lord in man, agreeably to the words of the Lord himself in John, chap. xiv. 20. This would not be possible were there not something as if belonging to man in the fact of conjunction. What man does as if from himself, this he does as if from his will, from his affection, from his freedom; consequently from his life. Unless these motive principles were present on the part of man as his own, there would be no capacity of reception, because no principle of re-action; nor, consequently, would there be any covenant or deed of conjunction. Yea, there could never be any ground for imputing that he had done evil or good, or that he had believed truth or falsehood; nor, consequently, would any one be in hell from desert on account of evil works, nor in heaven from grace on account of good works.

972. "Just art thou, O Lord, who is, and who was."—That hereby is signified the Lord as to Divine Good from eternity; appears from the signification of just, when predicated of the Lord, as denoting Divine Good. For just, in the Word, is predicated of good, and holy of truth; see above, n. 204. And from the signification of who is, and who was, as denoting the Infinite and Eternal. For is and was is the same with Jehovah. And the Lord in the Word is called Jehovah from Divine Good, and God from Divine Truth. And *Esse* or *to be*, when predicated of the Lord, is to be from himself, which is in himself, and *Existere* or *to exist*, when predicated of him is also to exist from himself and in himself. And to exist, in the respective sense, is to be in all things of Heaven and the Church; which is effected by Divine Truth. This *Esse*, or *to be*, is understood by eternal; for eternal, when predicated of the Lord, is understood in heaven without any idea of time, thus otherwise than in the world; for eternal in the angelic idea is the state of the Divine Existence, which still makes one with the Divine Essence, which is Jehovah. The Infinite as to *Esse*, is signified by the *Is* in Jehovah; and the Infinite as to *Existere* is signified by the *Was* in Jehovah. The Infinite Existere, which also is Eternal, is the Divine Proceeding, from which is heaven and the all

thereof. The Divine *Existere* is also the Divine *Esse*, but it is called *Existere* with respect to heaven, where it is all in all.

(34.) *Continuation concerning the fifth precept.* He who abstains from thefts, understood in a wide sense, nay more, he who even shuns them from any other cause than from a principle of religion, and with a view to life eternal, is not purified from them. For no other motive than this opens heaven. For the Lord, by heaven, removes the evil which is in man; as by heaven he also removes hell.

For example, administrators of goods inferior and superior, merchants, judges, officers of all kinds, and labourers, who abstain from theft, that is from unlawful modes of gain and usury, and also shun them—but only on account of the acquisition of fame, and thence of honour and gain, or on account of civil and moral laws—in a word, from any form of merely natural love, or natural fear, thus from external bonds alone, and not from a principle of religion; such persons are still, as to their inner life, full of theft and rapine, which also break out when external bonds are removed from them; as is the case with every one after death. Their apparent sincerity and rectitude is nothing but a mask, disguise, and craft.

973. "And art holy."—That hereby is signified, and as to Divine Truth, appears from the signification of holy, as denoting Divine Truth proceeding from the Lord; for this is understood in the Word by holy, and also by the Holy Spirit, which is therefore called the Spirit of Truth. That holy, in the Word, is predicated of truth, and just of good, may be seen, n. 204; and that the Lord is the alone Holy One, because he is Divine Truth itself, n. 204, 285, 328.

(35.) *Continuation concerning the fifth precept.* Now as the genera and species of theft are gradually removed, and the more they are removed, so in the same proportion the genera and species of good, to which they stand in opposition according to the principle of correspondence, and which, in general, relate to what is sincere, right, and just, enter in and occupy their place. For whilst man shuns and turns away from unlawful gains acquired by fraud and craft, in so far as he does so, he wills what is sincere, right, and just; and at length begins to love what is sincere, because it is sincere; what is right, because it is right; and what is just, because it is just. The reason why he then begins to love these things, is, because they are from the Lord; and the love of the Lord is in them. For to love the Lord is not to love his Person, but to love those things that proceed from the Lord; for these are the Lord with man. Thus also it is the same to love what is itself sincere, what is itself right, what is itself just. Now inasmuch as these things are in

fact the Lord, therefore in proportion as a man loves them, and acts from them, in the same proportion he acts from the Lord; and in the same proportion the Lord removes what is insincere and unjust, even as to the very intentions and will, wherein their roots are, and always with less repugnance and combat, thus with easier labour than in the first attempts.

Thus it is that man thinks from conscience, and acts from a sense of integrity—not indeed that the man acts from himself, but as if from himself. For in so doing he acknowledges from a principle of faith, likewise from a state of perception. He appears, indeed, as if he thought these things, and did them from himself; when nevertheless they are not from himself, but from the Lord.

974. "Because thou hast judged these things."—That hereby is signified, from whom it was foreseen that these things should take place, and provided that no hurt should be brought upon the heavens, which are in Divine Good and in Divine Truth; appears from the signification of judging those things, as denoting to cause them to be done or come to pass, which are those that follow, namely, that because they shed the blood of the saints and of the prophets, he gave them blood to drink. But whereas these things are said of the Lord, and the Lord never gives any one blood to drink, or what is here signified by blood, and yet these, like other things of a like nature in the Word, are attributed to him in the sense of the letter, it follows, that by these words is to be understood that it was foreseen by the Lord that such things would take place, and provided that no hurt should be brought upon the heavens, which are in Divine Good and Divine Truth. For the Lord foresees evil, and provides good. For such are the things signified by these words in the spiritual sense; or when the natural, which is the exterior, is put off, and the spiritual, which is the interior, appears; consequently, when the thought of the natural man, which is according to appearances, is taken off by the spiritual thought of the angels, which is according to the essence of the thing.

Hence it is evident, what is the quality of the literal sense of the Word, and what is the quality of the spiritual sense; likewise what is the quality of human thought, and what is the quality of angelic thought, namely, that they, nevertheless, agree like the internal and external, or like cause and effect, and that the effect or external with man is put off, and the cause or internal is exhibited with the angels, who are attendant on man. Hence it is that a holy internal from angels flows into the external thought of the man who accounts the Word holy, although he is ignorant of it.

(36.) *Continuation concerning the fifth precept.* When man begins to shun and to turn away from evils because they are

sins, then all that he does is good, and may also be called good works; with a difference according to the excellence of uses: for what a man does before he shuns and turns away from evils as sins, are all works done by the man himself; and these, inasmuch as the man's proper self is in them, and this his proper self is nothing but evil; and inasmuch as it is the world also for the sake of which they are done, therefore the works are evil. Whereas, what man does after he flees evils, and is averse from them as sins, are works from the Lord. And these, inasmuch as the Lord is in them, and with the Lord heaven, are good works. The difference between works which proceed from man, and from the Lord with man, does not appear to the view of man, but manifestly to the view of angels. The works which are done from man are as sepulchres outwardly whitened, which within are full of bones of the dead. They are as plates and cups cleansed without, in which are unclean things of every kind. They are as fruits inwardly rotten, yet shining in the outward rind. Or as nuts and almonds corroded by worms within, whilst the shell remains untouched; or as a stinking harlot with a fair face. Such are the good works proceeding from man himself, for however good they may appear on the outside, they nevertheless within abound in impurities of every kind. For their interiors are infernal, whilst their exteriors appear as celestial. But as soon as man flees evils and is averse from them as sins, then his works are not only outwardly, but also inwardly good; and the more interior they are, the more they possess of goodness; for the more interior they are, the nearer they are to the Lord. For they are then like fruits, which have a fine flavoured pulp, in the midst of which abundance of seeds are stored up in compartments, from which new trees, and thence even entire gardens, may be produced: all and each of the things in his natural man are as eggs, from which swarms of flying creatures may be produced, and successively fill a great part of heaven. In a word, when a man shuns evils and is averse from them as sins, then the works which he does are living, whereas those which he did before, were dead. For what is from the Lord is living, and what is from man is dead.

975. "Because they have shed the blood of the saints and of the prophets."—That hereby is signified, because they have falsified the truths of the Word, and doctrine from the Word; appears from the signification of blood, as denoting Divine Truth; concerning which see n. 30, 328, 329, 476, 748. And from the signification of shedding it, as denoting to offer violence to Divine Truth, which is to falsify it; see n. 329. And from the signification of saints, as denoting those who are in Divine Truth from the Lord; see n. 204. But in the abstract sense Divine truths from the Lord, n. 325. And whereas by saints are understood

the Divine truths in the Word, therefore the Word itself is also thereby understood. And from the signification of prophets, as denoting those who teach doctrine from the Word; and, in the abstract sense, the truths of doctrine from the Word; see n. 624. Hence then by shedding the blood of the saints and of the prophets, is signified to falsify the truths of the Word, and of doctrine from the Word.

(37.) *Continuation concerning the fifth precept.* It was said, that in proportion as man shuns evils and is averse from them as sins, in the same proportion he does what is good; and that the good which he then does, is the same as good works which are understood in the Word, by reason that they are done in the Lord. Likewise that these works are good, in so far as man is averse from the evils which are opposed to them; inasmuch as they are so far done from the Lord, and not from man.

Works, however, are more or less good according to the excellence of the resulting uses; for works must be uses. The best are those which are done for the sake of uses to the Church. To these succeed in goodness those which are done for the sake of uses to a man's country, and so on. The form of usefulness determines the goodness of the work. The goodness of works also increases with man according to the plenitude of truths, from the affection of which they are done. For a man who is averse from evils as sins, desires to know truths, inasmuch as truths teach uses, and the quality of the good thereof. Hence it is that good loves truth, and truth loves good, and that they desire to be conjoined. In proportion, therefore, as such a man learns truths from the affection thereof, in the same proportion he does goods more wisely and fully; more wisely because he knows how to distinguish uses, and to do them with justice and judgment; and more fully, because all his truths are present in working out what is useful, and form a spiritual sphere, which the affection of them produces.

976. "And thou hast given them blood to drink."—That hereby is signified, that hence they are in falses of evil; appears from the signification of drinking blood, as denoting to imbibe falses; for by blood is signified truth falsified, and by drinking is signified to imbibe. And whereas falsified truth is the false of evil, therefore in this case by drinking blood is signified to be in falses of evil. The reason why falsified truth is the false of evil, is, because evil falsifies truth.

Their being in the falses of evil is here attributed to the Lord; for it is said, thou hast given them blood to drink; as if it was done by the Lord in the way of vengeance, although the Lord never avenges the evil which is done by man against him. Hence it is evident, that an interior sense lies hid in these same

words, and that this sense comes forth, when the sense of the letter, which is that of apparent truth, is put off. For when this is put off, the spiritual sense stands out to view, which is, that the Lord did not give them blood to drink, but that man did this to himself; that is, that man, from the evil in which he is, falsifies the Word, and that hence he is in the falses of evil.

(38.) *Continuation concerning the fifth precept.* In confirmation of what has been said, take, for example, the case of judges. All they who make justice venal, by loving the office of judging for the sake of gain derived from judgment, and not for the sake of doing what is useful to their country, are thieves; and their judgments are thefts. In like manner, if they give judgment according to friendship and favour, such judgments are thefts. For friendship and favour are also forms of lucre and gain. As long as such things are regarded as an end and judgments as so many means, all things which they do are evil; and this is what is understood in the Word by evil works; and by not doing judgment and justice, by perverting the right of the poor, of the needy, of the fatherless, of the widow, and of the innocent. Nay, even if they do justice and yet regard lucre for their end, they indeed do what is a good work, but it is not good to them; for justice, which is Divine, is to them a means, and such lucre is an end; and what is put for the end is the all; whereas what is put for the means is nothing, unless so far as it serves for accomplishing the end. Wherefore such judges, after death, continue to love what is unjust as well as what is just, and as thieves are condemned to hell. I speak this from experience. These are such as merely abstain from evils as sins, because they fear the punishments of the civil law, and the loss of fame, honour, function, and thus of gain.

But the case is otherwise with judges who abstain from evils as sins, and shun them, because they are contrary to the Divine laws, and thus contrary to God. Such men have justice for their end, and they venerate, cultivate, and love it, as Divine. They see, as it were, God in justice; because every thing just, as every thing good and true, is from God. They always conjoin justice with equity, and equity with justice; knowing that justice must be of equity in order to be justice, and that equity must be of justice, in order to be equity; in like manner as truth is of good, and good is of truth.

Inasmuch as justice is to them an end, hence, in their case, to give judgment is to do good works. But these works, which are judgments, are more or less good to them, in proportion as there is more or less of respect paid to friendship, favour, and gain, in their judgments; likewise as there is more or less in them of the love of what is just for the sake of the public good; which is, that justice may reign among their

fellow citizens, and that they who live according to the laws may be in security.

To judges of this character is awarded life eternal in a degree according to their works; for they are judged in like manner as they themselves have judged.

977. "For they are worthy."—That hereby is signified, that it is so done to them according as they do themselves; appears from the signification of being worthy, namely, that they are in falses of evil, because they have falsified the truths of the Word and of doctrine; which is signified by its being given to them to drink the blood of the saints and of the prophets which they have shed, consequently that it is done to them according as they have done themselves. For it is according to order that one's own works do follow every one, and judge every one; and hence it is done to every one as he himself has done. This, therefore, is what is understood by being worthy, or having so merited.

(39.) *Continuation concerning the fifth precept.* Take also, for example, the case of those who administer the goods of others, whether of high or low rank. These, if they deprive of their goods, their king, their country, or their lords, either clandestinely by any arts, or under a fair seeming pretence by fraud, are persons of no religion; and consequently have no conscience. For they hold in contempt the Divine Law concerning theft, and make it of no account. Such persons although they frequent places of worship, are devout in hearkening to preachings, attend the sacrament of The Supper, pray morning and evening, and speak piously from the Word; yet, notwithstanding all this, nothing flows-in out of heaven, so as to be in their worship, piety, or discourse; inasmuch as within, they abound in thefts, rapines, robberies, and injustice; and so long as these evils are within them, the way to their minds from heaven is closed. Hence the works which they do are all evil.

The case, however, is otherwise with those administrators of goods, who shun unlawful gains, and fraudulent practices, because they are against the Divine Law concerning theft. Such persons have a principle of religion, consequently, also, a conscience. The works moreover which they do are all good, for they act with sincerity for the sake of sincerity; and from justice for the sake of justice. They are also content with their own, enjoy cheerfulness of mind, and gladness of heart, as often as they bethink themselves that they have defrauded no one. And after death they are accepted by the angels, and are received by them as brothers, and become recipients of good gifts even to abundance. But the case is quite opposite with the wicked administrators. These after death are cast out from societies, and afterwards seek wages, and at length are sent

into caverns where are robbers or other malefactors, there to labour.

978. "And I heard another angel from the altar saying."—That hereby is signified preaching of the justice of the Lord from his celestial kingdom; appears from the signification of the angel from the altar, as denoting the celestial kingdom of the Lord; for by the altar is signified the Lord as to Divine Good, thus also the heaven which is in Divine Good; and this heaven or these heavens constitute the Lord's celestial kingdom. That the altar signifies the Lord as to Divine Good, may be seen n. 391, 490, 915.

The reason why the angel speaking from the altar signifies the Lord's celestial kingdom, is, because the angel of the waters speaking, treated of in the 5th verse, signifies the Lord's spiritual kingdom; concerning which see above, n. 971.

Inasmuch as the Lord's justice is here preached from the heavens, and the heavens consist of two kingdoms, namely, of the spiritual and the celestial, therefore preaching is made from each; and one is made by the angel of the waters, and the other by the angel of the altar.

(40.) *Continuation concerning the fifth precept.* Take also, for example, the case of merchants. Their works are all evil so long as they do not regard, and thence shun as sins, all forms of unlawful gains and illicit usury, also fraud and craft; for such works cannot be done from the Lord, but from man himself. And their works are so much the worse, as they are more skilled in cunningly and knavishly fabricating crafty subtleties from within, and in thereby circumventing their companions in trade. And their works are worse in the degree that they are more skilled in bringing such designs into effect, under the fallacious appearance of sincerity, justice, and piety. The more delight a merchant takes in such things, the more the origin of his works is derived from hell. But if he acts sincerely and justly, in order to gain fame, and by fame wealth, even so as to appear to act from the love of sincerity and justice; and does not act sincerely and justly from affection or from obedience to the Divine Law, he is nevertheless inwardly insincere and unjust; and his works are thefts. For under the fallacious appearance of sincerity and justice, he is desirous to steal.

That this is the case, is manifested after death, when man acts from his inner will and love, and not from the exterior. A person of this sort then thinks and contrives nothing but cunning devices and robberies. He withdraws himself from the sincere, and betakes himself either into forests or into deserts, where he applies his mind to the accomplishment of insidious stratagems. In a word all such become plunderers or robbers.

But the reverse is true of those merchants who shun as sins

all kinds of thefts; especially such as are more interior and hidden, and which are effected by deeds of cunning and deceit. Their works are all good, because they are from the Lord; for the influx from heaven, that is through heaven from the Lord, given to effect these things, is not intercepted by the evils above-mentioned.

To such, riches do no hurt, because riches are to them means conducive to uses, which are their tradings, whereby they serve their country and fellow citizens. They are also enabled by riches to perform those uses to which the affection of good leads them.

979. "Even so, Lord God Almighty, true and just are thy judgments."—That hereby is signified, that these things take place because from Divine Good and Divine Truth is all essence, life, and power; appears from the signification of Lord God, as denoting the Lord as to Divine Good, and as to Divine Truth. For the Lord is called Lord from Divine Good, and God from Divine Truth. And from the signification of Almighty, as denoting to be, to live, and to be able, from himself, see n. 43, 689, 939; hence also denoting that he is the *Esse*, the Life, and the Ability, of all. For these things are the Lord from himself, but are man from the Lord. And from the signification of thy judgments, as denoting those things which are accomplished, namely, which are mentioned above in verse 6. That this is understood by judgments, is evident from verse 5, where it is said, just art thou, O Lord, and holy, because *thou hast judged these things*. These judgments are called true from the Divine Truth, and just from the Divine Good; from which two all things are effected. That just is predicated of Divine Good, may be seen above, n. 972.

These words, namely, Even so, Lord God Almighty, true and just are thy judgments, involve the same as the words in verse 5, namely, Just art thou, O Lord, who is, and who was, and art holy, because thou hast judged these things. The only difference is, that the latter were spoken from the spiritual kingdom of the Lord, but the former, from his celestial kingdom. *Even so*, is an expression confirmative of what was said from the spiritual kingdom. That they involve the same things, see above, n. 972, 973, 974.

41.) *Continuation concerning the fifth precept.* From what has been said above, it may now appear what is meant in the Word by good works, namely, all that are done by man, whilst evils are being removed as sins. For the works which are afterwards done, are not done from man, otherwise than *as if* they were from him; for they are done from the Lord. And the works which are done from the Lord are all good; and are called the good of life, the good of charity, and good works. For

instance, all the judgments of a judge, who has justice for his end, and venerates and loves this as Divine ; whilst at the same time he detests, as flagitious, adjudications for the sake of rewards, for friendship, or from favour. In so doing he consults the good of his country, by causing justice and judgment to reign therein as in heaven ; and thus he consults for the peace of every harmless citizen, and guards them from the violence of evil doers. All these are good works. Also the various offices of administrators, and the dealings of merchants, are all good works, when they shun unlawful gain as being sin against the Divine laws.

Whilst man shuns evils as sins, he then daily learns what a good work is, and grows in the affection of doing good, and of knowing truth for the sake of doing good. For in proportion as he knows what is true, in the same proportion he can perform works more fully and more wisely; whence his works become more truly good.

Cease therefore to inquire in thyself, what are the good works which I shall do, or what good shall I do that I may receive life eternal. Only abstain from evils because they are sins, and look to the Lord, and the Lord will teach and lead thee.

980. Verses 8, 9. *And the fourth angel poured out his vial into the sun, and it was given him to afflict men with scorching by fire. And men were scorched with a great scorching, and blasphemed the name of God who hath power over these plagues: and they repented not to give him glory.*

"And the fourth angel poured out his vial into the sun," signifies the state of the Church manifested as to love to God, thus to the Lord.

"And it was given him to afflict men with scorching by fire," signifies the cupidities of falsifying truths arising from the loves of self and of the world.

"And men were scorched with a great scorching," signifies vehement cupidity of adulterating the truths and goods of the Word.

"And blasphemed the name of God," signifies the falsification of the Word of the Lord, even to the destruction of Divine Truth in the heavens.

"Who hath power over these plagues," signifies, no fear in regard to the Last Judgment from the Lord, and for the consequent condemnation and punishment of the evils and falses thence derived which have devastated the Church.

"And they repented not to give him glory," signifies that they were not willing to convert themselves by living according to the Lord's precepts.

981. "And the fourth angel poured out his vial into the sun."—That hereby is signified the state of the Church manifested as to love to God, thus to the Lord; appears from the signification of the angel pouring out his vial, as denoting the state of the Church manifested, as above, n. 969. And from the signification of the sun, as denoting love to God, thus to the Lord; concerning which see above, n. 401, 412, 422, 425, 527, 708. The reason why the sun signifies love to God, thus to the Lord, is, because the Lord appears before the angels in heaven as a sun, and his appearance as a sun is from Divine Love. For all love in the spiritual world corresponds to fire and flame, and by reason of such correspondence it is also representatively exhibited by fire and by flame. Wherefore the divine love of the Lord appears as a sun. Hence it is, that the sun, in the Word, signifies the Lord, as to love towards all who are in heaven and in the world; and, in a reciprocal sense, love to the Lord.

By love to the Lord is signified the love or affection of doing his commandments; thus the love of keeping the precepts of the Decalogue. For in proportion as man from love and from affection keeps and does those precepts, in the same proportion he loves the Lord. The reason is, because those precepts are the Lord with man.

(42.) Having under the preceding articles explained five precepts of the Decalogue, we now come to the explication of the *sixth*, which is, *Thou shalt not commit adultery.*

Who at this day can believe that the delight of adultery is hell with man, and that the delight of marriage is heaven with him; consequently, that in proportion as man is in the one state of delight, in the same proportion he is not in the other; because so far as man is in hell, so far he is not in heaven? Who at this day can believe that the love of adultery is the fundamental love of all diabolical and infernal loves; and that the chaste love of marriage is the fundamental love of all celestial and divine loves; consequently, that in proportion as man is in the love of adultery, in the same proportion he is in every evil love, if not in act, yet in endeavour. On the other hand, that in proportion as man is in the chaste love of marriage, in the same proportion he is in every good love, if not in act, yet in endeavour? Who at this day can credit the fact, that he who is in the love of adultery, has no belief in any thing of the Word, consequently none in any thing of the Church; yea, that in his heart, he denies the being of a God. And on the other hand, that he who is in the chaste love of marriage, is in a state of charity and faith, and in love to God. Or who is able to believe that the chastity of marriage is all one with religion, and the lasciviousness of adultery is all one with naturalism?

The reason why these things are at this day unknown, is, because the Church is at its end, and devastated as to truth and

as to good; and when the Church is such, then the member of the Church, by an influx proceeding from hell, comes into the persuasion that adulteries are not detestable, nor abominations. And hence also he comes into a state of belief that marriage and adultery do not differ in their essence, but only as they relate to order. When nevertheless the difference between them is such as exists between heaven and hell. That there is this difference between them, will be seen in what follows. Hence it is that in the Word, in the spiritual sense, Heaven and the Church are understood by nuptials and marriages; and that hell and the rejection of all things of Heaven and the Church are understood by adulteries and whoredoms.

982. "And it was given him to afflict men with scorching by fire."—That hereby are signified the cupidities of falsifying truths arising from the evils of the loves of self and of the world; appears from the signification of scorching, as denoting the concupiscence of the false, and for the false; concerning which see, n. 481. And from the signification of fire, as denoting love in both senses, namely, love to the Lord and neighbourly love; and, in the opposite sense, the love of self and the love of the world, also the cupidity, thence derived, for evils of every kind. That the loves of self and of the world are the origins of all evils, may be seen, n. 162, 171, 506, 510, 512, 517, 650, 653, 950, 951. And inasmuch as those loves are the origins of all evils, and in their continuity are called cupidities, and also concupiscences; hence by afflicting men with scorching by fire is signified cupidity or concupiscence for falses from evils of every kind, and thence also for evil, or for doing hurt to others. For this is the delight of the life of those who are in the love of self and in the love of the world. From this delight it is, that the continuous operations of those loves are called cupidities and concupiscences.

In the world it is scarcely known, that all who are in the love of self, are, according to the delight of that love, in the delight of hurting others who do not make one with them. That this however is the case appears manifestly from the same persons after death; the delight of their life then being to injure and do evil to others, in any manner whatever; especially to the good. This, their delight, is the delight of hatred; for they hold in hatred, and from hatred persecute, all who worship the Lord. This hatred is not manifested with them in the world, by reason of external bonds, which are fears of the punishments of the civil law, and of the loss of fame, honour and gain; also of their employments and pleasures; and of the loss of life; whereby they are withheld and restrained, lest their hatred should come forth to the sight of others. It however lies concealed in their spirit; and therefore after death, when they be-

come spirits, and external bonds are taken away, it breaks out; and, as far as the reins are loosened, proceeds even to intent of murder. Such things also are signified by afflicting men with scorching by fire.

The reason why it is said that the angel poured out his vial into the sun, and that it was given him to afflict men with scorching by fire, and that by the sun is signified love to God, and by the scorching and fire the cupidity for the false and for doing evil, is, also, because the loves and cupidities thence derived of the false and evil, come forth and are manifested, with the evil, by the influx of the love or affection of good and truth from heaven. For in proportion as heavenly loves and affections flow in with the evil, in the same proportion they are enkindled with the lust and cupidity of doing evil and speaking false. The reason is, because all the good of heaven with them is turned into evil, and all the truth of heaven into the false. For their interiors which are of the will and the thought thence derived, are turned into a contrary direction to such as are heavenly; and whatsoever flows into what is contrary, this is turned into the contrary. And if that which flows in is strong, it is turned into fury; and, if it prevail, into torment. As when good flows in with power into the evil, then the evil come into fury, or into infernal torment; but when evil flows in powerfully with the good, then also the good come into anguish, and also into a certain torment of conscience.

The inmost cause of these effects is, because the life of the affections and thence of the thoughts of all in the whole world, both the spiritual and the natural, proceed from one only fountain of life, which is the Lord; and because this life is received by every one according to the quality of his life, thus according to the quality of his love. They, therefore, who have turned heavenly love with themselves into infernal love, cannot do otherwise than turn the influx of love from heaven into their own love. In like manner as is the case with the heat and light of the sun flowing into objects of the earth, some of which by virtue of that influx emit a sweet smelling odour, and some a stinking odour; when nevertheless the heat and light in themselves are alike, and also are from one only fountain, namely, from the sun.

(43.) *Continuation concerning the sixth precept.* Forasmuch as adultery is hell with man, and marriage is heaven with him, it follows, that in proportion as a man loves adultery, in the same proportion he removes himself from heaven; consequently, that adultery closes heaven and opens hell. It effects this in proportion as it is believed to be lawful, and is perceived to be delightful above marriage. Wherefore the man who confirms himself in adulteries, and commits them from leave and consent of his will, and is averse from marriage, shuts heaven against

himself, until at length he does not believe any thing of the Church or of the Word, and becomes altogether a sensual man, and, after death, an infernal spirit. For, as was said above, adultery is hell; and hence an adulterer is a form of hell.

Inasmuch as adultery is hell, it follows, that unless man abstain from adulteries, and shun and be averse from them as infernal, he closes heaven against himself; nor can he receive the least influx thence. He afterwards reasons to show that marriages and adulteries are similar, but that marriages are to be guarded in kingdoms for the sake of order, and the education of the offspring; and that adulteries are not criminal, inasmuch as an offspring is born from them equally as from marriages, and that they cause no injury to women, because they can endure them; and further, that by them the procreation of the human race is also promoted. Not being aware that these and such like reasonings, in favour of adulteries, ascend from the Stygian waters of hell, and that the lustful and bestial nature of man, which is inherent from nativity, attracts and absorbs them with delight, as a swine does the filth of a dung-hill.

That such reasonings, which at this day have taken entire possession of the minds of most men in the Christian world, are Stygian, will be seen in what follows.

983. "And men were scorched with a great scorching."—That hereby is signified the cupidity of adulterating the truths and goods of the Word; appears from the signification of a great scorching, as denoting concupiscence of the false, and for the false; thus the cupidity of adulterating the truths and goods of the Word; concerning which see n. 481. These things are said concerning those who are in faith separated from goodness of life, who are understood by them that have the mark of the beast, and that adore his image, verse 2. These, inasmuch as they separate the very essential principle of the Church, which is the good of life, from faith, and so remove it from being any means of salvation, cannot do otherwise than falsify all the truths of the Word. For they who remove life according to the Lord's precepts, annihilate all things of the Word; for all things of the Word are precepts of life. The precepts of faith, which are the truths of the Word, teach life.

(44.) *Continuation concerning the sixth precept.* That marriage is heaven, and that adultery is hell, cannot be better seen than from the origin of each.

The origin of love truly conjugial is the love of the Lord towards the Church, whence the Lord is called, in the Word, the Bridegroom, and Husband; and the Church, the bride and the wife. From this marriage the Church is a Church in general and in particular. The Church, in particular, is the man in

whom the Church is. Hence it is evident, that the conjunction of the Lord with a member of the Church is the very origin of love truly conjugial. But how that conjunction can be the origin shall also be explained. The conjunction of the Lord with the member of the Church is the conjunction of good and truth. From the Lord proceeds good, and with man is truth. And hence is the conjunction which is called the heavenly marriage, from which marriage love truly conjugial exists between two married partners, who are in such conjunction with the Lord. Hence it is first evident, that love truly conjugial is from the Lord alone, and exists in those who are in the conjunction of good and truth from the Lord. Inasmuch as this conjunction is reciprocal, it is described by the Lord, by saying that *They are in him, and he in them* (John xiv. 20).

This conjunction or this marriage was thus established from creation. The man (*vir*) was created to be capable of understanding truth, and the woman (*fœmina*) to be capable of having the affection of good; consequently the man was created to be truth, and the woman good, in form. When the understanding of truth, which is with the man, makes one with the affection of good, which is with the woman, there is a conjunction of two minds into one. This conjunction is the spiritual marriage, from which descends conjugial love. For when two minds are conjoined so as to be one mind, there is between them love; and this love, which is the love of spiritual marriage, descending into the body, becomes the love of natural marriage.

That this is the case, any one may clearly perceive, if he be willing. The married pair, who interiorly as to their minds love each other mutually and interchangeably, also love each other mutually and interchangeably as bodily affection. It is well known, that all love descends into the body from the affection of the mind, and that without such origin no love exists.

Now inasmuch as the origin of conjugial love is the marriage of good and truth, which marriage is in its essence heaven; it is manifest that the origin of the love of adultery is the marriage of what is evil and false, which, in its essence, is hell. The reason why heaven is marriage, is, because all who are in the heavens are in the marriage of good and truth. And the reason why hell is adultery, is, because all who are in the hells, are in the marriage of evil and the false. Hence it follows of consequence, that marriage and adultery are as opposite to each other, as heaven and hell.

(984) "And they blasphemed the name of God."—That hereby is signified falsification of the Word of the Lord, even to the destruction of the Divine Truth in the heavens; appears from the signification of blaspheming, as denoting to falsify Divine

Truth even to the destruction thereof in heaven; concerning which see n. 778. And from the signification of the name of God, as denoting Divine Truth proceeding from the Lord, thus the Word; concerning which see n. 962. Hence by blaspheming the name of God is signified the falsification of the Word, even to the destruction of the Divine Truth in the heavens. Concerning this falsification of the Word, see above, n. 778, 888, 914, 916 at the end, 950.

(45.) *Continuation concerning the sixth precept.* Man is so created that he may be a form of spiritual and celestial love, and thereby an image and likeness of God. Spiritual love, which is the love of truth, is an image of God; and celestial love, which is the love of good, is a likeness of God. All the angels in the third heaven are likenesses of God; and all the angels in the second heaven are images of God.

Man cannot become that form of love which is an image or likeness of God, unless by the marriage of good and truth; for good and truth intimately love each other, and ardently desire to be united that they may be one. The reason is, because Divine Good and Divine Truth proceed united from the Lord; consequently they must be united in an angel of heaven, and in a man of the Church.

This unition is by no means possible except by the marriage of two minds into one. For, as was before said, man was created to be the understanding of truth, consequently a form of truth; and woman was so created as to be the affection of good, consequently a form of good. In them therefore is possible the conjunction of good and truth. For love truly conjugial, which descends from that conjunction, is the very essential medium whereby man becomes that love which is an image or a likeness of God. For the married pair who are in love conjugial from the Lord, love each other mutually and interchangeably from the heart, thus from inmost principles; and hence, although they are apparently two, yet they are actually one. They are indeed two as to the body, but they are one as to life. This may be illustrated by a comparison with the eyes, which are two as to the organs, but are one as to vision. In like manner with the ears, which are two as to the organs, but only one as to hearing. So, also the arms and the feet are two as to members, but one as to use; the arms being one as to action, and the feet one as to the act of walking. In like manner the rest of the organs or members of man which are in pairs, have also reference to good and truth; the organ or member which is on the right to good, and that on the left, to truth. It is similar with the husband and his wife between whom there is love truly conjugial. They are two as to body, but one as to life. Wherefore, also, two conjugial partners, in heaven, are not called two angels but one. From these considerations it is evident that

by marriage, man becomes a form of that love, and hence a form of heaven, which is an image and likeness of God.

Man is born into the love of evil and the false, which love is the love of adultery; and this love cannot be converted and changed into spiritual love, which is an image of God, and still less into celestial love, which is a likeness of God, except by the marriage of good and truth from the Lord; and not in fulness, except by the marriage of two minds and of two bodies.

Hence it is evident whence it is that marriages are celestial and adulteries infernal. For marriage is an image of heaven, and love truly conjugial an image of the Lord. On the contrary, adultery is an image of hell; and the love of adultery an image of the devil. Conjugial love also appears in the spiritual world in form as an angel; and the love of adultery in form as a devil. Reader, treasure this up in thy mind, and inquire whether it be true, when thou comest to live, so to say, a man-spirit after death, and then thou wilt see.

985. "Who hath power over these plagues."—That hereby is signified, no fear in regard to the Last Judgment from the Lord, and for the consequent condemnation and punishment of the evils and falses thence derived, which have devastated the Church; appears from the signification of having power, when predicated of God, whose name they blasphemed; as denoting the Lord as to the Last Judgment; and from the signification of plagues, as denoting the evils and falses thence derived, and the falses and evils thence derived, which have devastated the Church; concerning which see 949. The reason why it is the Lord as to judgment who is signified by him that hath power over the seven plagues, which are treated of in this chapter, is, because the subject here treated of is concerning the end of the Church, when those plagues exist, that is, those evils and falses, after which judgment takes place from the Lord. By the Last Judgment, also, all they who are in those plagues, that is, in the evils and falses which have devastated the Church, are cast into hell. Thus the New Church, which is then to be established, is purified from them. From these considerations it is evident what is signified by having power over these plagues.

(46.) *Continuation concerning the sixth precept.* How profane and hence how much to be detested adulteries are, may appear from the sanctity of marriages. All things which are in the human body, from the crown of the head to the sole of the foot, as well interior as exterior, correspond to the heavens. Hence it is, that man is a heaven in its least form; and also that angels and spirits are, in form, perfectly human; for they are forms of heaven. All the members consecrated to generation, in each sex, especially the uterus, correspond to the societies of the third or inmost heaven. The reason is, because love

truly conjugial is derived from the love of the Lord towards the Church, and from the love of good and truth; which love is the love of the angels of the third heaven. Wherefore love truly conjugial, which thence descends, as the love of that heaven, is innocence; which is the very being (*esse*) of all the good in the heavens. Hence embryos in the uterus are in a state of peace; and infants, after they are born, are in a state of innocence; the mother also being affected in like manner towards them. Such being the correspondence of these organs, it is evident that from creation they are holy; and therefore are solely consecrated to chaste and pure conjugial love, and are not to be profaned by the unchaste and impure love of adultery, whereby man converts heaven with himself into hell; for as the love of marriage corresponds to the love of the highest heaven, which is love to the Lord from the Lord, so the love of adultery corresponds to the love of the lowest hell. The reason why the love of marriage is so holy and heavenly is, because it has its commencement from the Lord himself, in the inmost principles of man, and descends, according to order, even to the extreme forms of the body, and thereby fills the whole man with heavenly love, and induces in him a form of the Divine love; which form is the form of heaven, and is an image of the Lord, as was said above. But the love of adultery commences from the ultimate principles of man, and from an impure lascivious fire there; and hence, in a way contrary to order, penetrates towards the interiors; always into the things of man's proprium, which are nothing but evil; and induces in them a form of hell, which is an image of the devil. Wherefore the man who loves adultery and is averse from marriage, is in form a devil.

Inasmuch as the organs above-mentioned, in each sex, correspond to the societies of the third heaven, and the love of a married pair, to the love of good and truth; therefore also those members, and that love, correspond to the Word. The reason is, because the Word is Divine Truth, united to Divine Good, proceeding from the Lord. Hence it is that the Lord is called the Word; and also that in every part of the Word is the marriage of good and truth, or the heavenly marriage. That there is this correspondence, is an arcanum not yet known in the world; but it has been manifested and confirmed to me by much experience. From this consideration also it is evident, how holy and heavenly, in themselves, marriages are; and how profane and diabolical adulteries are. Hence also it is, that adulterers make no account of Divine truths, nor, consequently, of the Word. Nay, were they to speak from the heart, they would blaspheme the holy things which are in the Word. This is done by them when they become spirits after death; for every spirit is compelled to speak from the heart, that his interior thought may be revealed.

986. "And they repented not to give him glory."—That hereby is signified, that they were not willing to convert themselves, by living according to the Lord's precepts; appears from the signification of repenting, as denoting to convert themselves from evils, and the falses thence derived; in the present case, before the Last Judgment and consequent condemnation and punishment came upon them; and from the signification of giving glory to the Lord, as denoting to live according to his precepts; concerning which see above, n. 874.

(47.) *Continuation concerning the sixth precept.* Inasmuch as all the delights which man has in the natural world are turned into their correspondent delights in the spiritual world, so are the delights of the love of marriage, and the delights of the love of adultery. The love of marriage is represented in the spiritual world as a virgin, whose symmetry of form is such as to inspire the beholder with the delights of life; but the love of adultery is represented in the spiritual world by an old woman, whose deformity is such as to inspire the beholder with coldness and death, as to every delight of life. Hence it is that, in the heavens, the beauty of the angels is according to the quality of the conjugial love with them, and that, in the hells; the deformity of the spirits there is according to the love of adultery with them. In a word, with the angels of heaven, according to their conjugial love, there is life in their faces, in the gestures of the body, and in their speech; but with the spirits of hell, according to their love of adultery, there is in their faces death. The delights of love conjugial, in the spiritual world, are represented to the sense by fragrances exhaling from fruits and flowers of various kinds. But the delights of the love of adultery are there represented to the sense by the bad smells exhaling from dunghills and putrid substances of various kinds. The delights of the love of adultery are also actually turned into such things, inasmuch as all the delights of adultery are spiritual filth. Hence it is that from the brothels in the hells are exhaled stenches, which excite vomiting.

987. Verses 10, 11. *And the fifth angel poured out his vial upon the throne of the beast; and his kingdom became dark, and they gnawed their tongues for anguish, and they blasphemed the God of heaven by reason of their anguish, and by reason of their sores: and they repented not of their works.*

"And the fifth angel poured out his vial upon the throne of the beast," signifies the state of the Church manifested as to the doctrine of faith.

"And his kingdom became dark," signifies the Church thence in mere and dense falses.

"And they gnawed their tongues for anguish," signifies that by reason of loathing they are not willing to perceive and to know genuine goods and truths.

"And they blasphemed the God of heaven," signifies falsification of the Word.

"By reason of their anguish, and by reason of their sores," signifies from loathing and nauseating genuine truths and goods, a state arising from the falses and evils in which they are who are in faith alone.

"And they repented not of their works," signifies that they were not willing to live according to the precepts of the Lord.

988. "And the fifth angel poured out his vial upon the throne of the beast."—That hereby is signified the state of the Church manifested as to the doctrine of faith; appears from the signification of the angel pouring out the vial, as denoting manifestation of the state of the Church, as above; and from the signification of the throne of the beast, as denoting the doctrine of faith. The reason why the doctrine of faith is signified by the throne of the beast, is, because by throne is signified the Church as to the truth which reigns therein, and by the beast is signified faith such as is in that Church; hence by the throne of the beast is signified the Church as to the doctrine of faith. This also follows from this consideration, that the fourth angel poured out his vial into the sun, whereby is signified the manifestation of the state of the Church as to love; see above, n. 981. Hence it follows of consequence, that by the vial poured out by this angel upon the throne of the beast, is signified the manifestation of the state of the Church as to faith. For love and faith constitute the Church, but they constitute it only when they are one, and not two. But by the throne of the beast is understood such faith as is at this day [*anno* 1762] in that Church, which is a faith separated from the goods of life.

The reason why the doctrine of faith is understood by the throne of the beast, is, because by throne, in the supreme sense, is understood Heaven and the Church as to Divine Truth; and Divine Truth in the Christian Church is called faith; which was not the case in the Ancient Churches, in which it was not known what faith is; inasmuch as faith involves something that is not understood, but is nevertheless to be believed as if it were truth. Such is the nature of almost all things of the Church and its doctrine at this day. As, for example, what is to be believed concerning the Trinity; as that there are three persons in the Godhead, that the Lord was born from eternity; that the Holy Spirit proceeds from them, and that this Proceeding is a person which is God by himself, and yet that there are not three but one; and thus that the trinity is in unity, and the unity in trinity. Moreover, that faith without the life thereof, which is

from the goods of charity or from good works, saves; that to him who is justified by faith alone, all his works, even such as are evil, are pardoned, and that the law does not condemn him; because the Lord has taken away the curse by the fulfilling of the law, and the passion of the cross; that this is only to be believed and man will be saved.

There are also several other things, which are to be believed as truths, and are said to belong to faith, although whether they are true or not cannot possibly be seen; as what is said concerning free-will, concerning the faith of infants, concerning the flesh and blood in the Holy Supper, likewise concerning the life of man after death, and concerning the Last Judgment; which are called things to be believed, although the understanding sees nothing in them but mere paradoxes, which exceed all faith. As for instance, that man after death is a sort of shadowy, spirituous principle, or unformed phantom of ether, which neither sees, hears, nor speaks; and that thus he either flies away in the air, or elsewhere, and waits for judgment; which is to come with the destruction of the whole universe, not only of the visible heaven, the sun, moon, and stars, but also of the earth itself, and that then all things belonging to the body, which were left in the world by death, will come together again and clothe the soul, and that thus man will receive his senses. These and other things of a like nature, inasmuch as they cannot fall into the understanding, cannot be called truths, but faith. Such faith is understood by the throne of the beast.

Who cannot see that man by such faith may be induced to believe mere contradictions and falses, if they are but imposed by those who are placed in authority, and confirmed by others, who from various causes love to live in a blind obedience? For by fallacies and sophisms falses can be confirmed, even the most infernal, so as to appear like truths; as that infernal falsity that nature is everything; that whatever appears is ideal, that man and beast differ but little from each other, that they die in like manner and live no more after death; that the Word is not holy, with other things of a like nature. From which it is evident, that all blindness in spiritual things is induced by the faith which at this day prevails.

Such darkness commenced and was brought to its extreme by the Babylonish nation; from which darkness indeed the Reformed, who separated from that nation, emerged into some light by the reading of the Word, but not so far into the light as to be able to see truths, like the ancients. The reason was, because they separated faith from life; and it is from life that man has light, and not from any faith separated.

From these considerations it may now appear, what is understood by the throne of the beast, in like manner as before by *the throne which the dragon is said to have given to the beast*

(Apoc. xiii. 2); concerning which see above, n. 783. Likewise by the *throne of Satan* (Apoc. ii. 13). False doctrinals are also signified by thrones in other passages in the Word. As in Ezekiel:—*They shall come down from their thrones, all the princes of the sea, and shall cast away their robes, and shall be clothed with terrors* (xxvi. 16). And in Haggai:—*I will overturn the throne of the kingdoms, and I will destroy the strength of the kingdoms of the nations* (ii. 22). And in Daniel:—*I was seeing until the thrones were cast down, and the ancient of days sat* (vii. 9).

(48.) *Continuation concerning the sixth precept.* How holy in themselves, that is, from creation, marriages are, may be seen from this consideration; that they are the seminaries of the human race. And inasmuch as the angelic heaven is from the human race, they are also the seminaries of heaven. Consequently, that by marriages not only the earths but also the heavens are filled with inhabitants. And whereas the end of the whole creation is the human race, and thence heaven, wherein the Divine itself may dwell as in its own, and as it were in itself, and the procreation of the race according to divine order is established by marriages, it is manifest, how holy they are in themselves—thus from creation; and how holy they ought thence to be held.

The earth indeed may equally be filled with inhabitants by fornications and adulteries, as by marriages, but not heaven. The reason is, because hell is from adulteries, and heaven from marriages. The reason why hell is from adulteries, is, because adultery is from the marriage of the evil and the false, from which hell in the aggregate is called adultery. The reason why heaven is from marriage is, because marriage is from the marriage of good and truth, from which heaven in its entire compass is called marriage; as was shewn above in a special article. By adultery is understood where the love thereof, which is called the love of adultery, reigns, whether it be within marriages or without them; and by marriage is understood where the love thereof, which is called conjugial love, reigns. That the earth might equally be filled with inhabitants by fornications and adulteries as by marriages, will be further explained in the following article.

When the procreations of the human race are effected by marriages, in which the holy love of good and truth from the Lord reigns, then the same takes place in the earth as in the heavens, and the kingdom of the Lord in the earth corresponds to the kingdom of the Lord in the heavens. For the heavens consist of societies arranged according to all the varieties of affections celestial and spiritual; from which arrangement exists the form of heaven, which supereminently exceeds all the forms in the universe. A similar form would exist in the earth, if the

procreations there were effected by marriages, in which love truly conjugial reigns, for then how many families soever might successively descend from one father of a family, so many images of the societies of heaven would exist in a similar variety. Families would then be like trees bearing fruit of various species, from which as many gardens would be produced; each containing its own species of fruits; which gardens taken together would present the form of a heavenly paradise. But these things are said by way of comparison, because trees signify the men of the Church, gardens intelligence, fruits the good of life, and paradise, heaven.

It has been told me from heaven, that such correspondence of the families on the earths with the societies in the heavens had place with the most ancient people, of whom the first Church of this earth was constituted. That period was also called by the ancients the GOLDEN AGE, by reason that love to the Lord, mutual love, innocence, peace, wisdom, and chastity in marriages, then had rule. And it was also declared from heaven, that they inwardly shuddered with horror at adulteries, as at the abominable things of hell.

989. "And his kingdom became dark."—That hereby is signified the Church thence in mere and dense falses; appears from the signification of a kingdom, as denoting the Church with respect to truths; concerning which see n. 48, 684, 685. And from the signification of darkness, as denoting falses; concerning which see n. 526; in the present case mere and dense falses. Because it follows, that they gnawed their tongues, and blasphemed the God of heaven, by reason of their ulcers and anguish.

That by faith alone, or by faith separated from good works, they have banished all the truths of the Church, and that mere falses have usurped their place, has been frequently shewn above. Nor can it possibly be otherwise when life is separated from faith, and so excluded from religion.

(49.) *Continuation concerning the sixth precept.* That heaven is from marriages, and that hell is from adulteries, has been said above. It shall now be explained how this is to be understood. The hereditary evils into which man is born, are not from Adam on account of his eating of the tree of knowledge, but from parents on account of the adulteration of good and the falsification of truth; thus on account of the marriage of evil and the false, from which the love of adultery exists. The ruling love of the parents is by the way of propagation (*per traducem*) derived and transcribed into the offspring, and becomes their nature. If the love of the parents is the love of adultery, it is also the love of evil for the false, and of the false for evil. From this origin man derives all evil, and from evil he is subject

to hell. From these considerations it is manifest, that man is a subject of hell owing to adulteries, unless he be reformed of the Lord by truths, and by a life according to them. Nor can any one be reformed unless he flee adulteries as infernal, and love marriages as heavenly. Thus and no otherwise is hereditary evil broken, and rendered milder in the offspring.

It is however to be observed, that although man is born a hell from adulterous parents, yet nevertheless he is not born for hell, but for heaven. For it is provided by the Lord, that no one is condemned to hell on account of hereditary evils, but on account of the evils which he has actually made his own by his life; as may appear from the case of infants after death, who are all adopted by the Lord, educated under his auspices in heaven, and saved. From which it is evident, that every man, although from connate evils he is a hell, yet he is not born for hell, but for heaven.

The case is similar with every man also born from adultery, if he do not become an adulterer himself. By becoming an adulterer is understood to live in the marriage of the evil and the false, by thinking evils and falses from the delight thereof, and by doing them from the love thereof; every man who does these things, becomes also an adulterer. It is also a principle of the divine justice, that no one suffer punishments on account of the evils of his parents, but only on account of his own. Wherefore it is provided by the Lord, that after death hereditary evils should not recur; but only the evils which are properly his own; and on account of those evils which recur, man is then punished.

990. "And they gnawed their tongues for anguish."—That hereby is signified that by reason of loathing they are not willing to perceive and to know genuine goods and truths; appears from the signification of gnawing the tongue, as denoting not to be willing to perceive and know genuine goods and truths, of which we shall speak presently; and from the signification of anguish, as denoting loathing.

The reason why by gnawing their tongues is signified not to be willing to perceive and know genuine goods and truths, is, because by the tongue is signified the perception of truth, and by gnawing the tongue the retention thereof. For the tongue signifies various things, because it is an organ both of speech and taste; and as an organ of speech it signifies confession, thought, doctrine, and religion; and as an organ of taste it signifies the natural perception of good and truth; whereas the smell corresponds to spiritual perception. For the tongue tastes and relishes meats and drinks; and by meats and drinks are signified goods and truths, which nourish the natural mind. Not to be willing to have that perception, or not to be willing to

perceive genuine goods and truths, is signified by gnawing their tongues.

These things are said concerning those who separate faith from the goods of life, for they comprise all things of the Church, or of religion, in one article of faith, whereby they say that man is justified. And whereas when man is justified and saved by this one article only, it follows that all other things of faith, which are the truths of the Church, are loathed by them, so that they are not willing to know or perceive them; for they say in their hearts, "To what will they conduce, when this alone saves, namely, that God the Father sent the Son, who has redeemed me from hell by the passion of the cross, wherefore the works of the law neither condemn nor save me; but to think and believe this with confidence is of itself sufficient for salvation?" Hence now it is, that by reason of loathing they are not willing to perceive nor to know genuine goods and truths. The reason why they also nauseate them is, because they who are in faith alone are inwardly against the goods and truths of Heaven and the Church; likewise because they must be inwardly thought of; for they transcend their material ideas. This nausea and this loathing, is what is here signified by anguish.

(50.) *Continuation concerning the sixth precept.* It was said above, that the difference between the love of marriage and the love of adultery, is like that between heaven and hell. Similar is the difference between the delights of those loves; for delights derive all their quality from the loves in which they originate. The delights of the love of adultery derive their quality from the delights of doing evil uses, thus of doing evil; and the delights of the love of marriage from the delights of doing good uses, thus of well doing. Such therefore as is the delight which the evil have in doing evil, such is the delight of their love of adultery; because the love of adultery descends from thence. That it descends from this love can scarcely be believed by any one; nevertheless thence is its origin. Hence it is manifest, that the delight of adultery ascends from the lowest hell. But, on the contrary, the delight of the love of marriage, inasmuch as it is derived from the love of the conjunction of good and truth, and from the love of doing good, is a heavenly delight. It descends also from the inmost or third heaven, where love to the Lord, from the Lord, reigns. Hence it may appear that the difference between those two delights is like that between heaven and hell. Yet, what is wonderful, it is believed that the delight of marriage and the delight of adultery are similar; when notwithstanding the difference between them is such as that above stated. But the difference cannot be discerned and perceived by any other than by him who is in the delight of conjugial love. He who is in this delight, plainly feels, that in the delight of marriage there is nothing impure and unchaste,

thus nothing lascivious; and that in the delight of adultery there is nothing but what is impure, unchaste, and lascivious. He feels that unchastity ascends from beneath, and that chastity descends from above. But he who is in the delight of adultery cannot be sensible of these things, because he feels that what is infernal is, to him, celestial. From these considerations it follows, that the love of marriage, even in its ultimate act, is purity itself and chastity itself, and that the love of adultery, in its acts, is impurity in itself and unchastity in itself.

Inasmuch as the delights of each love appear outwardly alike, although inwardly they are altogether unlike, because they are opposites; it is therefore provided by the Lord that the delight of adultery may not ascend into heaven; likewise that the various delights of marriage may not descend into hell. Yet, nevertheless, that there is some correspondence of heaven with prolification in adulteries; though none with the delight in them.

991. "And they blasphemed the God of heaven."—That hereby is signified falsification of the Word; appears from the signification of blaspheming when concerning God, as denoting to falsify the Word even to the destruction of Divine Truth in the heavens; concerning which see n. 778; and from the signification of the God of heaven, as denoting the Divine Truth proceeding from the Lord. This is understood here and in other parts of the Word by the God of heaven; inasmuch as the universal heaven consists of that Divine principle. Hence it is that the angels are called gods, and that they signify Divine truths, which are from the Lord; and hence also it is that the Lord is called the Word, which is Divine Truth. Hence now by their blaspheming the God of heaven, is signified the falsification of the Word, even to the destruction of Divine Truth in the heavens.

(51.) *Continuation of the sixth precept.* It was said, that conjugial love of the natural order, descends from the love of good and truth which is of the spiritual order. Hence this spiritual principle is the natural love of marriage, as a cause in its effect. From the marriage of good and truth, therefore, exists the love of fructifying, that is to say, good by truth; and truth from good; from which love descends the love of producing offspring, in which is contained every delight and pleasure.

On the other hand, the love of adultery, being of the natural order, exists from the love of evil and the false, which is of the spiritual order; and hence this spiritual principle is the natural love of adultery, as a cause in its effect. From the marriage, therefore, of evil and the false, by the love of them, exists the love of fructifying, namely, evil by false, and false from evil. And from this love descends the love of producing offspring in adulteries, in which is their every delight and pleasure. The

reason why in the love of producing offspring is every delight and pleasure, is, because all that is delightful, pleasurable, blessed, and happy, in the whole heaven, and in the whole world, is collated from creation into the effort, and thence into the act, of producing uses; and these joys increase in an ascending degree, according to the goodness and excellence of the uses, to eternity. Hence it is evident whence there is so great a pleasure in producing offspring, which exceeds every other pleasure. The reason of its so exceeding is, on account of its use exceeding all other uses; which is the procreation of the human race, and thence of heaven.

Hence also is the pleasure and delightfulness of adultery. But, whereas, the prolification thereby corresponds to the production of evil by false, and of false from evil, hence that pleasure and delight by degrees decreases and becomes vile, until at length it is turned into loathing and nausea.

Inasmuch as the delight of the love of marriage is a heavenly delight, and the delight of the love of adultery is an infernal delight, as was said above, thence it is that the delight of adultery is from a certain impure fire, which counterfeits the delight of the love of good, whilst it endures; but, in itself, it is the delight of the love of evil, which again, in itself, is the delight of hatred against good and truth. And inasmuch as its origin is thence, there is not any love between an adulterer and an adulteress, except such as is the love of hatred; which is of such a nature, that they can be in conjunction in externals, but not in internals. For in the externals there is a certain ardent principle, but in the internals this principle is cold. Wherefore, also, after a short time, the ardour is extinguished, and the cold succeeds, either with impotence, or with aversion, as for something unutterably vile.

It has been also granted me to see that adulterous love in its essence; and it was such, that within, it was deadly hatred; whilst without, it appeared as of a fiery nature, enkindled from dunghills, and filthy putrid substances. And according as that fire with its delight burnt out, so by degrees expired the life of mutual conversation; and produced hatred; first, under a species of contempt, afterwards of aversion, then of rejection, and at length of abuse and of fighting. And, what was wonderful, although they held each other in hatred, yet they could come together by turns, and then feel the delight of hatred as the delight of love; but this arose from the pruriency of the flesh. The quality of the delight of hatred, and thence of doing evil, with those who are in hell, cannot be described, nor believed. To do evil is the joy of their heart, and this they call their heaven. Their delight of doing evil derives all its quality from hatred and revenge against good and truth. Wherefore, being incited with a deadly and diabolical hatred, they rage against

heaven—especially against those who are thence, and who adore the Lord. For they burn vehemently to kill them; and because they cannot kill their bodies, they are desirous to destroy their souls. It is, therefore, the delight of hatred, which being made fiery in the extremes, and injected into the lusting flesh, becomes at that moment the delight of adultery—the soul, in which hatred lies concealed, then withdrawing itself.

From this ground it is that hell is called adultery; and from this, also, it is that adulterers are desperately unmerciful, savage, and cruel. This, now, is the infernal marriage.

Inasmuch as adultery is fiery in the externals, but cold in the internals; and as on this account the internal does not produce the external, as is the case in marriages, but they mutually act against each other; hence it is that the man feels impotence if the woman wills, and more so if she solicits the act. For the internal, which is cold, then comes into effort, and flows into the fiery principle which is in the externals, and extinguishes it; and so casts it off as not fit for use. Add to this, that the lust of violating, which also enkindles that impure fire, then perishes.

992. "By reason of their anguish and by reason of their sores."—That hereby is signified, from the loathing and nauseating genuine goods and truths, arising from the evils and falses in which they are who are in faith alone; appears from the signification of anguish, as denoting loathing genuine goods and truths, arising from the falses in which they are who are in faith alone; concerning which see n. 990. And from the signification of sores, as denoting a state of nausea arising from evils of the life. That by ulcers or sores are signified the evil works which are from man's proprium, and thence the falsifications of truth and good; may be seen above, n. 962. The reason why nausea is signified, is, because pain from the sores is understood, on account of which they blasphemed the God of heaven; but still it is not meant pain on account thereof, but a nausea at truths and the goods derived from them.

(52.) *Continuation concerning the sixth precept.* It was said above, that the love of adultery is a fire enkindled from impurities, which soon burns out, and is turned into cold; and into an aversion corresponding to hatred. But it is quite otherwise with the love of marriage. This is a fire enkindled from the love of good and truth, and from the delight of well doing, thus from love to the Lord and from love towards the neighbour. This fire, which from its origin is celestial, is full of innumerable delights, to wit, as many as are the states of delight and blessedness in heaven. It has been told me, that the states of delight and pleasantness are so many and so great in that love, and which are manifested by turns, that they are innumerable and

exceed all description. They are also multiplied with continued increase to eternity. The origin of those delights is from this circumstance, that conjugial partners desire to be united in one as to their minds; and that heaven, by virtue of the marriage of good and truth from the Lord there, conspires to such union.

I will here relate some particulars concerning the marriages of angels in heaven. They say that they are in continual potency. That after the act there is never any weariness, much less any sadness; but alacrity of life, and hilarity of mind. That the conjugial partners mutually pass the night in each other's bosoms, as if they were created into one; that effects are constantly open, so that they are never deficient whilst they will, inasmuch as without these their love would be as the vein of a fountain stopped up. The effect opens that vein, and renders it everlasting, and also promotes conjunction that they may become as one flesh, for the vital principle of the man adds itself to the vital principle of the wife, and hence the intimate union together. They say, that the delights of the effects cannot be described by the expressions of any language in the natural world, nor be thought of in any ideas, but such as are spiritual, and even these cannot exhaust the subject. These things have been told me by the angels.

993. "And they repented not of their works."—That hereby is signified that they were not willing to live according to the precepts of the Lord; appears from the signification of repenting, as denoting to live a different life. And from the signification of their works, as denoting evils derived from falses. For they who separate faith from works, by saying, that works, inasmuch as they are done by man, are not good, and that they are meritorious, thus not to be conjoined with faith which is spiritual and justifying, do evils from falses. For from a false principle man cannot perform any work that is good; and where good is not there is evil. It is otherwise when man lives according to the Lord's precepts, which are, that evils are to be abstained from, and that goods are to be done. Hence by not repenting of their works, is signified, that they were not willing to live according to the precepts of the Lord.

(53.) *Continuation concerning the sixth precept.* That love truly conjugial, contains in itself so many ineffable delights as to exceed all number and expression, may also appear from the consideration that this love is the fundamental of all forms of love celestial and spiritual, inasmuch as by it man becomes love; for from it one conjugial partner loves another, as good loves truth, and truth loves good—thus, by way of representation, as the Lord loves heaven and the Church. Such love cannot exist otherwise than by a marriage, in which the man is truth, and the wife is good.

When a man is made such love by marriage, then also he is in love to the Lord and love towards his neighbour; consequently, in the love of all good, and in the love of all truth. For from man as a form of love there cannot proceed anything but loves of every kind. Hence it is that conjugial love is the fundamental love of all the loves of heaven. And inasmuch as it is such, it is also the basis of all the delights and joys of heaven. For every delight and joy is of love. From these considerations it follows, that heavenly joys, in their order and in their degrees, derive, respectively, their origins and causes from conjugial love.

From the felicities of marriage a conclusion may be drawn respecting the infelicities of adulteries, namely, that the love of adultery is the basis of all infernal loves, which in themselves are not loves, but hatreds. Consequently, that it is the love of adultery from which flow hatreds of every kind, as well against God as against the neighbour—in general, against all the good and truth of Heaven and the Church. Whence to it belong all infelicities. For as was before said, from adulteries man becomes a form of hell; and from the love thereof an image of the devil.

That from marriages, in which is love truly conjugial, all delights and felicities increase even to the delights and felicities peculiar to the inmost heaven. And that all that is undelightful and unhappy in marriages, in which the love of adultery reigns, increases in direfulness even to the lowest hell, may be seen in the work concerning HEAVEN AND HELL, n. 386.

994. Verses 12, 13, 14, 15, 16. *And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings from the rising of the sun might be prepared. And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits like to frogs: for they are the spirits of demons, making signs to go forth to the kings of the earth, and of the whole world, to gather them together to the battle of the great day of God Almighty. Behold I come as a thief; blessed is he who watcheth and keepeth his garments, that he walk not naked and they see his shame. And he gathered them together to a place called in the Hebrew, Armageddon.*

"And the sixth angel poured out his vial upon the great river Euphrates," signifies the state of the Church as to things rational, and intelligence thence derived.

"And the water thereof was dried up," signifies that falses were removed.

"That the way of the kings from the rising of the sun

might be prepared," signifies that Divine Truth from the Lord may flow-in.

"And I saw out of the mouth of the dragon, and out of the mouth of the beast," signifies from the thought, reasoning, religion and doctrine, of those who are in faith alone, and in confirmations thereof from the natural man.

"And from the mouth of the false prophet," signifies from the doctrine of faith separated from life; and of justification thereby, confirmed from the Word falsified.

"Three unclean spirits like to frogs," signifies reasonings from mere falses against Divine truths.

"For they are spirits of demons," signifies false reasoning from hell.

"Making signs," signifies persuading by fallacies and sophistries.

"To go forth to the kings of the earth and of the whole world, to gather them together to the battle," signifies to excite dissensions and combats against truths, with all who are of the Church.

"Of that great day of God Almighty," signifies the last state of the Church, when the advent of the Lord and the Last Judgment take place.

"Behold I come as a thief," signifies the Advent of the Lord and the Last Judgment.

"Blessed is he who watcheth," signifies the happy state of those who look to the Lord.

"And keepeth his garments," signifies, and who live according to his Divine truths.

"That he walk not naked," signifies that he may not be destitute of truths, and thence of good.

"And they see his shame," signifies, nor thence in filthy loves.

"And he gathered them together into a place, called in the Hebrew, Armageddon," signifies the state of combat from falses against truths, arising from the love of self with the men of the Church.

995. "And the sixth angel poured out his vial upon the great river Euphrates."—That hereby is signified the state of the Church manifested as to things rational, and thence as to intelligence; appears from the signification of the angel pouring out the vial, as denoting the state of the Church manifested; as has been shewn frequently above. And from the signification of Euphrates, as denoting the rational principle; concerning which see above, n. 569; which is called the great river, by reason of the intelligence which man has from that principle; because a river signifies intelligence; see n. 518.

For all the intelligence of the natural man is from his rational

principle, this being the medium between the spiritual and the natural; and whereas it is thus a medium, it first receives influx from the spiritual world, and transfers it into the natural. Hence it is, that before the spiritual mind, which is called the spiritual man, can be opened, and afterwards influx be thereby given into the natural mind, the rational principle is to be cultivated; and this is effected by scientifics, which are natural and moral truths; and by the knowledges of truth and good from the Word. By these the rational mind is opened from below; but as soon as the spiritual mind is opened, and influx thence takes place, then the rational mind is opened from above; and thus the rational principle, as mediating, affords a passage; and then the natural mind, in which are scientifics and knowledges, is thereby subordinated to the spiritual mind, thus to heaven and the Lord.

(54.) *Continuation concerning the sixth precept.* Love truly conjugial comes from the Lord alone. The reason of this is, that it descends from the love of the Lord towards Heaven and the Church, and thence from the love of good and truth. For it is the Lord from whom is good, and it is Heaven and the Church in which is truth. Hence it follows, that love truly conjugial in its first essence, is love to the Lord.

Hence it is, that no one can be in a state of love truly conjugial, and in its various forms of pleasantness, delight, blessing, and joy, except the man who acknowledges the Lord alone, that is, a Trinity in him. Whoso approaches the Father as a person by himself, or the Holy Spirit as a person by himself, and these not in the Lord, such a one cannot come into a state of conjugial love.

The genuine conjugial principle is given especially in the third heaven; because the angels there are in love to the Lord, acknowledge him alone as God, and do his commandments. To do the commandments is, with them, to love him. The commandments of the Lord are, to them, the truths in which they receive him. There is conjunction of the Lord with them, and of them with the Lord; for they are in the Lord because in good; and the Lord is in them, because in truth. This is the heavenly marriage, from which love truly conjugial descends.

996. "And the water thereof was dried up."—That hereby is signified that falses were removed; appears from the signification of waters, as denoting truths, and, in the opposite sense, falses, concerning which see n. 518; in the present case falses, because it follows that the way of the kings from the rising of the sun might be prepared; whereby is signified, that Divine Truth from the Lord might flow in; and from the signification of being dried up, as denoting to be removed.

The state of man as to the rational principle is here described.

It is the rational principle from which man is enabled to see and understand truths; and in proportion as he can see truths, in the same proportion falses from evils do not oppose. For the faculty of understanding truths is given to every man—even to the evil; as may be seen above, n. 874, 970. But the reason why man does not see nor understand them, is, because he loves evil, and this brings in the false; and afterwards, when truth falls into the false, it cannot appear in its own light, for it is blunted, obscured, suffocated, and rejected. But falses from evils do not enter, nor thus oppose, in the first age of man; but they enter in the second and third age, when he no longer thinks from memory alone or from a master or a teacher, but from his own understanding. For the rational principle, in which is the understanding, is opened successively, as a man becomes adolescent. From these considerations it is evident that falses, in the meanwhile, are removed; and that knowledges of good and truth from the Word then enter; which man also sees in a certain light, without falses. But that the rational sight is afterwards perverted by reasonings from fallacies and from falsities, is signified by the three unclean spirits like frogs, which came out of the mouth of the dragon, of the beast, and of the false prophet, which are treated of in what follows.

The proximate sense of the words, that the water of the river Euphrates was dried up, that the way of the kings from the rising of the sun might be prepared, is, that a passage might be given from the Church, where the Divine truths are; which the dragon, the beast, and the false prophet, were desirous to pervert. For the Euphrates was a boundary on one side of the land of Canaan, and separated it from Assyria; and by the land of Canaan is signified the Church, and by Assyria the rational principle.

(55.) *Continuation concerning the sixth precept.* Inasmuch as love truly conjugial, in its first essence, is love to the Lord, from the Lord; it is also innocence.

Innocence consists in a man's loving the Lord as his Father, by doing his commandments, and desiring to be led by the Lord, and not by himself; thus to be led as an infant. Inasmuch as innocence is that love, it is the very inner being (*esse*) of all good; and hence man has so much of heaven in himself, or is so much in heaven, as he is in love that is conjugial, because he is so far in innocence.

Whereas love truly conjugial is innocence, therefore the various amusements between conjugial partners are as the pastime of infants with each other, and they are such, in so far as they love each other; as appears with all in the first days after their nuptials, when their love emulates love truly conjugial.

The innocence of conjugial love is understood in the Word by the nakedness at which Adam and his wife blushed not, by reason

that there is nothing lascivious, and thence nothing of shame, between conjugial partners, any more than between infants when they are naked among each other.

997. "That the way of the kings from the rising of the sun might be prepared."—That hereby is signified, that Divine Truth from the Lord might flow-in; appears from the signification of the way of the kings, as denoting the influx of Divine Truth. For by way is signified influx, and by kings are signified truths. The reason why it is an influx of Divine Truth which is understood, is, because it is called the way of the kings from the rising of the sun; for by ways are signified various kinds of influx, inasmuch as all influx from one society to another, thus from the Lord, is effected by ways opened in the spiritual world; and because by the rising of the sun is signified where the Lord is; thus from the rising of the sun, is from the Lord.

That the Lord is the Sun of heaven, and that hence by the sun, in the Word, is understood the Lord as to love, may be seen above, n. 401, 412, 527. That by the east, and by the rising of the sun, is understood where the Lord is; see n. 422; and that by kings are signified Divine truths, n. 29, 31, 553, 621. What is understood by these words, in a proximate sense, was explained above, namely, that a way might be opened from the land of Canaan, by which is signified the spiritual principle of the Church, to Assyria, by which is signified the rational principle of the Church; for the river Euphrates separated and distinguished those lands. Hence by the way of the kings from the rising of the sun, is signified a passage from the Church. That such passage should be opened, is what is meant by the water of Euphrates being dried up.

Something shall now be said concerning the influx of Divine Truth from the Lord with man. From the Lord as a sun proceeds both heat and light; but the heat is Divine Good, and the light is Divine Truth. The light, which is Divine Truth, flows-in and enters with every angel of heaven, and also with every man in the world, and gives internal sight, which is of the understanding. For every man as to his spirit, although not as to the body, has the faculty of receiving that light, that is, of understanding Divine Truth. But that faculty is opened, as the man grows up, and cultivates and forms his rational mind, according to order, by sciences, and by the knowledges of good and truth. But the heat, which is Divine Good, does not flow-in with angels and with man in like manner as the light, which is Divine Truth. The reason is, because man is born into evils of every kind; and evils oppose. Wherefore these are first to be removed, before the heat, which is Divine Good, can flow in; and evils are removed by regarding them as sins against God,

and shunning them, the Lord being implored for aid. In proportion therefore as man hereby receives Divine Good, in the same proportion he comes into the light of understanding Divine Truth. For the way of Divine Truth into the man who is reformed, is by the good of the will, and thence of the life pertaining to him.

When man, however, is not in Divine Good, but in evil, he is then, nevertheless, in the faculty of receiving light, or of understanding Divine Truth; but only so far as he is in a state separated. But if he is not in a state separated, he does not understand it. Man is in a state separated when he is kept in the thought which is of the understanding, and not at the same time in the affection which is of the will. But in this state man is not reformed, because that light does not then affect his life; or Divine Truth is not then implanted. But man is in a state not separated, when he is kept in thought from the understanding, and at the same time in affection from the will. In this state man does not receive the light or understand Divine Truth, if he be not at the same time in Divine Good as to the affection of the will; for in this case the evils which are of the will, and thence the falses which are of the thought, stand in the way and extinguish the light. But concerning these two states of man, more will be said in the following article.



(56.) *Continuation concerning the sixth precept.* Forasmuch as conjugial love, in its first essence, is love to the Lord, from the Lord, and thence also is innocence; therefore that love is likewise peace, such as is in the heavens with the angels. For as innocence is the very inner being (*esse*) of all good, so peace is the very inner being (*esse*) of all delight from good; consequently, it is the very inner being (*esse*) of all joy as between conjugial partners. Now whereas all joy is of love, and love conjugial is the fundamental form of all the loves of heaven, therefore peace itself resides principally in that love.

That peace is a bliss of heart and soul arising from the conjunction of the Lord with Heaven and the Church, thus also from the conjunction of good and truth; whilst there is a cessation of all dissension and combat of the evil and false with good and truth, may be seen above, n. 365. And whereas conjugial love descends from these conjunctions, therefore also all the delight of that love descends and derives its essence from heavenly peace.

This peace also shines forth as celestial bliss from the face of conjugial partners in the heavens, who are in that love, and from that love mutually look at each other. Nor can such heavenly bliss, which intimately affects the delights of various loves, and is called peace, be given with any other, than with those who can intimately, thus as to their very hearts, be joined together.

998. "And I saw out of the mouth of the dragon, and out of the mouth of the beast."—That hereby is signified, from the thought, reasoning, religion, and doctrine, of those who are in faith alone, and in confirmations thereof from the natural man; appears from the signification of the mouth, as denoting thought, reasoning, religion, and doctrine; concerning which see n. 580, 782, 794. And from the signification of the dragon, as denoting those who are in faith alone, both as to doctrine and as to life; concerning which see n. 714, 715, 716, 737. And from the signification of the beast, as denoting those who by reasonings from the natural man confirm faith alone; see n. 773. For there were two beasts, one from the sea, the other ascending from the earth; and by the beast from the sea is understood that faith confirmed by reasonings from the natural man; and by the beast from the earth is understood the same confirmed from the literal sense of the Word, and thence the falsification thereof. But, in this case, the beast ascending out of the sea is understood; thus faith confirmed by reasonings; because it is added—and from the mouth of the false prophet. And by the false prophet is signified the same as by the beast from the earth; namely, faith alone confirmed from the Word; thus the doctrine of the false from truths falsified.

By these and the following words is now described how the doctrine concerning faith alone has rendered obtuse, and almost extinguished, the faculty of understanding Divine Truth, which nevertheless is given to every man from the Lord, so far as falses from evil do not block up the way of influx and access, lest any thing should be perceived from heaven. For man is like a garden, which receives light equally in winter and summer; but not heat. Whereas according as it receives heat, it flourishes and is fruitful. So with respect to man, he can equally receive light, that is, understand Divine Truth, whether he be evil or good; but, notwithstanding, he cannot flourish and become fruitful; that is, be wise and do works, which are really good, but according as he receives heat, that is, the good of love.

It is believed by many, that the learned, inasmuch as they know many things from the Word and from doctrine thence derived, are more intelligent and wise than others. But they have not more intelligence and wisdom, except according to the degree of spiritual heat, that is, of the good of love pertaining to them. For according to this the faculty of understanding truths is opened and vivified; but by the evils of the love of the proprium, the same faculty is as it were covered and obliterated. That such persons have, nevertheless, the intellectual faculty, however covered and obliterated, I have frequently heard testified by experience. For spirits, who were altogether in falses from evil, and in their heart denied a divine influx into all things of the understanding of truth and of the will of good,

and thus the Divine Providence; and thence confirmed with themselves that all things are of nature and of self-derived prudence; although they were, as it were, in no faculty of understanding truths, when they thought of them as themselves; yet, notwithstanding, when they heard them from others, as that the Divine principle is all, and that what is natural is respectively nothing, but like the instrument of an artificer, they then understood those things as clearly as those who taught them, and as others who confirmed themselves therein as being Divine Truth. But immediately on turning away their ear, they fell back into things contrary, and no longer understood truths, by reason of their covering them with falses from confirmation. Hence it was made manifest, that the faculty of understanding truth, or of receiving light from heaven, resides in all; but that still they only receive in proportion as by life they are in the good of love; in like manner as a garden, which admits light from the sun equally in winter as in summer; but only flourishes and bears fruit in proportion as it receives, at the same time, the heat from the sun; as is the case in spring and summer.

(57.) *Continuation of the sixth precept.* Man has intelligence and wisdom in the same proportion and quality as is the proportion and quality of conjugial love with him. The reason is, because conjugial love descends from the love of good and truth, as an effect from its cause; or as what is natural from its spiritual principle. And from the marriage of good and truth the angels of the three heavens also have all their intelligence and wisdom. For intelligence and wisdom is nothing else but the reception of light and heat from the Lord as a Sun; that is, the reception of Divine Truth conjoined with divine good, and of divine good conjoined with Divine Truth; thus it is the marriage of good and truth from the Lord.

That it is so, has manifestly appeared from the angels in the heavens, who, when separated from their conjugial partners, are indeed in intelligence, but not in wisdom; whereas when they are along with their conjugial partners, they are also in wisdom; and, what I wondered at, as they turn the face each to his conjugial partner, so far they are in a state of wisdom; for the conjunction of truth and good is effected in the spiritual world by aspect. And the wife there is good, and the man is truth; wherefore, as truth converts itself to good, so it is rendered living.

By intelligence and wisdom is not meant ingenuity of reasoning concerning truths and goods, but the faculty of seeing and understanding truths and goods; which faculty man has from the Lord.

999. "And out of the mouth of the false prophet."—That

hereby is signified the doctrine of faith separate from life, and of justification thereby, confirmed from the Word falsified; appears from the signification of the false prophet, as denoting the doctrine of the false from the truth of the Word falsified. The reason of this signification is, because by a prophet is understood the doctrine of truth from the Word, and, in the supreme sense, the Word; as may be seen above, n. 624. Hence the contrary is understood by a false prophet. Moreover, by the false prophet is here signified the same as by the beast ascending out of the earth. For it is said, out of the mouth of the beast and of the false prophet. For there were two beasts, by which the dragon is further described; one seen ascending from the sea, the other from the earth. And by the beast ascending out of the sea are signified confirmations of faith separate from life, by reasonings from the natural man; but by the beast from the earth are signified confirmations of the same from the Word, and the consequent falsification thereof. And whereas it is thence made a doctrine of the Church, and that doctrine teaches the separation of faith from life, and justification by such separated faith, therefore this other beast is understood by the false prophet.

(58.) *Continuation concerning the sixth precept.* From love truly conjugial there is power and protection against the hells; because against the forms of evil and falsity which ascend from the hells. The reason is, because by conjugial love man has conjunction with the Lord; and the Lord alone can prevail over all the hells. Likewise, because by conjugial love man possesses Heaven and the Church. Wherefore as the Lord continually protects Heaven and the Church, from the evils and falses which rise up from the hells, so he protects all who are in love truly conjugial; because with these and no others is Heaven and the Church. For Heaven and the Church is the marriage of good and truth, from which comes conjugial love, as was said above.



Hence it is, that man by conjugial love has peace, which is inmost joy of heart, arising from security of every kind against the hells; and from protection against the infestations of evil and the falses which issue from them.

1000. "Three unclean spirits like frogs."—That hereby are signified reasonings from mere falses against Divine truths, appears from the signification of unclean spirits, as denoting the falses from evil which are from hell. For all who are in the hells are unclean by reason of falses of evil; inasmuch as all unclean things thence exist; as all clean things exist from truths which are from good. And from the signification of three, as denoting all things and what is full, and as being predicated of truths or of falses; concerning which see n. 435, 506, 532, 658.

Hence also by three is signified *altogether, and merely such;* in this case, merely false. And from the signification of frogs, as denoting reasonings from falses. This signification of frogs, arises not only from their croaking, but also from their abiding in marshy and putrid lakes, by which also are signified infernal falses. For they who reason from falses against Divine truths, have their abode in the hells, which appear like marshes and stagnant waters giving a fetid smell. And they who are therein, when they are viewed in the light of heaven, appear like frogs ; some in a greater, and some in a lesser form, according to the elation of mind arising from reasoning more or less acute. They are also more or less unclean, according as their reasonings against Divine truths that are more interior and of a higher order.

That frogs signify reasonings from mere falses against Divine truths, may appear from the miracle of the frogs in Egypt. For by all the miracles there performed, are signified the plagues or evils, with which they are affected after death, who, by the scientifics of the natural man, fight against spiritual goods and truths, and endeavour to destroy them. For by Pharaoh and by the Egyptians were represented and thence signified natural man ; and by the sons of Israel, whom they infested, and were desirous to compel to servitude, were represented and thence signified spiritual men. Thus also by the Egyptians were represented and signified the things pertaining to the natural man; and by the sons of Israel those which pertain to the spiritual man. The things which pertain to the natural man have reference to evils and falses; evils having reference to the love, and falses to the doctrine thereof; and the things which pertain to the spiritual man have reference to goods which are of the love, and to truths which are of the doctrine thereof.

That by frogs are there signified the reasonings of the natural man, from falses, against the truths of the spiritual man, is evident from the description of that miracle in Moses :—*That he caused the river to bring forth frogs in abundance, and they went up and came into the house of Pharaoh, and into his bed-chamber, and upon his bed, and into the house of his servants, and of his people, and into the ovens and the kneading troughs. And that after they were dead, they were gathered into heaps, and the land stank* (chap. viii. 1—10, 14). That frogs here signify the reasonings of the natural man from falses against Divine truths, may appear from explanation of those words in the *Arcana Cœlestia,* from n. 7345—7356, and from n. 7379—7409.

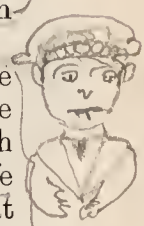
Likewise in David :—*He turned their waters into blood, and slew their fish, he caused frogs to come forth upon their lands, into the chambers of their kings* (Psalm cv. 29, 30) ; treating

concerning the plagues in Egypt. By the waters turned into blood, are signified truths falsified; by the fishes that were slain, are signified the scientific truths and knowledges of the natural man, that they perished. By the frogs coming forth upon the land, are signified the reasonings of the natural man from falses; the chambers of the kings signify interior truths, which they perverted by such reasonings—inner chambers denoting the interiors, and kings denoting truths. Similar things are signified by the frogs coming up into the house of Pharaoh, into his bed-chamber, and his bed. From these considerations it is now evident what is signified by the three unclean spirits like frogs, which came forth out of the mouth of the dragon, of the beast, and of the false prophet.



(59.) *Continuation concerning the sixth precept.* They who are in love truly conjugial, after death, when they become angels, return into youth and adolescence. The males, however worn out with age, become young men; and the wives, however worn out with age, become young women. Each conjugial partner returns into the flower and into the joys of the age in which conjugial love begins to heighten life with new delights, and to inspire sportiveness for the sake of prolification. Into this state, first exteriorly, afterwards more and more interiorly to eternity, the man comes who had fled from adulteries as sins, and was inaugurated by the Lord into conjugial love whilst he lived in the world.

Inasmuch as they are always growing young more interiorly, it follows that love truly conjugial increases and enters into its delights and satisfactions, which were provided for it from the creation of the world, and which are the delights and satisfactions of the inmost heaven, arising from the love of the Lord towards Heaven and the Church, and thence from the mutual love of good and truth; from which loves is derived every joy in the heavens.



The reason why man thus grows young in heaven, is, because he then enters into the marriage of good and truth; and there is in good an effort of continually loving truth; and in truth there is an effort of continually loving good; and then the wife is good in its form, and the man is truth in its form. From that effort man puts off all the severity, sadness and dryness appertaining to age, and puts on the liveliness, gladness and freshness of youth, from which the effort has life and becomes joy.

It has been told me from heaven, that they have then a life of love, which cannot otherwise be described, than as being the life of joy itself.

That the man who lives in love truly conjugial in the world, comes after death into the heavenly marriage, which is of good and truth, originating in the marriage of the Lord with the

Church, appears manifest from this circumstance, that from the marriages in the heavens, although married partners are those consociated in like manner as in the earths, there are not born children; but instead of children, goods and truths, and thence wisdom, as has been said above. Hence it is, that by births, nativities, and generations, in the Word, in its spiritual sense, are understood spiritual births, nativities, and generations; and that by sons and daughters are understood the truths and goods of the Church; and other things, but of a similar kind, by daughters-in-law, mothers-in-law, and fathers-in-law. From these considerations it may also be clearly seen, that marriages in the earths correspond to marriages in the heavens; and that man after death comes into the correspondence, namely, from natural corporeal marriage into spiritual heavenly marriage; which is heaven itself, and the joy of heaven.

1001. "For they are the spirits of demons."—That hereby are signified false reasonings from hell, appears from the signification of the unclean spirits like frogs, as denoting reasonings from mere falses against Divine truths; concerning which see just above, n. 1000. And from the signification of demons, as denoting reasonings which are from hell. For in hell they are called demons who are in the cupidity of falsifying truths, which is chiefly effected by reasonings. Hence by demons and demoniacs, in the abstract sense, are signified cupidities and falses; as may appear from the passages in the Word, where they are mentioned; as in Levit. xvii. 7; Deut. xxxii. 17; Isaiah xiii. 21; chap. xxxiv. 14; Psalm cvi. 37; Matt. iv. 24; chap. viii. 16, 17, 18; chap. ix. 32, 33; chap. x. 8; chap. xii. 22; chap. xv. 22; Mark i. 31, 32, 34; Luke iv. 33—38, 41; chap. viii. 2, 26—40; chap. ix. 1, 37—44, 50; chap. xiii. 32; Apoc. ix. 20; chap. xviii. 2.

(60.) *Continuation concerning the sixth precept.* From conjugial love the angels derive all their beauty. Thus each angel is beautiful according to that love. For all the angels are forms of their own affections, inasmuch as, in heaven, it is not allowed to feign with the face things which are not of the affection. Wherefore, the face of the angels is a type of their mind. Whilst, therefore, they are in possession of conjugial love, they also possess love to the Lord, mutual love, the love of good, and the love of truth, and the love of wisdom. These loves, with them, form their faces, and present themselves as so many forms of the fire of life in their eyes; to which moreover innocence and peace are added, which complete their beauty. Such forms are the forms of the inmost angelic heaven; and they are forms truly human.

1002. "Making signs."—That hereby is signified, persuading

by fallacies and sophistry; appears from the signification of signs, as denoting testifications and persuasions, and thereby also confirmations; concerning which see n. 708, 804. In this case, persuasions by fallacies and sophistry are denoted, because the subject treated of is concerning those who by reasonings confirm faith separated from life. And inasmuch as this is done by fallacies and sophistry, whereby the simple are persuaded, therefore by doing signs are here signified persuasions and confirmations by fallacies and sophistries. That persuasions are effected by fallacies, was shewn above, where the beast ascending out of the sea, was treated of, chap. xiii. 1—13; by which also were signified confirmations by reasonings from the natural man.

The reason why such things are signified by signs, is, because it follows that they were to go away to the kings of the earth and of the whole world, to gather them to the battle; whereby is signified to excite dissensions and combats against truths in the Universal Church.

(61.) *Continuation concerning the sixth precept.* From all that has been hitherto adduced, it may be concluded, what good arises from chastity in marriages; consequently what are the good works of chastity which are done by the man who shuns adulteries as sins against God. Good works of chastity are those which concern either the married partners themselves, or their offspring and posterity, or the heavenly societies. The good works of chastity which concern the married partners themselves, are (1) spiritual and celestial loves, (2) intelligence and wisdom, (3) innocence and peace, (4) power and protection against the hells, and against the evils and falses thence derived; and they are manifold joys and felicities to eternity. And all these are conferred on such as live in chaste marriages, according to what has been said before.

The good works of chastity which concern the offspring and posterity, are, that so many and so great evils are not made connate in families. For the reigning love of parents is by propagation (*per tradūcem*) derived into the offspring and sometimes into late posterity, and becomes their hereditary nature. This is broken and made mild in the case of those parents who shun adulteries as infernal, and love marriages as heavenly.

The good works of chastity which relate to the heavenly societies, are, that chaste marriages are the delights of heaven; that they are its seminaries; and that they are its securities. They afford delights to heaven by communications; they are seminaries to heaven by progeny; and they are securities to heaven by power against the hells; for diabolical spirits, at the presence of conjugial love, become furious, mad, and impotent of mind, and cast themselves into the deep.

1003. "To go away to the kings of the earth, and of the whole world, to gather them together to the battle." — That hereby is signified to excite dissensions and combats against truths with all who are of the Church; appears from the signification of kings, as denoting those who are in truths from good, and abstractly, truths from good; see n. 29, 31, 553, 625. And from the signification of the earth and of the world, as denoting the Church as to truth and as to good, thus the universal Church; see n. 741. And from the signification of battle, as denoting dissension concerning truths and goods, also spiritual combat; see n. 573, 734. From these considerations it is evident, that by going away to the kings of the earth and of the whole world to gather them together to battle, is signified to excite dissensions and combats against truths with all who are of the Church. That the Church has come into disputes concerning truths and goods, and into combats against them, and at length into dissensions, by faith alone, is manifest from this consideration:—that when that faith was received, there was no longer any leave given to the understanding of examining into truths and goods; for that faith involves, that a thing is to be believed, howsoever it may appear before the understanding. And when the understanding is removed from faith, illustration is also removed; in which case blindness and stupidity enters into every thing of the Church. In this state there exist mere disputes concerning the sense of the Word, which may be drawn to confirm any doctrine whatsoever. Whence it is that the Church has been divided into so many churches; and in these so many heresies have existed.

That these dissensions and combats concerning truths and goods are from hell, is signified by the spirits of demons making signs to go away to the kings of the earth, and of the whole world, to gather them together to the battle.

(62.) *Continuation concerning the sixth precept.* From the forms of goodness enumerated and described, and which are consequent upon chaste marriages, it may be concluded what are the evils which are consequent upon adulteries; for these evils are the opposites to those goods. That is to say, in the place of the spiritual and celestial loves which pertain to those who live in chaste marriages, are infernal and diabolical loves with those who are in adulteries. In place of the intelligence and wisdom which pertain to those who live chastely in marriages, are insanities and follies with those who are in adulteries. In place of the innocence and peace which pertain to those who live in chaste marriages, are deceit and absence of peace with those who are in adulteries. In place of the power and protection against the hells, which pertain to those who live chastely in marriages, are the very demons, and the hells, with those who live in adulteries. In place of the beauty which they

have who live chastely in marriages, is deformity with those who live in adulteries; which is monstrous according to the quality of their adulteries.

The ultimate lot of adulterers is, that from the extreme impotence, into which they at length reduce themselves, they become void of all the fire and light of life, and dwell solitary in wildernesses, as sluggish and weary of their life.

1004. "Of that great day of God Almighty."—That hereby is signified the latter state of the Church, when the Advent of the Lord and the Last Judgment take place, appears from the signification of the great day of God Almighty; as denoting the last state of the Church, when the Advent of the Lord and the Last Judgment takes place; concerning which see n. 413. This is understood by the great day, the day of Jehovah, the day of anger and wrath, the day of vengeance, the terrible day, which are so frequently mentioned in the Word.

(63.) *Continuation concerning the sixth precept.* Love truly conjugial cannot exist but only between two. Nor can the Lord's love towards heaven, which is one from him and in him; or towards the Church, which in like manner as heaven is one from him and in him. For all who are in the heavens and who are in the Church, must be one by mutual love originating in love to the Lord. The angel in heaven and the man in the Church, who does not make one with the rest, is not an angel of heaven, nor a man of the Church.

Moreover, in the whole heaven, and in the whole world, there are but two principles to which all things have reference. These two principles are called good and truth, from which, conjoined into one, all things which are in heaven and in the world have existed and subsist. When they are one, then good is in truth and truth is in good; and truth is of good and good is of truth. Thus the one acknowledges the other as its own mutual and reciprocal principle, and as an agent does its own proper re-agent; and *vice versa*. From this universal marriage is derived the conjugial love between a husband and a wife. The husband is so created as to be the understanding of truth, and the wife is so created as to be the will of good; consequently the husband is truth, and the wife is good; thus that both have been created to be truth and good in their form, which form is man (*homo*) and the image of God. And whereas it is ordained from creation, that truth should be of good and good of truth, thus also mutually and interchangeably; therefore there cannot be given one truth united to two diverse goods, and *vice versa*; nor can there be given one understanding united to two diverse wills, and *vice versa*. Thus neither can there be given one man, who is a spiritual man, united to two diverse Churches, nor, in like manner, one man (*vir*) intimately

united to two women. Intimate union is like that of the soul and heart. The soul of the wife is the man, and the heart of the man is the wife. The man communicates and conjoins his soul to the wife by actual love; the soul being contained in his semen, and the wife receives it in her heart. Hence the two become one, and then all and each thing in the body of the one, looks each to its mutual principle in the body of the other. This is the genuine marriage, which can only exist between two. For it is ordained from creation, that all things of the man, as well of his mind as of his body, should have each their mutual principle in the mind and body of the wife; and thence that the things most individual should mutually look to each other, and will to be united. From this aspect and effort conjugial love exists. All things which are in the body, which are called members, viscera, and organs, are nothing else but natural corporeal forms corresponding to the spiritual forms of the mind. Whence the body, in whole and in part, so corresponds to the mind, in whole and in part, that whatsoever the mind wills and thinks, the body brings forth into act, in an instant at its nod. When therefore two minds act as one, then also the two bodies are potentially so united, that they are no more two, but one flesh. To will to become one flesh is conjugial love; and that love is such as is the quality of that will.

It is allowed to confirm this by a wonderful circumstance, which has place in the heavens. There are married partners there who are in such conjugial love, that both can be one flesh, and also are one when they will; and then they appear as one man. I have seen and discoursed with them, and they said, that they have one life, and that they are as the life of good in truth, and the life of truth in good, and that they are as the pairs of organs in man, namely, as the two hemispheres of the brain encompassed with one meninx, the two ventricles of the heart within a common covering, and in like manner the two lobes of the lungs, which, although they are two, yet are one as to life and as to the exercises of life, which are uses. They said that their life, thus conjoined, is full of heaven, and that it is the very life of heaven, with its infinite beatitudes, by reason that heaven also is such, from the marriage of the Lord therewith. For all the angels of heaven are in the Lord, and the Lord in them. They said moreover, that it is impossible for them to think from any intention concerning a wife or woman supernumerary, because this would be to convert heaven into hell. Wherefore an angel, while he is merely thinking of such a thing, falls from heaven. They added also, that spirits who are of a natural kind do not believe conjunctions such as theirs to be possible, by reason that with those who are merely natural, there is no marriage from a spiritual origin, which is of good and truth, but only from a natural origin.

Whence neither is there union of minds (*mentes*), but only a union of bodies from a lower kind of minds (*animi*) which are lustful in the flesh; and this lustful state is from a universal law impressed and thus implanted from creation in everything animate and inanimate. The law is, that everything in which there is power, wills to produce its like, and to multiply its species to infinity and to eternity. Inasmuch as the posterity of Jacob, who were called the children of Israel, were merely natural men, and hence their marriages were not spiritual but carnal, therefore, on account of the hardness of their hearts, it was allowed them to take more than one wife.

1005. "Behold, I come as a thief."—That hereby is signified the Advent of the Lord, and the Last Judgment, appears from the signification of coming as a thief, when predicated of the Lord, as denoting his Advent, and the Last Judgment, which then takes place; in like manner as in other parts of the Word. As in Matt. vi. 19, 20; chap. xxiv. 42, 43; Obad. verse 5; Joel ii. 9; Hosea vii. 1.

The reason why this is signified by coming as a thief, is, because it is attributed to the Lord that he takes away the knowledges of good and truth, and devastates the Church, as a thief takes away wealth, and despoils a house. Likewise, because the Church is then in night and in darkness, namely in falses from evil; and the last state of the Church is also called night, and the falses of evil then prevailing are called darkness; and a thief comes in the night, and when it is dark. Hence is the comparison made of the Advent of the Lord and of the Last Judgment with a thief; as may be seen also above, n. 193.

(64.) *Continuation concerning the sixth precept.* That adultery is hell, and thence abomination, any one may conceive from the idea of a commixtion of divers kinds of semen in the womb of one woman. For it is the semen of man in which lies the inmost principle of his life, and thence the commencement of a new life; and from this circumstance it is holy. To make this common with the inmost principles and commencements of others, as is done in adulteries, is profane. Hence it is that adultery is hell; and that hell in general is called adultery. Inasmuch as from such commixtion nothing but putridity, also from a spiritual origin, can exist, it follows, that adultery is abomination.

From thence in the brothels which are in hell, there arise fetid things of every kind; and when light out of heaven is let into them, adulteresses with adulterers are beheld as swine, lying in their own filth; and what is wonderful, like swine they are in their delights whilst in the midst of filth. But those brothels are kept closed, because when they are opened, a stench is exhaled from them, which excites vomiting.

It is otherwise in chaste marriages. In these the life of the man, by means of the semen, adds itself to the life of the wife; whence is the intimate conjunction from which they are not two, but become one flesh. And according to such conjunction the conjugial love increases, and therewith every good of heaven.

1006. "Blessed is he who watcheth."—That hereby is signified the happy state of those who look to the Lord, appears from the signification of blessed, as denoting to be in a happy state. And from the signification of watching, as denoting to procure spiritual life; concerning which see n. 187. And this is procured by man's looking to the Lord, inasmuch as the Lord is life itself, and from him alone is life eternal.

Whilst man is in life from the Lord, he is in a state of watching or wakefulness, but when he is in life from self, he is in a state of sleep. Or what comes to the same, whilst man is in spiritual life, he is then in a state of watching or wakefulness, but when he is in natural life separate from spiritual, he is in a state of sleep; and what a man then sees is like what is seen in a dream. To live this life is also understood by sleeping and slumbering in the Word, as in Matthew xiii. 25; chap. xxxv. 5, 6; Mark iv. 26, 27; chap. xiii. 36; Isaiah v. 27; Jeremiah li. 39, 57; Psalm xiii. 4; Psalm lxxvi. 7; and elsewhere. Hence it is evident what is signified by watching.

(65.) *Continuation concerning the sixth precept.* It is, however, to be observed, that there are adulteries more or less infernal and abominable. The adulteries arising from the more grievous evils and falses thence derived, are also more grievous; and those arising from the more mild evils and falses thence derived, are more mild. For adulteries correspond to the adulterations of good and falsifications of truth thence derived; adulterations of good being in themselves evils, and falsifications of truth being in themselves falses. And according to correspondences therewith the hells are arranged into genera and into species. Cadaverous hells are the portion of those whose delights were violations of wives. Excrementitious hells, of those whose delights were the deflorations of virgins. Direful slimy hells, of those whose delights were varieties and changes of harlots. And dirty or filthy hells, of the rest. Sodomitical hells are the portion of those who were in evils originating in the love of ruling over others from the sole delight of rule, and in no delight of use.

From those who have separated faith from good works, both in doctrine and life, there exhale adulteries as of a son with a mother, or with a mother-in-law. From those who have studied the Word only for the sake of glory, and not for the sake of spiritual uses, there exhale adulteries as of a father with a

daughter-in-law. From those who believe that sins are remitted by the Holy Supper, and not by repentance of life, there exhale adulteries as of a brother with a sister. From those who altogether deny what is Divine, there exhale abominations with beasts. And so on.

The reason why such hells are the portion of such persons, is grounded in the correspondence of their adulteries with the adulterations or defilements of good and truth.

1007. "And keepeth his garments."—That hereby is signified, who live according to his Divine truths, appears from the signification of garments, as denoting truths covering good; concerning which see n. 64, 65, 195, 271, 395, 637. Hence by keeping the garments, is signified to live according to truths; in this case, according to the Divine truths of the Lord in the Word.

(66.) *Continuation concerning the sixth precept.* In fine, from every conjunction of evil and false in the spiritual world, there issues forth a sphere of adultery; but only from those who are in falses as to doctrine and in evils as to life, but not from those who are in falses as to doctrine and yet in goods as to life. For in the latter case there is not conjunction of the evil and the false, but only in the former.

That sphere indeed flows principally from the priests who have taught falsely and lived in evil; for these have both adulterated and falsified the Word. From such, although they were not adulterers in the world, adultery is nevertheless excited; but an adultery which is called sacerdotal adultery; which is nevertheless distinguishable from other adulteries. Hence it is manifest, that the origin of adulteries is the love and consequent conjunction of evil and the false.

1008. "That he walk not naked."—That hereby is signified, that he may not be without truths, and hence without goods; appears from the signification of naked, as denoting to be without truth, and thence without good; concerning which see n. 240. For they who are without truths are also without good, inasmuch as all good is procured by truths. And, moreover, good without truth is not good; neither is truth without good, truth; for in order that truth may be truth, it must be conjoined to good; and in order that good may be good, it must be conjoined to truth. There is indeed such a thing as truth without good and good without truth; but still truth without good is dead; and so is good without truth. For truth has its being (*esse*) from good, and good has its actual existence (*existere*) by truth. From these considerations it is evident, that by walking naked is signified to be without truths, and thence without goods. That to walk, signifies to be and to live, may be seen, n. 787.

(67.) *Continuation concerning the sixth precept.* The reason why adulteries are held in less abhorrence with Christians than with the Gentiles, yea, than with some of the barbarous nations, is, because in the Christian world, at this day, there is not the marriage of good and truth, but the marriage of evil and the false. For the religion and doctrine of faith separated from good works, is a religion and doctrine of truth separated from good; and truth separated from good is not truth, but, when interiorly looked into, is the false. And good separated from truth is not good; but, when interiorly looked into, is evil. Hence there is in the Christian Religion at this day a doctrine of the false and evil, from which origin flows in the lust and favour of adultery from hell. And hence it is, that adulteries are believed to be allowable, and are practised without shame in the Christian world. For, as has been said above, the conjunction of evil and the false is spiritual adultery; from which, according to correspondence, exists natural adultery. From this circumstance it is, that adulteries and whoredoms, in the Word, signify the adulterations of good and falsifications of truth. Hence it is, that Babylon is called the whore in the Apocalypse. Likewise that Jerusalem is so called in the Word of the Old Testament; and that the Jewish nation was called by the Lord an adulterous nation, and from their father the devil. But on this subject see from the Word, n. 141.

1009. "And they see his shame."—That hereby is signified, nor thence in filthy loves; appears from the signification of shame, as denoting filthy loves, for by shame (*pudor*) is meant that part of the body which is covered by the breeches, and is the region of the genitals, which are called *pudenda*, by reason of scandals and adulteries. The nakedness of these is understood by walking naked. And, whereas, the genitals of both sexes correspond to the loves of heaven in general, and they then correspond when they are clothed; hence they correspond to the loves of hell when they are not clothed; thus when they are naked. For garments signify truths as clothing, and the flesh of that region of the body signifies the good of love; and good without truth is not good, as neither is truth without good, truth; concerning which see just above, n. 1008. And where the good of love is not, there is evil, or filthy love.

Inasmuch as the nakedness of that part of the body signifies filthy love, or the lascivious principle of adultery, therefore Aaron had breeches made of linen, which were upon his flesh when he ministered (Exod. xxviii. 42, 43; chap. xxxix. 28). Breeches of linen signify truths as covering.

(68.) *Continuation concerning the sixth precept.* He who abstains from adulteries from any other motive than because they are sins, and against God, is still an adulterer. As, for in-

stance, if any one abstain from them for fear of the civil law and its punishment; from fear of the loss of fame, and thence of honour; from fear of diseases arising from them; from fear of upbraidings at home from his wife, and thence of intranquillity of life; from fear of chastisement from the servants of the injured husband; from poverty or from avarice; from any infirmity arising either from abuse, or from age, or from impotence, or from disease; nay, if he abstain from them on account of any natural or moral law, and do not abstain from them, at the same time, on account of the Divine Law, he is nevertheless interiorly unchaste and an adulterer. For, notwithstanding, he believes that they are not sins, and thence declares them lawful in his spirit; and thereby in spirit commits them, although not in the body. Wherefore after death, when such a one becomes a spirit, he speaks openly in favour of them, and commits them without shame.

It has been granted me in the spiritual world to see maidens who accounted whoredoms as wicked, because against the Divine Law; and also maidens who did not account them wicked, but nevertheless abstained from them by reason of the ill fame attending them; which would turn away their suitors. These latter I saw encompassed with a dusky cloud in their descent to the abodes below. But the former I saw encompassed with a bright light in their ascent to the abodes above.

1010. "And gathered them into a place called, in the Hebrew, Armageddon."—That hereby is signified a state of combat from falses against truths, arising from the love of self with the men of the Church, appears from the signification of gathering them together into a place, namely, to battle, as denoting to dispose for combating from falses against truths. The reason why a state of combat is denoted, is, because place signifies the state of a thing; and the reason why it is from falses against truths, is, because it is understood that the dragon gathered them together. For in chap. xii. it is said, that *the dragon went to make war with the rest of the seed of the woman, who keep the commandments of God, and have the testimony of Jesus Christ* (verse 17); and concerning the beast ascending out of the sea (chap. xiii.):—*That it was given him to make war with the saints and to overcome them* (verse 7). And here now the place is named where they were to be gathered together, and enter upon the battle.

It is supposed that by Armageddon is understood Megiddo, where Josiah king of Judah fighting against Pharaoh was overthrown; see 2 Kings xxiii. 29, 30; 2 Chron. xxxv. 20—24; and also Zech. xii. 11. But what is there signified by Megiddo in the spiritual sense is not as yet known, wherefore it shall be explained. By Armageddon is signified the love of honour, of

rule and of supereminence; and this love is signified by Megiddo in the old Hebrew tongue, as is evident from the signification of that word in the Arabic language. Nor is any thing else understood by Armageddon in the heavens; for all the places mentioned in the Word signify things and states.

The reason why the love of honour, of rule, and supereminence denotes the last state of the Church, when falses are about to fight against truths, is, because this love has rule in the Church in the last time thereof; and when this love has rule, then also the false from evil rules; and this overcomes truth. For this love above all others extinguishes the light of heaven, and induces the darkness of hell; and that because it is the very proprium itself of man. And man cannot by any force be drawn away from his proprium, and elevated towards heaven, so long as this love has rule. And the proprium, into which this love altogether immerses the man, is nothing but evil and false. That man from this love is in thick darkness, as to all things of Heaven and the Church, consequently in mere falses, does not appear to those who are in it, by reason that the natural light (*lumen*) with them appears in splendour, to such a degree that spiritual light is extinguished; but that splendour is from an infatuating light (*lumen*), enkindled from the love of glory; thus from the love of self-derived intelligence, which intelligence, viewed in heaven, is insanity and infatuation. When therefore this love reigns in the Church, it is all over with it; for there is no longer with any one any understanding of truth, nor will of good. For honour, rule, and supereminence, constitute the highest pleasure, and are felt as the highest good; and what constitutes the highest pleasure and the highest good, is the end for the sake of which all other things are regarded. And, in this case, all goods and truths, both civil, moral, and spiritual, are made subservient, as means which are loved only from the end; and according to the degree in which they serve the end. And if they do not serve, they are altogether accounted vile and rejected. So also with respect to all uses, civil, moral, or spiritual. The case is otherwise when uses are regarded as the end, and man does not attribute glory and honour to his own person, but to the uses themselves, according to their excellence; for then honour, rule, and supereminence, are the means, and are only esteemed in so far as they are thereby serviceable to uses. From these considerations it may in some measure appear, what is understood by Armageddon.

It has also been shewn me to the life, that the love here referred to has devastated the Church, and adulterated all the goods and truths thereof—not only in the kingdoms of Babylon, but in all other kingdoms. For almost every one at this day, when he comes after death into the spiritual world, carries with him out of the natural world, the desire to be honoured, to rule,

and to raise himself above others; and there are very few indeed who love uses for the sake of uses. For it is their will, that uses may serve, and that the honour, which in itself is not use, may command; and when that principle reigns, which, separate from use, is not any thing, no lot or inheritance can be given them in the heavens, where uses alone reign. For the kingdom of the Lord is a kingdom of uses. For when these reign, then the Lord reigns; inasmuch as uses are goods, and all good is from the Lord. This now is the state of the Church manifested as to things rational, which state is signified by the sixth angel pouring out his vial upon the great river Euphrates, and is the subject now treated of.

(69.) *Continuation concerning the sixth precept.* Thus far concerning adulteries. It shall now also be declared what adultery is. Adulteries are all the whoredoms which destroy conjugial love. The whoredom of a husband with the wife of another, or with any woman, whether she be a widow, or a virgin, or a harlot, is adultery, whilst this is done from disgust, or from aversion to marriage. So likewise the whoredom of a wife with a married man, or with a single man, when this is done from a similar cause. Also the whoredoms of any man not married with the wife of another, and of any woman not married with the husband of another, are adulteries, because they destroy conjugial love, by averting their minds from marriage to adultery. The delights of varieties, although with harlots, are also the delights of adultery, for the delight of variety destroys the delights of marriage.

The delight of the defloration of virgins without the end of marriage, is also the delight of adultery; for they who are in that delight afterwards desire marriage only for the sake of defloration; which being accomplished, they loathe marriage.

In a word, all whoredom which destroys the conjugial principle, and extinguishes its love, is adultery, or partakes of adultery. What, however, does not destroy the conjugial principle, nor extinguish the love thereof, is fornication gushing forth from a certain instinct of nature towards marriage, which from various causes cannot yet be entered into.

1011. Verses 17, 18. *And the seventh angel poured out his vial into the air, and there came a great voice out of the temple of heaven, and out of the throne, saying, It is done. And there were voices, and lightnings, and thunders, and a great earthquake, such as was not seen since men were made upon the earth, such an earthquake so great.*

"And the seventh angel poured out his vial into the air," signifies the state of the Church manifested as to all things of thought.

"And there came a great voice out of the temple of heaven, out of the throne, saying, It is done," signifies manifestation out of heaven from the Lord that it is consummated, and thus that the Last Judgment is at hand.

"And there were voices, and lightnings, and thunders," signifies reasonings, darkenings of the understanding, and conclusions of falses from evils.

"And a great earthquake," signifies the state of the Church altogether changed.

"Such as was not since men were made on the earth," signifies the state fully inverted more than ever before in the various countries, where the Church is.

"Such an earthquake so great," signifies, so that the Church was no more.

1012. "And the seventh angel poured out his vial into the air."—That hereby is signified the state of the Church manifested as to all things of thought; appears from the signification of the angel pouring out the vial, as denoting the state of the Church manifested; as above. And from the signification of the air, as denoting thought, in this case the all of thought, because it is the last state of the Church, which is here described. Wherefore on the manifestation of that state, it is said that it is done, that is, consummated.

The reason why the air signifies thought, is, because respiration, which is effected by the air, corresponds to thought which is of the understanding; as the motion of the heart corresponds to affection which is of the will. That the respiration of the lungs corresponds to the thought, manifestly appears from the operation of each being simultaneous and unanimous. For as man thinks so he respires. If he think tacitly he also respires tacitly; and, on the contrary, if he think forcibly he also respires forcibly. If he think intensely and interiorly in himself, he then by degrees checks respiration, and also withdraws it. Thus man raises the state of his respiration in accommodation to every state of his thought. The reason is, because there are two lives belonging to man; namely, the life of the understanding and the life of the will; and all things of the body correspond to those two lives of the mind. Thus in general the life of respiration corresponds to the life of the understanding, and of the thought thence derived; and the life of the motion of the heart corresponds to the life of the will, and thence of the love. These two lives are also understood by soul and heart in the Word, where it is said, *with the whole soul and the whole heart*, whereby is signified with the whole understanding and the whole will; or with every thought which is of faith, and every affection which is of love. These things are said, in order that

it may be known, that by the air, inasmuch as respiration is thereby effected, is signified thought.

The reason why the vial was, lastly, poured out into the air, is, because all things of man close in his thoughts. For such as a man is as to the Church, and as to the goods and truths of the Church, likewise as to love; in a word, such as he is with respect to spiritual, moral, and civil life, such is he as to thought. And this may especially be observed in the spiritual world; for when any angel comes out of his own society into a society not his own, his respiration then labours, by reason of his not thinking from a similar affection. Hence also it is, that if an infernal spirit ascend into an angelic society, he comes into a state of anguish as to respiration, and thence into pain, or into phantasy, or into blindness as to thought. From these considerations it is evident, that such as a man is, such is his thought.

(70.) *We now come to treat concerning the seventh precept, which is, Thou shalt not kill.* All the precepts of the Decalogue, in like manner as all things of the Word, involve two internal senses, besides the supreme, which is the third. One which is proximate, is called the spiritual moral sense; another which is more remote, is called the celestial spiritual sense. The proximate sense of this precept *Thou shalt not kill*, which is the spiritual moral sense, is, that thou shalt not hate thy brother or thy neighbour, and thence not treat him with contumely and ignominy; for thus thou injurest and killest his fame and honour, from which is his life amongst his brethren, which is called the civil life. Whence he will afterwards live in society as it were dead, being numbered amongst the vile and wicked, with whom no one will hold any commerce. This, when it is done from enmity, from hatred, or from revenge, is homicide or murder. For the civil life advances, and is estimated by many in the world, in a like degree with the life of the body; and he who kills or destroys it is also as guilty before the angels in the heavens as if he had killed his brother as to the life of his body. For enmity, hatred, and revenge, breathe murder and are willing to commit murder. They are however restrained and curbed by the fear of the law, of resistance, and of fame. They are nevertheless an effort to murder; and all effort is as it were an act; for it goes forth into act when fear is removed. These things are what the Lord teaches in Matthew:—*Ye have heard that it was said by them of old time, that thou shalt not kill, and whoso shall kill shall be liable to judgment. But I say unto you, that whoso is angry with his brother rashly, shall be liable to judgment: and whoso shall say to his brother, Raca, shall be liable to the counceil; but whosoever shall say, thou fool, shall be liable to the gehenna of fire* (v. 21—26); which may be seen explained above, n, 693, 746.

But the more remote sense of this precept, *Thou shalt not kill*, which is called the spiritual celestial sense, is, Thou shalt not take away from man the faith and love of God, and thereby his spiritual life; this being very homicide itself. For by virtue of this life man is man; the life of the body serving thereto as the instrumental cause to its principal cause.

From this spiritual homicide also is derived moral homicide. Wherefore he who is in the one, is also in the other; for he who wills to take away man's spiritual life, is in hatred against him if he cannot take it away; for he hates his faith and love, and thus the man himself.

These three, namely, spiritual homicide, which is of the faith and love; moral homicide which is of the fame and honour; and natural homicide, which is of the body; follow in a series, one from the other, as cause and effect.

1013. "And there came a great voice out of the temple of heaven, out of the throne, saying, It is done." That hereby is signified manifestation out of heaven from the Lord, that it is consummated, and thus that the Last Judgment is at hand; appears from the signification of a great voice, saying, as denoting manifestation. And from the signification of the temple, as denoting heaven as to Divine Truth, whereby all manifestation is effected; concerning which, see n. 220, 391, 915. And from the signification of the throne, as denoting where the Lord is as to judgment; see n. 253, 267, 462, 477. And from the signification of its being done, as denoting to be consummated, that is, that there is no longer any good and truth; thus no longer any Church, inasmuch as all things are devastated. From these considerations it is evident, that by a great voice coming out of the temple of heaven, out of the throne, saying, It is done, is signified manifestation out of heaven from the Lord, that it is consummated, and that the Last Judgment is at hand.

This was said, after the seventh angel poured out his vial into the air, whereby is signified that all things pertaining to man's thought are averted from heaven, whence there is no longer any communication of the men of the Church with heaven; and when this communication is broken, the Last Judgment then comes. For so long as there is communication of heaven with the Church, all things are held together in connexion; but when communication perishes, it is like a house which falls when the foundation is taken from under it. But nevertheless a new house is then built in the place thereof by the Lord; a house signifies the Church.

(71.) *Continuation concerning the seventh precept.* Inasmuch as all who are in hell are in hatred against the Lord, and thence in hatred against heaven; for they are against goods

and truths; therefore hell is the very homicide or murderer himself, or whence homicide or murder itself proceeds. The reason is, because man is man from the Lord by the reception of good and truth. Wherefore, to destroy good and truth is to destroy the very principle of humanity, thus to kill the man.

That they are such who are in hell, is not as yet known in the world, by reason that with those who are of hell, and therefore come into hell after death, there does not appear any hatred against good and truth, nor against heaven; and still less against the Lord. For every one whilst he lives in the world is in externals, which are taught and imbued from infancy to counterfeit such things as are honest and decorous, just and equitable, and good and true. But nevertheless hatred lies concealed in their spirit; and this according to the degree of the evil of their life. And whereas hatred is in the spirit, therefore it breaks out when the externals are laid aside, as is the case after death. This infernal hatred against all who are in good, because against the Lord, is deadly hatred; as may especially appear from their delight in doing evil; which is such as to exceed in degree every other delight. For it is a fire burning with the lust of destroying souls. It was also discovered by examination, that this delight is not from hatred against those whom they attempt to destroy, but from hatred against the Lord himself.

Now inasmuch as man is man from the Lord, and the humanity which we derive from the Lord is goodness and truth; and inasmuch as they who are in hell, from hatred against the Lord, are in the lust of killing the human principle which comes from good and truth; it follows, that it is hell from whence homicide or murder itself proceeds.

1014. "And there were voices, and lightnings, and thunders." That hereby are signified reasonings, darkenings of the understanding, and conclusions of falses from evils; appears from the significations of voices, lightnings, and thunders, when predicated of those who are of the Church, with whom there is no longer any good of love or truth of faith, as denoting reasonings, darkness of the understanding, and conclusions of falses derived from evils; concerning which see above, n. 702, 704. That such things are signified by voices, lightnings, and thunders, in the Word, arises from the appearances of them in the spiritual world among those who are not in the good of love and in truths of faith, but who nevertheless discourse with each other concerning them. Such discourse, which is reasoning, being signified by voices; the conflict of truth and the false by lightnings; and the consequent rejection of truth and good by thunders. And whereas such things exist from correspondences in the

spiritual world, it follows, that the like things in the natural world correspond, and consequently such things as we have mentioned are thereby signified.

(72.) *Continuation concerning the seventh precept.* From what has been said above, it may appear that all who are in evils as to life, and thence in falses, are homicides or murderers; for they are enemies and haters of good and truth. For evil hates good, and the false hates the truth. An evil man does not know that he is in such hatred until he becomes a spirit; in which case hatred is the very delight of his life. Wherefore from hell, where all the evil are, there constantly exhales a delight of doing evil from hatred; but from heaven, where all the good are, there continually breathes forth a delight of doing good from love. Hence two opposite spheres meet each other in the midst between heaven and hell, and mutually combat each other. In this mid-region is man, whilst he lives in the world. If he is then in evil, and thence in falses, he goes over to the side of hell, and thence comes into the delight of doing evil from hatred. But if he is in good, and thence in truths, he goes over to the side of heaven, and thence comes into the delight of doing good from love.

The delight of doing evil from hatred, which exhales from hell, is the delight of killing. But because they cannot kill the body, they will to kill the spirit; and to kill the spirit is to deprive it of spiritual life, which is the life of heaven.

From these considerations it is manifest, that the precept, *Thou shalt not kill*, involves also, that thou shalt not hate thy neighbour, likewise thou shalt not hate the good of the Church and its truth; for if thou hatest good and truth, then thou hatest thy neighbour; and to hate is to wish to kill.

Hence it is that the devil, by whom is understood hell in its whole compass, is called by the Lord a murderer from the beginning.

1015. "And there was a great earthquake."—That hereby is signified the state of the Church altogether changed, appears from the signification of an earthquake, as denoting a change of the state of the Church; concerning which see n. 400, 499. For the earth signifies the Church, and the moving thereof a change of state. And its being called great, signifies that it was altogether changed.

(73.) *Continuation concerning the seventh precept.* Inasmuch as hatred, which consists in willing to kill, is the opposite of love to the Lord, and also of love towards the neighbour; and these latter loves make heaven with man; it is manifest that hatred, being thus opposite, makes hell with him. Nor is infernal fire any thing else but hatred. Wherefore also the hells appear as in a fire of a dusky red according to the quality

and quantity of the hatred; and in a fire of dusky flame according to the quantity and quality of the revenge arising from hatred.

Inasmuch as hatred and love are diametrically opposite to each other, and inasmuch as hatred thence constitutes hell with man, just as love constitutes heaven with him, therefore the Lord thus teaches:—*If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Be kindly disposed towards thine adversary, whilst thou art in the way with him, lest thine adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison; verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing* (Matt. v. 21—26). By being delivered to the judge, and from the judge to the officer, and from this being cast into prison, is described the state of the man who is in hatred after death, from his having been in hatred against his brother in the world. By the prison is understood hell; and by paying the uttermost farthing is signified the punishment which is called eternal fire.

1016. "Such as was not since men were made upon the earth."—That hereby is signified that it was manifestly inverted more than ever before in the countries where the Church is; appears from the signification of the earthquake being such: as denoting, the state of the Church so changed more than heretofore, thus manifestly and altogether inverted. And from the signification of men made upon the earth, as denoting with those who are of the Church, thus who are in the countries where the Church is. The subject here treated of is principally concerning the state of the Church with the Reformed; not with the Babylonians; these being treated of afterwards. And that the state of the Church with them is turned into its contrary, is evident from this consideration, that at this day it is not known what good is, nor what truth, yea, neither what love is and what faith; for love they call faith, works they call faith; good they call faith; truth they call faith; and yet do not at all see whether the received faith, in which the all of the Church is included, be the faith of truth, inasmuch as it consists of mere incomprehensibilities.

(74.) *Continuation concerning the seventh precept.* Forasmuch as hatred is infernal fire, it is manifest, that it is to be removed before love—which is celestial fire—can flow in, and by the light from itself give life to man. And that infernal fire can in no wise be removed, unless man know whence hatred is, and what it is, and afterwards hold it in aversion and shun it.

Every man is hereditarily influenced by hatred against his neighbour; for every man is born into the love of self and of the world. Wherefore he conceives hatred; and from it is inflamed against all who do not make one with it, and favour it; especially against those who oppose his concupiscences. For no one can love himself above all things, and at the same time love the Lord; and no one can love the world above all things, and at the same time love his neighbour; inasmuch as no one can serve two masters at the same time, but he must despise and hate the one, whilst he honours and loves the other.

Hatred prevails especially with those who are in the love of ruling over all; with the rest it is enmity.

It shall also be declared what hatred is. Hatred has in itself a fire, which is the endeavour to kill man. That fire is manifested by anger. There is, as it were, a hatred and thence an anger prevalent with the good against evil. This, however, is not hatred but aversion in respect to evil. Nor is it anger, but a zeal in favour of good; in which is inwardly concealed celestial fire. For they are averse from evil, and are as if they were angry at their neighbour, in order that they may remove the evil, and thereby consult for the good of their neighbour.

1017. "Such an earthquake so great."—That hereby is signified that the Church was no more, appears from what has been said hitherto in this chapter concerning the Church, and before concerning faith alone, which at this day makes the Church.

(75.) *Continuation concerning the seventh precept.* When man abstains from hatred, and holds it in aversion, and shuns it as diabolical, then there flows in through heaven from the Lord, love, charity, mercy, clemency; and then for the first time the works which he does are works of love and charity, whereas the works which he did previously—however good they might appear in the external form—were all works of the love of self and of the world, in which lay concealed hatred in case of their not being rewarded.

As long as hatred is not removed, so long man is merely natural; and a man merely natural remains in all his hereditary evil. Nor can he become spiritual, before hatred, with its root, which is the love of ruling over all, is removed. For the fire of heaven, which is spiritual love, cannot flow in as long as the fire of hell, which is hatred, opposes and shuts it out.

1018. Verse 19. *And the great city was divided into three parts, and the cities of the nations fell: and great Babylon*

came into memory before God, to give her the cup of the wine of the wrath of his anger.

"And the great city was divided into three parts," signifies that all things of the doctrine of truth from the Word were dissipated.

"And the cities of the nations fell," signifies in like manner all things of the doctrine of good from the Word.

"And great Babylon came into memory before God," signifies that hitherto the Church with the Reformed, and its devastation, was treated of; and that what follows is concerning the Church with the Papists and its devastation.

"To give her the cup of the wine of the wrath of his anger," signifies devastation by dire falses of evil.

1019. "And the great city was divided into three parts." That hereby is signified that all things of the doctrine of truth from the Word were dissipated; appears from the signification of a city, as denoting doctrine; concerning which see n. 223. The reason why all things of doctrine from the Word are denoted, is, because it is called a great city. And the reason why all things of the doctrine of truth are denoted, is, because it follows, that the cities of the nations fell, whereby are signified all things of the doctrine of good; for doctrine treats concerning truths which are predicated of faith, and concerning goods which are predicated of love. Hence it is said, the doctrine of truth and the doctrine of good. And the same appears from the signification of being divided into three parts, as denoting to be dissipated. The reason why being divided into three parts denotes to be dissipated, is, because by three is signified all, the whole, and what is full; and when these are divided, dissipation takes place. That three signifies all, the whole, and what is full, and is predicated of truths, may be seen above, n. 532. The like is signified by being divided into three parts in Ezekiel, chap. v. 2.

(76.) *We now proceed to the explication of the eighth precept of the Decalogue, Thou shalt not bear false witness.* By bearing false witness, in the proximate sense, is signified to lie against our neighbour, by accusing or blaming him falsely. But in the internal sense is signified to call what is just unjust, and what is unjust just, confirming it by falses. And in the inmost sense is signified to falsify the truth and good of the Word; and on the other hand to verify the false of doctrine, in confirming it by fallacies, appearances, fictions, scientifics falsely applied, sophistications, and the like. Such confirmations and persuasions thence derived are themselves false testimonies, for they are false declarations.

Hence it may appear, that not only the false witness before a

judge is here understood, but also the judge himself who makes what is just unjust, and *vice versâ*, in perverting right; for he equally performs the part of the false witness as the witness himself.

Likewise every man is here meant who makes what is straight to appear crooked, and what is crooked to appear straight. In like manner the Church Prelate who falsifies the truth of the Word, and perverts the good thereof.

In a Word, every falsification of truth, as well spiritual as moral and civil, which is done from an evil heart, is false witness.

1020. "And the cities of the nations fell."—That hereby are signified, in like manner all things of the doctrine of good from the Word; appears from the signification of a city, as denoting doctrine, as was shown above. Hence cities denote doctrinals, or all things of doctrine. And from the signification of nations, as denoting those who are in the good of love, and, in an abstract sense, goods; see n. 175, 331, 625. And from the signification of falling, as denoting to be dissipated. For when cities fall, then they perish; and when doctrine falls, then the truths thereof are dissipated.

(77.) *Continuation concerning the eighth precept.* When man abstains from false testimonies—understood in a moral and spiritual sense,—and shuns, and is averse from them, as sins, then from the Lord, through heaven, flows in the love of truth and the love of justice. And when man thence loves truth and also justice, he loves the Lord; for the Lord is truth itself and justice itself. And when man loves truth and justice, it may then be said that truth and justice love him; because the Lord loves him. Hence his discourses become discourses of truth, and his works become works of justice.

1021. "And great Babylon came into memory before God." That hereby is signified that hitherto the Church with the Reformed, and the devastation thereof, was treated of, but that what follows is concerning the Church with the Papists, and concerning the devastation thereof; appears from the signification of Babylon, as denoting the Church with the Papists, inasmuch as by Babylon is signified the love of ruling over heaven and over earth by the holy things of the Church; and this love has rule principally with the Papists. That by those words is also understood, that hitherto the Church with the Reformed, and its devastation, was treated of, is evident from the things which precede and from those which follow. In those which precede, the subject treated of is concerning the dragon and the two beasts, whereby was described the Church with the Reformed; and by the seven angels pouring out the seven vials was

described the devastation thereof; as may also appear from the 13th verse of this chapter. In those which follow, the Church with the Papists is described, in chap. xvii., by the woman sitting upon the scarlet beast; and in chap. xviii., the devastation thereof.

Hence it is evident, that by great Babylon coming into memory before God, is signified that hitherto the Church with the Reformed, and its devastation, was treated of; and that what follows, is concerning the Church with the Papists; and concerning its devastation.

(78.) *We now come to the ninth precept, Thou shalt not covet thy neighbour's house.* There are two loves from which all concupiscences, as streams from their fountain spring and perpetually flow. Those loves are called the love of the world and the love of self. Concupiscence is love continually willing. For what a man loves, this he continually covets. But concupiscences are of the love of evil; whereas desires and affections are of the love of good.

Now inasmuch as the love of self and the love of the world are the fountains of all concupiscences; and that all evil concupiscences are prohibited in these two last precepts; it follows, that the ninth precept prohibits concupiscences flowing from the love of the world; and the tenth precept, the concupiscences which are from the love of self.

By not coveting a neighbour's house is understood not to covet his goods which in general are possessions and wealth; and not to appropriate them to ourselves by evil arts. This concupiscence is of the love of the world.

1022. "To give unto her the cup of the wrath of his anger." —That hereby is signified the devastation thereof by the dire falses of evil, appears from the signification of a cup, as denoting the false from hell, which is the false of evil, concerning which see n. 960. And whereas it appears as if God were angry and wrathful on account thereof, it is called the cup of the wrath of the anger of God—wrath on account of the false, and anger on account of evil. Hence by giving her that cup, is signified to devastate; for the false of evil from hell devastates the Church as to all good and truth. That the Church understood by Babylon is thus devastated, will appear from the two following chapters.

(79.) *Concerning the tenth precept: Thou shalt not covet or desire thy neighbour's wife, his man-servant, or his maid-servant, his ox, or his ass.* These concupiscences extend to things which are properly a man's own; inasmuch as the wife, the man-servant, the maid-servant, the ox, and the ass, are within his house. And by those things which are within a man's house (in the spiritual internal sense), are understood the things

proper to him. That is to say, by the wife is meant the affection of truth and good spiritual; by the man-servant and maid-servant, the affection of truth and good rational serving the spiritual; and by the ox and the ass, the affection of good and truth natural. These affections are signified by such things in the Word. But whereas to covet and desire those affections is to will and to covet the subjection of the man to our own power and authority; hence it follows, that by the concupiscences for those things are understood the concupiscences of the love of self, that is, of the love of ruling; for thereby a man makes his own the things which belong to his neighbour.

Hence it may now appear, that the concupiscence of the ninth precept is the concupiscence of the love of the world; and that the concupiscences of this precept are concupiscences of the love of self. For as has been said before, all concupiscences are of love; the love being that which covets. And whereas there are two evil loves to which all concupiscences have reference, namely, the love of the world and the love of self; it follows, that the concupiscence of the ninth precept has reference to the love of the world, and that the concupiscences of this precept have reference to the love of self; specifically to the love of ruling.

That from these two loves all evils and falses take their rise, may be seen above, n. 159, 171, 394, 506, 517, 650, 950, 951, 973, 982, 1010, 1016; and in the DOCTRINE OF THE NEW JERUSALEM, n. 65—83.

1023. Verses 20, 21. *And every island fled, and the mountains were not found. And a great hail, as it were the weight of a talent, came down from heaven upon men; and men blasphemed God by reason of the plague of the hail, because the plague thereof was exceedingly great.*

"And every island fled," signifies that there was no more any truth of faith.

"And the mountains were not found," signifies that there was no more any good of love.

"And a great hail, as it were the weight of a talent, came down from heaven upon men," signifies falses in the greatest degree infernal, destroying all the understanding of truth with the men of the Church.

"And men blasphemed God by reason of the plague of the hail," signifies falsification thence of the Word.

"Because the plague thereof was exceedingly great," signifies the total destruction of genuine truth.

1024. "And every island fled."—That hereby is signified that there was no more any truth of faith; appears from the signifi-

cation of an island, as denoting the Church as to the truths of the natural man, which are called scientific truths; likewise knowledges of truth and good; concerning which see n. 406. In this case is denoted the Church as to the truths of faith; for the truths which are called truths of faith are the truths of the natural man; and that these are no more is signified by every island fled.

The reason why an island denotes the Church as to the truths of faith, is, because an island is land encompassed by sea. And by land or earth is signified the Church; and by sea the principle of science and knowledge in general, which pertains to the natural man.

By islands, in the Word, are also signified the Churches with the Gentiles, with whom there are only appearances of truth; which are truths more remote from genuine truths. The reason of this signification was, because the islands of the sea were far removed from the land of Canaan, which was the *terra firma;* and by that land was signified the Church which was in genuine truths.

(80.) *Concerning the precepts of the Decalogue in general,* The reason why the precepts of the Decalogue are called the TEN WORDS or Ten Precepts, is, because by ten are signified all; consequently, by the Ten Words are signified all things of the Word, and thence all things of the Church, in a summary.

The reason why they are the all of the Word and the all of the Church in a summary, is, because in each of the precepts there are three interior senses, each sense for its own heaven; for there are three heavens. The first sense is the spiritual moral sense, this is for the first or lowest heaven; the second sense is the celestial spiritual sense, which is for the second or middle heaven; and the third sense is the Divine celestial, which is for the third or inmost heaven. There are also as many internal senses in each thing contained in the Word. For the Word is from the Lord, who is in its supreme principles. It has been sent down, in order, through the three heavens even to the earth; and thence was accommodated to each heaven. Wherefore also the Word is in each heaven, and almost with every angel, in its own sense, and is read by them daily, and preachings also made from it, as in the earth.

For the Word is the very Divine Truth—thus the Divine Wisdom—proceeding from the Lord as a Sun, and appearing in the heavens as light. The Divine Truth is that Divine principle which is called the Holy Spirit; for it not only proceeds from the Lord, but also enlightens man, and teaches him, as is said concerning the Holy Spirit.

Inasmuch as the Word, in its descent from the Lord, has been accommodated to the three heavens, and the three heavens are conjoined, just as inmost principles are conjoined by means of

mediate principles with ultimates, thus also it is with the three senses of the Word. Whence it is manifest, that the Word was given, in order that thereby the three heavens may be conjoined with each other; and also that there may be a conjunction of the heavens with the human race, for whom the sense of the letter is given, which is merely natural and thence is the basis of the other three senses. That the Ten Precepts of the Decalogue are the whole of the Word in a summary, cannot otherwise appear than from those precepts as to their three senses, which are such as above described.

1025. "And the mountains were not found."—That hereby is signified, that there was no more any good of love; appears from the signification of mountains, as denoting the Church as to the good of love; concerning which see n. 405, 510, 850. The reason why mountains denote the Church as to the good of love, is, because earth, land, or country, signifies the Church; and the angels who are in love to the Lord have their land or country upon mountains in the spiritual world. Hence mountains signify the Church as to the good of love to the Lord.

The reason why those angels dwell upon mountains in the spiritual world, is, because they are interior angels; and interior things in the spiritual world correspond to superior things; and actually become superior. Hence also it is that the Lord, as being in the inmost, is called the Highest, and is said to dwell in the Highest.

(81.) *Concerning the precepts of the Decalogue in general.* What these three senses are in the Precepts of the Decalogue, may be further seen from the following summary exposition. The first precept, *Thou shalt not worship other Gods besides me*, in the spiritual moral sense involves, that thou shalt not worship any other thing or any other person as Divine; not any other thing, that is to say, nature, in attributing to it somewhat Divine of itself; nor any other person, to wit, any vicar of the Lord, or any saint. In the celestial spiritual sense it involves that thou shalt acknowledge only one God, and not several, according to qualities, as did the ancients, and as some pagans do at this day, or according to the works done by each, as do the Christians at this day, who make one God from creation, one from redemption, and one from illumination.

The same precept in the divine celestial sense involves, that the Lord alone is to be acknowledged and worshipped; and the Trinity in him, namely, the Divinity itself from eternity, which is understood by the Father; the Divine Humanity born in time, which is understood by the Son of God, and the Divine Proceeding from both, which is understood by the Holy Spirit.

These are the three senses of the first precept in their order;

from which precept, viewed in its threefold sense, it is manifest, that in it are contained and included, as in a summary, all things which concern the Divinity as to Essence. In the other precept, *Thou shalt not profane the name of God*, in its three senses are contained and included all things which concern the Divinity as to quality. For by the name of God is signified his quality, which in a primary sense is the Word; from the Word, doctrine; and from doctrine, worship of the mouth and life; in the second sense it is the kingdom of the Lord in the earths and in the heavens; and in the third sense it is the Lord's Divine Humanity; for this is the quality of the Divinity Itself. That the Divine Humanity of the Lord, in the supreme sense, is the name of God, may be seen above, n. 224.

In the rest of the precepts there are in like manner three internal senses for the three heavens, but of these, the Lord willing, we shall treat elsewhere.

1026. "And a great hail, as it were the weight of a talent, came down from heaven on men."—That hereby are signified falses in the greatest degree infernal destroying all understanding of truth with the men of the Church; appears from the signification of hail, as denoting the infernal false, destroying all the truth and good of the Church; concerning which see n. 503, 704. And that hail is called great and as it were the weight of a talent, because falses in the greatest degree infernal are understood. The quality of the falses is compared with a talent; because a talent, in the computation of numbers, and in the weighing of silver, was the greatest sum. And by silver is signified truth, and, in the opposite sense, the false; and by weight is signified what is heavy from evil, thus in the greatest degree infernal. For the false from evil is heavy and of itself falls into hell. And from the signification of coming down from heaven upon men, as denoting from hell, destroying the understanding of truth with the men of the Church. For by men are signified the men of the Church as to the understanding of truth, or, what is the same, the understanding of truth pertaining to the men of the Church.

The reason why to descend from heaven signifies to be from hell, is, because the false which is here signified by a great hail, does not descend from heaven, but ascends from hell. Hail does indeed fall down from heaven in the spiritual world as in the natural world; for it is the rain which descends from heaven, but is congealed into hail from the cold which ascends from hell; the cold thence being the privation of heat or of heavenly love. Whence it follows, that hail, as hail, does not descend from heaven, but that it is from hell. The case is similar with the rain of sulphur and fire from heaven. Rain of water signifies Divine Truth from heaven, but hail signifies Divine Truth

converted into the infernal false; which is done in the way of its descent from heaven.

(82.) *Concerning the precepts of the Decalogue in general.* Inasmuch as from the Lord as a Sun proceeds Divine Truth united to Divine Good, and thereby heaven and the world were made (see John i. 1, 3, 10), it follows, that it is from this circumstance that all things in heaven and all things in the world have reference to good and to truth, and to their conjunction, in order they may be anything.

In these Ten Precepts are contained all things of Divine Good, and all things of Divine Truth, and also the conjunction thereof. But this conjunction therein is an arcanum; for it is as the conjunction of love to the Lord and love towards the neighbour. Divine Good is of love to the Lord, and Divine Truth is of love towards the neighbour. For when man lives according to Divine Truth—that is, loves his neighbour—then the Lord flows in with Divine Good, and conjoins himself.

On this account there were two tables, on which the Ten Precepts were inscribed. Those two tables were called THE COVENANT, whereby is signified conjunction. And they were afterwards placed in the ark—not one by the side of the other, but one above the other—for a testimony of the conjunction between the Lord and man. Upon one table were written the precepts of love to the Lord; and upon the other were written the precepts of love towards the neighbour. The three first precepts are of love to the Lord; and the six last precepts are of love towards the neighbour; and the fourth precept—which is, *Honour thy father and mother*—is the mediating precept; for by father is there understood the Father in the heavens, and by mother is understood the Church, which is the neighbour.

1027. "And men blasphemed God by reason of the plague of the hail."—That hereby is signified the falsification of the Word thence; appears from the signification of blaspheming God, as denoting to falsify the Word; see above, n. 778, 991; and from the signification of the plague of hail, as denoting the false in the greatest degree infernal; see above. Whence comes the falsification of the Word.

(83.) *Continuation concerning the precepts of the Decalogue in general.* Something shall now be said, to explain how conjunction is effected by the precepts of the Decalogue.

The Lord alone conjoins man to himself, and not man himself to the Lord; and the Lord conjoins man to himself by this—that man knows, understands, wills, and does those precepts. When man does them, then there is conjunction; but if he does them not, he ceases to will them, and thence also to understand and know them. For what is it to will, if man does not do, when he can. Is it not a nonentity? Hence it follows

that conjunction is effected when man does the precepts of the Decalogue.

But it was said that the Lord alone conjoins man to himself, and not man himself, to the Lord; and that conjunction is effected by doing; hence it follows, that the Lord with man does these precepts.

But any one may see, that a Covenant cannot be entered into, and conjunction thereby be effected, unless there be some kind of reciprocal principle in man, in order that he may not only consent, but also receive. For this end the Lord has endued man with a free principle of willing and acting as if from himself; and that free principle is such, that man does not know otherwise—whilst he thinks what is true, and does what is good—than that it is within in himself, and thus from himself. This reciprocal principle is on the part of man, in order that there may be conjunction. But whereas that free principle is from the Lord, and continually from him, therefore man must in every respect acknowledge, that to think and understand what is true, and to will and to do what is good, is not from himself, but from the Lord; according to what has been said upon this subject, n. 946, 971, 973.

Wherefore whilst man conjoins himself to the Lord by the six last precepts, as if from himself, then the Lord conjoins himself to man by the three first precepts, which are, that man acknowledge a God, believe in the Lord, and keep his name holy. The faith of these things is not with man, however he may suppose that it is; unless he abstain from the evils mentioned in the other table—that is, in the last six precepts, and abstain from them as from sins.

These are the things pertaining to the Covenant on the part of the Lord, and on the part of man, by which there is a reciprocal conjunction, which is, that man is in the Lord, and the Lord in man (John xiv. 20).

1028. "Because the plague thereof was exceedingly great."—That hereby is signified the total destruction of genuine truth; appears from the signification of the plague of the hail, as denoting the falsification of the Word; according to what was said above. Hence by the plague thereof being exceedingly great, is signified more grievous falsification; which is, that the Word is falsified, even to the destruction of all genuine truth. How this is effected, and how heaven is thereby closed against man, may be seen n. 719, 778, 888, 914, 916, 950.

(84.) *Continuation concerning the precepts of the Decalogue in general.* It is said by some, that he who sins against one precept of the Decalogue, sins also against the rest; thus that he who is guilty of one, is guilty of all. But how this coheres with the truth shall be explained. He who transgresses one

precept, confirming himself in a belief that such a thing is not a sin—and thus commits it without the fear of God—inasmuch as he thereby rejects the fear of God, he is not afraid to transgress the rest of the precepts, although he may not do so actually.

As, for example, whoso does not account frauds and illicit gains—which in themselves are thefts—as sins; he neither accounts as sin the committing adultery with the wife of another, the hating of a man even to murder, the lying against him, the coveting his house, and other things pertaining to him. For he denies that anything is a sin, when in one precept he rejects from his heart the fear of God. Hence he is in communion with those who, in like manner, transgress the rest of the precepts. He is an infernal spirit, who is in the hell of thieves; and although he is not an adulterer, nor a murderer, nor a false witness, yet he is in communion with such, and may be persuaded by them to believe that such things are not evils, and also be led to commit them. For he who is made an infernal spirit by the transgression of one precept, no longer believes it to be a sin to do anything against God, or against his neighbour.

But the contrary is the case with those who abstain from the evil of one precept, and shun, and afterwards hold it in aversion, as a sin against God. Such, inasmuch as they fear God, come into communion with the angels of heaven, and are led by the Lord to abstain from the evils of the other precepts, and to shun them; and at length to hold them in aversion as sins. And if, peradventure, they have sinned against them, yet they repent, and thus by degrees are withdrawn from them.

CHAPTER XVII.

1. And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

2. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3. So he carried me away, in the spirit, into the wilderness; and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.

4. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.

5. And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE FORNICATIONS AND ABOMINATIONS OF THE EARTH.

6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8. The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9. And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

11. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12. And the ten horns, which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13. These have one mind, and shall give their power and strength unto the beast.

14. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and elect, and faithful.

15. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

EXPLANATION.

1029. Forasmuch as in this and in the following chapter the subject treated of is concerning Babylon, therefore before we proceed to the explanation of these chapters, it shall be shewn

what is understood by Babylon in general and in particular, also what its quality is in the beginning, and what it becomes afterwards, by degrees.

By Babel or Babylon is understood the Church consisting of those who by the holy things of the Church aspire to dominion over the whole terrestrial globe, and this by exercising a dominion over the souls of men; claiming to themselves a power of saving whomsoever they will; and who at last seek and appropriate to themselves dominion over heaven and hell. And for this end they derive and transfer to themselves all the Lord's power, as if it were given to them by him.

The Church consisting of such, is, in its beginning, not the same as it becomes in process of time. In the beginning they are as it were in zeal for the Lord, for the Word, for love and faith, and especially for the salvation of men. But in that zeal lies concealed the fire of the love of ruling, which in process of time, as dominion increases, breaks out, and in the degree in which it comes into act, the holy things of the Church become the means, and dominion itself the end. And when dominion becomes the end, then the holy things of the Church are applied to that end; thus to themselves. And then they not only make the salvation of souls dependant on their own power, but also appropriate to themselves all the Divine power of the Lord. And when they do this, they then pervert all the good and all the truth of the Church, and thus profane its sanctities. These things are Babylon.

That this is the case has been shewn me to the life. In the spiritual world there were such as affected a like dominion. And, whereas, they knew that all power belonged to the Lord alone, they put on a zeal as it were for him, and for heaven, and for the Church; and laboured with all their might that they might worship the Lord alone, and that all things of the Word might be kept most holy. They also ordered, that sanctity and integrity might reign in all. But it was given to know, that in that zeal lay concealed an ardent cupidity of ruling over all others; believing that those things which they ordained were accepted by the Lord. For in truth, as soon as they obtained dominion, by degrees the end was revealed; which was not that the Lord, but that they themselves, might rule; and thus that the Lord might serve them, and not they the Lord; being indignant if it was not allowed them as gods to dispose all things at their nod. Yea, it was apperceived, that they made light of the Lord, and even rejected him, if the power was not granted them of doing all things according to their own pleasure, and unless every decision of theirs was assented to. It was also apperceived that they were desirous, under any pretence, to transfer his Divine power to themselves if they dared; but they were afraid of being cast down into hell, if they did so.

Hereby it was shewn, how Babylon begins, and how it terminates. Hence also it was given to conclude, that whilst dominion becomes the end, and the holy things of the Church become the means, the worship of God is turned, under various pretences, into the worship of men; so that they themselves are actually gods, and the Lord is not actually God, but is merely called so for the sake of form.

Now, inasmuch as dominion by the holy things of the Church over the souls of men, over Heaven, and over the Lord himself, is inwardly profane, it follows that it is infernal. For the devils who are in hell covet nothing more than to exercise dominion over Heaven, and over the Lord himself; which they also attempt under various pretences. But whilst they are in the attempt they are swallowed up by hell. Inasmuch as in the world they who cast down the Lord from the seat of his kingdom, and place themselves upon it, are, in heart, like devils; it is evident that the Church consisting of them must, in process of time, be devastated as to all the good and all the truth thereof. This is its end.

That they are devils appears from the same in the spiritual world. They who have exercised the Divine power of the Lord in the world, speak after death in most holy terms concerning the Lord; and worship him with all external devotion. But when their interiors are inspected, (for these may be uncovered and inspected in the spiritual world) it is given to see that they are profane, because atheistical, and full of diabolical craftiness. Hence it was manifested that their holy externals served them only as means to an end, which end was dominion.

It was once a question among certain spirits, whether any devil in hell could do the like. Wherefore one of the worst was then called, and it was told him that he might receive dominion over many, if he could worship the Lord with sanctity, and acknowledge his Divinity to be equal to the Divinity of the Father, and perform at the same time all things pertaining to worship. He, when he heard that he could have dominion over many, immediately disposed his interiors to cunning, and his exteriors to holiness, and worshipped the Lord in a more holy manner than many angels; waxing angry against all those who adored him not. But as soon as he observed that dominion was not given to him he became enraged against the Lord himself, and not only denied his Divinity and also the Divinity of the Father, but cast reproaches upon both. For he was an atheist.

That such is also the nature of Babylon at this day, is manifestly evident from this consideration, that under the pretence of the keys being given to Peter, they have transferred to themselves all the divine power of the Lord—having shut up Divine

Truth from the people by taking away from them the Word—and have attributed to the dictates of the Pope a sanctity equal, yea, actually superior, to the sanctity of the Word. They also teach but little, if any thing, of the fear and worship of God; but inculcate the fear and worship of themselves, and also the worship of holy things for the sake of themselves. Hence it is manifest, that Babylon in its end is the Church void and empty of all the good of love to God, and of all the good of love towards their neighbour, and consequently of all truth. Whence it is no longer a Church but an idolatory. And therefore differing very little from the Gentilism of the ancients, who worshipped Baal, Ashtaroth, Beelzebub, and several others; and notwithstanding had temples, stated feasts, altars, sacrifices, incense, drink offerings, and other things, similar to what were in the Jewish Church. These things are adduced concerning Babylon in its beginning and in its end, in order that it may be known whence it is that Babel, in the Word, is sometimes extolled even to heaven, and sometimes cast down even to hell.

That such is the nature of Babel may fully appear from the descriptions and representations thereof in the prophets, and especially in Daniel. As first, from the statue of King Nebuchadnezzar in Daniel:—*Nebuchadnezzar the king saw in his dream, a statue standing before him; the head thereof was of fine gold, the breast and arms of silver, the belly and thighs of brass, the legs iron, and the feet part iron and part clay. Afterwards a stone was cut out, not by hands, which smote the statue upon his feet, which were of iron and clay, and brake them in pieces, and then the iron, the clay, the brass, the silver, and the gold, were bruised together, and became like the chaff of the summer threshing floor, so that the wind carried them away, and their place was no more found. But the stone which smote the statue became a great rock* (ii. 31—35). From the interpretation of this dream by Daniel, it is manifest that the state of the Church which becomes Babylon, is described from its beginning to its end. The reason why it is Babylon which is thus described, is, because those things were seen by the king of Babel in a dream; and he also saw a statue over against him. It is likewise openly declared to the king by Daniel, *Thou art this head of gold* (verse 38). The successive states of that Church even to the last are described by the head, the breast, the arms, the belly, the thighs, the legs, and the feet of the statue. Likewise by the gold, the silver, the brass, the iron, and the clay, of which the statue consisted from its top to its bottom. From the description it is manifest, that this Church in its beginning was full of wisdom from the good of love to the Lord. For the head, which is the supreme part, signifies wisdom; and gold the good of love to the Lord. That the

last state of that Church would be one which was destitute of all the good of love and of all wisdom, is signified by the toes being part iron and part clay. For this is thus interpreted by Daniel:—*Whereas thou sawest iron mixed with clay of mire, they shall commix themselves by the seed of man; but they shall not cohere one with the other, even as iron is not commixed with clay* (verse 43). The seed of man signifies Divine Truth, thus the truth of the Word; and by this no coherence can be effected; because it is falsified in the end of the Church, by application to the worship of men.

The destruction of this Church is described by the stone breaking in pieces all the parts of the statue. By the stone is signified divine truth; and the Lord as to Divine Truth, by the rock which the stone became. The destruction of the Church is the last judgment. The New Church which will then be established by the Lord is described by these words. *The God of the heavens shall make a kingdom to arise which shall not perish for ages, and his kingdom shall not be permitted to another people. It shall break in pieces and consume all those kingdoms, but itself shall stand for ages* (verse 44). By kingdom, in this and other parts of the Word, is signified the Church; in like manner by man, in the form of whom was the statue.

The Church which afterwards became Babylon, is also described by the tree seen by Nebuchadnezzar in a dream, concerning which it is thus written in Daniel:—*I was looking, when, behold, a tree in the midst of the earth, and the height thereof was great; the tree grew and became strong, and the height thereof reached unto heaven, and the prospect thereof to the end of all the earth; the leaf thereof was beautiful, and the flower thereof much, the beast of the field had shadow under it, and in its boughs dwelt the birds of heaven, and all flesh was fed from it. But behold, a watcher and a holy one came down from heaven, crying with all might, saying thus: Hew down the tree, and cut off its branches, and disperse the flower thereof, let the beast flee from under, and the birds from its branches; but leave the stump of its root in the earth, and in a band of iron and brass, in the herb of the field, and let it be dipped in the dew of the heavens, and a part of it with the beast in the grass of the earth; they shall change his heart from man, and the heart of a beast shall be given to him, whilst seven times shall pass over him, until they who live shall know that the Lord is the Most High in the kingdom of man* (iv. 7—14). That Nebuchadnezzar the king of Babel, consequently Babel itself, is understood by that tree, and by all things pertaining to it, is openly declared, in verses 17, 18, 19. And that the things which were then heard befel the king, namely, that he was driven out from man, dwelt with the beast of the field,

ate grass like the ox, until seven times had passed over him, appears from verses 29, 30, 31, of that chapter. That these things came upon him on account of the love of self, and the pride of his own dominion, appear from these words of his:—*Is not this great Babel which I have built for the house of the kingdom, by the strength of my fortitude, and for the glory of mine honour* (verse 27). And afterwards when he was restored: —*I Nebuchadnezzar, honouring the King of the heavens, all whose works are verity, and his ways judgment, and they who walk in pride, he is able to humble* (verse 34). By that state of Nebuchadnezzar is described the state of those after death who extol themselves as gods over all things of the Church, namely, that they are driven out from man, that is, that they are no longer like men with respect to understanding. That they become beasts, and eat grass as oxen; and that their hairs grow like the eagles, and their nails like birds' claws; whereby is signified, that they are altogether sensual; that in place of intelligence they have infatuation; and in place of wisdom insanity. To eat grass, to have hair like eagles, and nails like birds' claws, signifies to become sensual.

The successive state of the Church, which at last became Babylon, is also described by the four beasts ascending out of the sea, as is thus spoken of in Daniel:—*And four beasts ascended out of the sea, the first like a lion, but it had wings like an eagle, but the wings were plucked out, and it was lifted up from the earth and raised up on the feet as a man, and the heart of a man was given to it. Afterwards another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in its mouth between its teeth, and they said thus unto it, Arise, devour much flesh. After these, behold another like a leopard, which had four wings like to birds upon the back, and four heads; dominion was given to it. Afterwards a fourth beast, terrible and formidable, and exceedingly strong, which had great iron teeth, and devoured, and brake in pieces, and trampled on the residue with its feet* (vii. 3—7). That by these beasts also are described the successive states of the Church, from its first to its last, may be seen above, n. 316, 556, 650, 780, 781. That in the first state they were in truths, and thence in intelligence, is signified by the lion, which had the wings of an eagle; and which afterwards appeared as a man; and a man's heart was given to it. That in the last state they are in all kinds of falses from evils, is signified by the fourth beast, which was terrible; and which devoured and brake in pieces, and trampled on the residue with its feet. Concerning this beast several other things are mentioned in verses 23, 24, 25.

That the Church thus become Babylon will then be destroyed, and a New Church be established, which will worship

the Lord, is understood by these words:—*I was looking and, behold, with the clouds of the heavens, one like the Son of Man. To him was given dominion, glory, and a kingdom, that all people, nations, and tongues, might worship him. His dominion is the dominion of an age, which shall not pass away, and his kingdom is that which shall not perish. And the kingdom and dominion, and the majesty of the kingdoms under all the heavens, shall be given to the people of the saints of the Most High, whose kingdom is the kingdom of an age; and all dominions shall worship him, and obey him,* verses 13, 14, 27. By the Son of Man is understood the Lord as to the Divine Humanity, and as to the Word. That a Church is to be established by him, which will worship him, is understood by dominion being given to him, and glory and a kingdom, and his dominion being the dominion of an age which shall not pass away; and the Church itself is understood by the kingdom given to the people of the saints. The reason why this will come to pass when the Church is made Babylon, that is, becomes so devastated that there is no more any good nor any truth remaining in it, is, because then is its end; and thus the Church is no more. This end is understood by the end of Babylon. Not that their idolatrous worship in the world is to be destroyed together with them. For this will continue; not, however, as the worship of any Church, but as the worship of paganism. Wherefore also after death the persons therein principled, come amongst the pagans, and no longer among Christians. But from those who do not worship the Pope, nor the saints and graven images, but the Lord, a New Church is collected by the Lord.

The Babylonish idolatry is described in Daniel, *by the high statue which king Nebuchadnezzar set up, and concerning which an edict was published, that all should fall down and adore it, and that they who did not should be cast into the midst of a burning fiery furnace* (iii. 1—7). The same is also described by *the decree published by Darius the Mede, that no one should ask a petition from any god, or from any man, but from the king; and that whosoever asked any thing from god or from man, within thirty days, should be cast into a den of lions* (vi. 8, 9, 10). By these things is described the nature of Babel or Babylon as to dominion over holy things, and as to arrogating Divine power. And their destruction is described by all those who persuaded Darius to make that statue, being cast into the den of lions, and devoured. Babel is also described in Daniel by *Belshazzar the king, his nobles, his wives, and his concubines, drinking wine out of the vessels of gold and silver, which Nebuchadnezzar his father brought from the temple of Jerusalem, and at the same time praising their gods of gold and silver, of brass, of iron, of wood, and of*

stone, when the writing upon the wall appeared to him; after which the king was slain in that same night (v. 1 to the end). By these things was represented, and thence signified, the profanation of the holy things of the Church by those who are of Babylon, and who extend their dominion even to heaven; for it is said, *Thou exaltedst thyself above the Lord of the heavens, when they brought the vessels of his house before thee* (verse 23).

From these passages in Daniel it may appear, that by Babylon or Babel, in the Word, is understood the love of dominion over the terrestrial globe and over Heaven, and even over the Lord himself; and that the Church of the Lord becomes successively Babylon; and that as it becomes Babylon it is devastated as to all the good of love and as to all the truth of faith; and that then is its end, namely, that it is no longer a Church. And when it is no longer a Church, it is reckoned among the idolatrous nations—excepting those who adore the Lord, account the Word holy, and admit instruction from it.

Babel or Babylon is also described in Isaiah:—*Jehovah will have compassion on Jacob, and again choose Israel, that he may place them in their land. It shall come to pass in the day that Jehovah shall give thee rest from thy sorrow, that thou shalt declare this parable concerning the king of Babel. How hath the exactor ceased, the lust of gold ceased. Jehovah hath broken the staff of the impious, the rod of them that rule, whence all the earth is at rest and is quiet, they break forth into singing; even the oaks shall rejoice on account of thee, the cedars of Lebanon, saying, since thou art laid down no feller hath come upon us. Hell beneath is moved for thee to meet thee in thy coming; it hath stirred up Rephaim for thee, all the mighty of the earth; it hath made to rise from their thrones all the kings of the nations; all they shall answer and say unto thee, art thou also become weak as us, art thou become like to us, thy magnificence is let down into hell, the tumult of thy psalteries; the worm is strewed under thee, and the grubs over thee. How art thou fallen from heaven, O Lucifer, son of the morning, thou art cut down to the earth, thou art weakened beneath the nations; and yet thou hast said in thine heart, I will ascend into the heavens, I will exalt my throne above the stars of heaven, and I will sit in the mount of the assembly, in the sides of the north, I will ascend above the heights of the cloud, I will become like unto the Most High: howbeit thou art brought down to hell, to the sides of the pit. They who see thee consider thee. Is this the man that moveth the earth, that maketh the kingdoms tremble, hath laid the world into a wilderness, and destroyed the cities thereof? Thou art cast forth from thy sepulchre, as an abominable shoot, the raiment of the slain that are thrust through with the sword, who*

descend unto the stones of the pit, as a carcase trodden under foot. Thou shalt not be joined with them in the sepulchre, for thou hast destroyed thy land, thou hast slain thy people: the seed of the malicious shall not be named for ever. Make ready the slaughter for his sons, for the iniquity of their fathers, that they may not rise and possess the earth, and fill the faces of the earth with cities. I will arise against them, saith Jehovah Zebaoth, and I will cut off from Babel the name and the residue, and the son and the grandson. I will make thee a heritage for the bittern, and into lakes of waters, and I will sweep her with the besom of destruction. And I will break Ashur in my land, and upon my mountains will I tread him under foot (xiv. 1—25). All these things are said concerning Babel, and not concerning any devil, who was created an angel of light, and from his primeval state was called the son of the morning, but becoming a devil was cast into hell. That Babel is here described appears from verses 4 and 22 of this chapter, where Babel and the king of Babel are mentioned, for it is said, *thou shalt declare this parable concerning the king of Babel;* and afterwards, *I will cut off from Babel the name and the residue.* It is to be observed, that by a king, in the Word, is signified the same as by his kingdom. The reason why Babel is called Lucifer the son of the morning, is, because, as was said above, Babel, in the beginning, is the Church which is in zeal for the Lord, for the good of love, and for the truths of faith; although inwardly in the zeal of her pastors there lies concealed a fire of the love of ruling, by the holy things of the Church, over all whom they can subdue to themselves. Hence it is that Babel is called Lucifer, the son of the morning. For the same reason he is also called *the kings of kings, into whose hand are given all things; and also the head of the statue which was gold* (Dan. ii. 37, 38). Likewise also, *the tree in the midst of the earth, great in height* (Dan. iv. 7, 19). Babel in its beginning is also understood by *the lion which had the wings of an eagle, and which afterwards appeared as a man, and a man's heart was given unto it* (Dan. vii. 4); and is called *the ornament of the kingdoms and the glory of the munificence of the Chaldeans* (Isaiah xiii. 19). It is also mentioned *amongst those that know Jehovah* (Psalm lxxxvii. 4). Now whereas by Babel, in its beginning, is signified such a Church, therefore the king of Babel is here called Lucifer, the son of the morning; Lucifer from the light of truth in which that Church then is, and son of the morning (*aurora*), from the first beginning of light or of day. For the aurora or morning-dawn is the Church in its beginning. But still, in that chapter, is described this Church as to its state in the end, when Babylon became a harlot; which is the state thereof when there is no longer any good of love nor any truth of faith remaining. This

its state is what is understood by the destruction and damnation thereof to hell. Their destruction spoken of in the Word is no other than that, after death, they are cast down into hell who have arrogated to themselves a Divine power, and have exercised it; and for that end have held the people of the earth in dense darkness or blindness, and in idolatrous worship; especially who have led men away from the worship of the Lord.

Inasmuch as these are the things which are described in that chapter, the passages which have been thence adduced, shall be briefly explained :—Jehovah shall have compassion upon Jacob, and shall yet choose Israel, to set them in their land; signifies the New Church to be established by the Lord after the end of Babylon. In that day thou shalt declare this parable concerning the king of Babel, and shalt say, how hath the exactor ceased, the lust of gold ceased; signifies liberation from the spiritual captivity and servitude, in which they were, who were under the dominion of that Church. Jehovah hath broken the staff of the impious, the rod of them that rule; signifies that they have no longer any power by truths from good, because they are in mere falses from evil. Such is their impotence in the spiritual world. Whence all the earth is quiet, they break forth into singing, even the oaks shall rejoice on account of thee, the cedars of Lebanon, saying, since thou art laid down, no feller hath come upon us; signifies that they who are in the knowledges of good and truth, will no longer be infested by them. The land is the New Church, which will be quiet from them. The oaks and the cedars of Lebanon are the knowledges of good and truth in the external and internal senses; the feller not coming upon them denotes no more infestation. Hell beneath is moved on account of thee, to meet thee in thy coming, it hath stirred up Rephaim on account of thee, all the mighty of the earth, it hath made to arise from their throne all the kings of the nations; signifies, the delight of revenge in those who are in hell. All shall answer and say, art thou become weak like us, art thou become like unto us, and thy magnificence cast down into hell, the tumult of thy psalteries; signifies that the delight is from the consideration, that it is become like to them, and in like manner in the falses of evil. How art thou fallen from heaven, O Lucifer, son of the morning, thou art cut down to the earth, thou art weakened beneath the nations; signifies scorning on account of its being such, although in the beginning it was in heaven, because in the good of love and in the truths of faith. These things are said by those who are in hell, because nothing is more delightful to those who are there than to draw any one down from heaven, and to destroy by the falses of evil. But yet thou hast said in thine heart, above the stars of heaven will I exalt my

throne, and I will sit in the mount of the assembly, in the sides of the north, I will ascend above the heights of the cloud, I will become like to the Most High; are also words of scorn upon the pride of their dominion, that still they reach to heaven, and arrogate to themselves Divine power, and thereby subject all things of Heaven and all things of the Church to their own will, in order that they may be worshipped and adored as gods. The mount of the assembly at the sides of the north; denotes where there is ascent into the heavens. Over the stars and over the heights of the cloud; denotes over Divine Truth—stars denoting the knowledges of good and truth, and the heights of the cloud the interior truths of the Word. But notwithstanding thou art cast down to hell, to the sides of the pit; they who see thee consider thee, is this the man that moveth the earth, that maketh the kingdoms tremble, hath laid the world into a wilderness, and destroyed the cities thereof; is a continuation of the scorning of those who are in hell, and also of the glorying thence that it is cast down from heaven. The sides of the pit are the places in hell where are mere falses of evil. By the earth, the kingdoms, and the world, is signified the Church; and by cities are signified doctrinals. Thou art cast forth from thy sepulchre as an abominable shoot, the raiment of the slain, thrust through with the sword, who descend to the stones of the pit, as a carcase trodden under foot; signifies the state of their damnation. The garment of them that are slain, thrust through with the sword, and the carcase trodden under foot, signify the damnation of the profanation of truth. Thou shalt not be adjoined with them in the sepulchre, for thou hast destroyed thy land, thou hast slain thy people, the seed of the malicious shall not be named for ever; signifies more grievous damnation than of the rest, on account of having extinguished all things of the Church. Prepare slaughter for his sons for the iniquity of their fathers, that they may not arise and possess the earth, and fill the faces of the earth with cities; signifies the destruction of them for ever. I will cut off from Babel the name and the residue, and the son and the grandson; signifies total destruction, because they have no longer any thing of good and of truth. I will make thee into a heritage for the bittern, and into lakes of waters, and I will sweep her with the besom of destruction; signifies the infernal falses by the destruction of truth. I will break Ashur in my land, and upon my mountains will I tread him under foot; signifies that in the New Church there shall not exist any reasonings from falses against truths and goods. Besides what has been here adduced, the things contained in this chapter may be seen more particularly explained in other parts of this work, as n. 215, 223, 304, 331, 386, 405, 539, 589, 594, 608, 659, 687, 697, 724, 727, 731, 741, 768, 811.

Again in the same prophet:—*So shall Babel be, the ornament of kingdoms and the glory of the magnificence of the Chaldeans; as the overthrow of God, Sodom and Gomorrah, it shall not be inhabited for ever, it shall not be dwelt in even from generation to generation, so that the Arab shall not tarry there, nor the shepherds cause to lie down; but the Ziim shall be there, and their houses shall be filled with Ochim, and the daughters of the owl shall dwell there, and the satyrs shall dance there: the Iim also shall answer in her palaces, and the dragons in the palaces of their delights: her time is near, that it may come, and her day shall not be drawn out* (xiii. 19—22). The subject treated of in the whole of that chapter is concerning the total devastation of all things pertaining to the good, and of all things pertaining to the truth of the Church, with those who are of Babylon. By, so shall Babel be, in the sense of the letter, is understood the great city, called Babel; but in the spiritual sense is understood thereby the Church which became Babylon. Babel is called the ornament of the kingdoms and the glory of the magnificence of the Chaldeans, from the wisdom of that Church in its beginning, as has been said before; but in general by Babylon or Babel is understood the Church in which all the goods of love are destroyed, and at last profaned; and by Chaldea, the Church in which all the truths of faith are destroyed and at last profaned. Hence it is that it is called the overthrow of God, Sodom and Gomorrah; Sodom also signifying the destruction of all good by the love of self, and Gomorrah the destruction of all truth thence derived. It shall not be inhabited for ever, it shall not be dwelt in even to generation and generation; signifies the destruction thereof to eternity—not to be inhabited for ever having respect to the destruction of good, and not to be dwelt in from generation to generation, having respect to the destruction of truth. For they who destroy good and truth, and afterwards embrace what is evil and false in the place thereof, cannot be reformed. It is otherwise with those who are in evils and falses, but yet have not destroyed good and truth; as is the case with the Gentiles who are ignorant of good and truth. The Arab shall not tarry there, and the shepherds shall not cause to lie down, signifies that the Church will become such a wilderness; the Arab denoting those who live in a wilderness, but do not continue there, because there is no corn nor fruit, as is the case also with the flock of the shepherds, when there is no pasture. The Iim shall lie down there, and the houses shall be filled with Ochim, signifies infernal falses and evils pertaining to them—the Iim denoting infernal falses, and the Ochim infernal evils; and the house is the mind of those who are of such a quality. The daughters of the owl shall lie down there, and the satyrs shall dance there, signifies, that falsified truths and adulterated goods

are there. Falsified truths are the daughters of the owl, and adulterated goods are the satyrs; and to dance or leap denotes the joy arising from the filthy love whereby the good of love is adulterated. The Iim shall answer in her palaces, and the dragons in the palaces of her delights, signifies those adulterations and falsifications in their doctrines.

Babel is described in like manner in other passages in the prophets. As in Jeremiah:—*O sword against Babel, O sword against her treasures, that they may be spoiled; a drought upon her waters, that they may be dried up, because it is a land of graven images, and they glory concerning horrible things; therefore the Ziim with the Iim shall dwell there, and the daughters of the owl shall dwell therein; she shall not sit any more for ever, nor shall she inhabit even from generation to generation; according to the overthrow of God, Sodom and Gomorrah, and the neighbouring cities thereof, a man shall not dwell there, neither shall the son of man abide therein* (l. 37—40). Again:—*Flee out of the midst of Babel, and deliver a man his soul, lest ye be cut off for the iniquity thereof; a cup of gold is Babel in the hand of Jehovah, intoxicating the whole earth. The nations have drunk of her wine, therefore they are insane. Babel hath fallen suddenly, and is broken in pieces. Behold I am against thee, destroying mountain, saith Jehovah, that destroyest the whole earth. And I will stretch out my hand against thee, and will roll thee down from the rocks, and I will give thee for a mountain of combustion. Neither shall they take from thee a stone for a corner. Babel shall become heaps, a dwelling of dragons, a stupor and hissing, no inhabitant* (li. 6, 7, 8, 25, 26, 37). Again in Isaiah:—*Hear now Babel, sitting securely, saying in her heart, I am and there is no one else besides me. I shall not sit a widow, neither shall I know bereaving. But these two things shall come to thee in a moment, in one day, bereaving and widowhood. They shall come full upon thee, for the multitude of thy sorceries, and for the great abundance of thine enchantments. For thou hast trusted in thy wickedness, not seeing me. Thy wisdom and thy science hath seduced thee, whilst thou hast said in thine heart, I am and there is none besides me. Therefore evil shall come upon thee, which thou knowest not to deprecate, and calamity shall fall upon thee, which thou shalt not be able to expiate; and there shall come upon thee suddenly a devastation that thou shalt not know* (xlvii. 8—11). Thus is described the destruction of Babel not only there, but also in the whole of chapter xlvii. in Isaiah, and in all the l. and li. chapters in Jeremiah; likewise chap. xxi. 8, 9, in Isaiah, and by David, in Psalm cxxxvi. 1, 8, 9.

The adulteration of good and falsification of truth by the Jews, is also described by their whoredoms in Egypt; and after-

wards with the sons of Ashur; and lastly with the sons of Babel, and the Chaldeans; in Ezek. chap. xix. 1 to end, and chap. xxiii. 1 to the end. And by whoredoms in Egypt, is understood the falsification of truth from the natural man, which is effected by fallacies, appearances, and scientifics. By their whoredom with the sons of Ashur, is signified the falsification of truth from the rational man, which is effected by reasoning and sophistry grounded in fallacies, appearances, and scientifics. By their whoredom with the sons of Babel, and with the Chaldeans, is signified the adulteration of good and profanation of truth.

When therefore the sons of Israel altogether departed from the statutes, which were representative of the spiritual things of the Church, whereby they had communication with heaven, then they were all given into the hands of the king of Assyria. For there was no longer any representative Church, and consequently no communication with heaven. Concerning their prevarications, and their transportation by the king of Assyria into his cities, and also into Babel, see 2 Kings xxxvii. 1 to end.

The same also came to pass with the Jews, who, when they had so adulterated and profaned all the statutes, judgments, and laws, which represented the good of love and truth of faith, that there was no longer any thing of good and truth remaining, and when their Church thence became Babylon, then were given into the hands of Nebuchadnezzar king of Babel, not only their kings and princes, and all the people, but also all the treasures of the house of Jehovah, and afterwards all the golden vessels thereof; and moreover the temple itself was burned. Concerning all which circumstances, see 2 Kings xxiv. 1—20; chap. xxv. 1—26; also Isaiah xx. 17, 18; xxxix. 6, 7; Jeremiah xx. 4, 5; chap. xxi. 4—10; chap. xxxv. 1—12; chap. xxvii. 6—22; chap. xxviii. 1—16; chap. xxix. 1—21; chap. xxxii. 1—7; chap. xxxiv. 1—17, 18—22; chap. xxxv. 11; chap. xxxviii. 17—23; chap. xxxix. 2—28; chap. xli. 1—12; chap. lii. 1 to end.

Their transgressions were that they filled Jerusalem with innocent blood, 2 Kings xxiv. 4; that they burned incense to Baal; made drink offerings to other gods; set up abominations in the house of Jehovah; built high places to Baal in the valley of Hinnom; delivered up their sons and daughters to Molech; (Jeremiah xxxii. 29—35); by all which is signified the profanation of the holy things of the Church; the same as is also signified by Babel. Wherefore lest the land, by which the Church was signified, should any more be profaned by them, and also that Babel might thence fully put on its representation, it was said to them by Jeremiah that they should freely give themselves into the hands of the king of Babel; and that if they did not so give themselves up, but remained in the land, they should die by the sword, by famine and by pestilence (Jeremiah xxv. 1—11).

But inasmuch as the Lord was to be born in that nation, and to manifest himself where the Church then was, and where his Word was, therefore that nation, after a captivity of seventy years, was brought back from Babel, and the temple rebuilt. But still no other Church remained with them, than what was similar to that which is called Babylon; as may appear from several things which the Lord himself spake concerning that nation, and by the manner in which they received him. Wherefore Jerusalem was at last destroyed, and the temple burnt with fire.

It is to be observed in general, that every Church in its beginning is like a virgin, but in progress of time it becomes a harlot. For by degrees it enters into the life of evil, and thence embraces the doctrine of what is false, as gradually it begins to love self and the world; and then from being a Church it becomes either Babylon or Philisthea—Babylon with those who love themselves above all things, and Philisthea with those who love the world above all things. For as these two loves increase, so the men of the Church adulterate and falsify the goods and truths of the Word; which is from being a virgin to become a harlot.

That the first Church after the Deluge would also have become Babylon, unless the Lord, by the dispersion of their religion, had impeded the attempt, is represented and signified by the tower which reached even to heaven, which the posterity of Noah had begun to build, which is treated of in Gen. chap. xi. 1—9, and may be seen explained as to all the particulars relating to it in the *Arcana Cœlestia*, n. 1283—1328.

After having thus shewn from the Word what is signified in general and specifically by Babel or Babylon, we are now prepared to pass on to the explanation of those things which are predicted in this and the following chapter concerning its destruction.

1030. Verse 1, 2. *And there came one of the seven angels having the seven vials, and spake with me, saying to me, Come, I will shew thee the judgment of the great whore sitting upon many waters; with whom the kings of the earth have committed whoredom, and the inhabitants of the earth are made drunk with the wine of her whoredom.*

"And there came one of the seven angels, having the seven vials, and spake with me," signifies the state of the Church with the Papists, made manifest.

"Saying to me, Come, I will shew thee the judgment of the great whore," signifies their religious principle in which all the good and truth of the Church is adulterated and profaned.

"Sitting upon many waters," signifies ruling over all things of the Word, and thence over the holy things of the Church.

"With whom the kings of the earth have committed whoredom," signifies that they have falsified all the truths of the Church.

"And the inhabitants of the earth are made drunk with the wine of her whoredom," signifies that from falsifications they who are of the Church are made insane.

1031. "And there came one of the seven angels, having the seven vials, and spake with me."—That hereby is signified the state of the Church with the Papists, made manifest; appears from the signification of the angel having the vial, as denoting manifestation of the state of the Church from the Lord, as above, n. 869, 878, 883. The reason why it denotes manifestation concerning the state of the Church with the Papists, is, because in this chapter and the following, Babylon is treated of, whereby is understood the principle of religion with the Papists.

The reason why one of the seven angels came, is, because by the seven angels, having the seven vials, in the preceding chapter, is understood the manifestation of the state of the Church with the Reformed, and now here with the Papists. Wherefore also when the seventh angel poured out his vial, it is said, *And great Babylon came into remembrance before God, to give her the cup of the wine of the wrath of his anger* (chap. xvi. 19).

1032. "Saying to me, Come, I will shew thee the judgment of the great whore."—That hereby is signified the principle of their religion, in which all the good and truth of the Church is adulterated and profaned; appears from the signification of judgment, as denoting all that concerns that principle, and at length the damnation thereof. And from the signification of the great whore, as denoting the adulteration and profanation of the good and truth of the Church; as may be seen above, n. 141, 161, 817, 881. The reason why these things are understood by the great whore, is, because Babylon is thereby understood, as is evident from the fifth verse of this chapter, where it is said, *Upon the forehead of the whore was a name written, Mystery, Babylon the great, the mother of the whoredoms and abominations of the earth.* And by Babylon is signified the adulteration and profanation of good and truth; as was shewn in the article above.

The reason why Babylon is called the great whore, and the mother of the whoredoms and abominations of the earth, is because the love of ruling over all things of the world, and likewise over all things of Heaven and the Church, and at last over the Lord himself, cannot do otherwise than altogether convert Divine truths into falses, and Divine goods into evils; thus, the

Church itself into a religious profession, in which all the good and truth thereof is adulterated and profaned. For man by that love altogether averts himself from the Lord, and becomes converted only to himself. Whence he cannot any longer be led by the Lord, but by his own proper nature; and to be led by this is to be led by hell. For man is led either from heaven, or from hell. He cannot be led by both together. And he is led from heaven, when he is led by the Lord; and from hell, when he is led by self. For man is so created, that he can be elevated from his proper self, and think in that state of elevation; and he is then elevated from his proper self, and thinks in that state of elevation, when he is thus raised by the Lord; and this is effected when he acknowledges the Lord, and his Divine power over heaven and earth. For by that confession and faith of the heart, he has conjunction with the Lord; and when conjunction is effected, then the interiors which pertain to his mind—or which pertain to his will and understanding—are held by the Lord in the view of him; which is effected by an elevation from his proper nature; and when man thinks in that state of elevation, he thinks truth from the Lord and does also good from him.

The contrary comes to pass when man seeks dominion over the world, over heaven, and over the Lord; for he then immerses the interiors of his mind, which are of his thought and will, in his proprium, and when man is immersed in his proprium, he thinks and wills from hell; consequently falses and evils. The reason is, because the proprium of man is nothing but evil, for it is his hereditary evil itself. Such therefore are the Babylonians. Wherefore they have adulterated and profaned all the goods and truths of the Church.

Hence now it is, that Babylon is called a harlot, and the mother of the whoredoms and abominations of the earth.

1033. "Sitting upon many waters."—That hereby is signified, ruling over all things of the Word, and thence over the holy things of the Church; appears from the signification of sitting, as denoting to subject to her judgment, and to bring under her jurisdiction, and thus to rule. Whence it is usual to speak of sitting in judgment, and sitting upon a throne, as may be seen above, n. 687. And from the signification of waters, as denoting truths; concerning which see n. 71, 483, 518, 854, in this case all things of the Word, because it is said, many waters, and it is said concerning the whore, which is Babylon, whereby is understood the adulteration and profanation of the Word, from which is derived all the good and truth of the Church. The reason why by many waters are also signified the holy things of the Church, is, because all such holy things have reference to goods and truth, which are from the Word.

Similar things are signified by dwelling upon many waters. Thus in Jeremiah:—*Jehovah shall do that which he spake against the inhabitants of Babel. O thou that dwellest upon many waters, upon many treasures, thy end is come, the measure of thy gain* (li. 12, 13). Because many waters signify the truths of the Word, and hence the holy things of the Church, it is also here added, upon many treasures; for by treasures are signified Divine truths, which are in the Word. That many waters here also signify the holy things of the Church, will be evident from the explication of verse 15, where it is said:—*The waters which thou sawest, where the harlot sitteth, are peoples and multitudes, nations and tongues.* And by these are signified all things of the Church; because by earth, in the Word, is signified the Church; and hence by those who are upon the earth are signified all things thereto pertaining. But more will be said upon this subject in the explanation of that verse.

That the Babylonians have subjected the truths of the Word and the holy things of the Church to their judgment, jurisdiction, and dominion, may appear from this consideration, that they persuade the people that they alone understand the Word, and not any who are not inaugurated into the ministry. And hereby they subject all things of the Word, and thence all things of the Church, to their own dominion.

The Word, as to its literal sense, is also such, that it may be drawn aside to confirm any heresy whatever. For the literal sense consists of appearances of truth, in which are included the genuine truths of heaven, which are called spiritual truths; and unless these are revealed, and laid bare, that is, unless they are taught in the doctrines of the Church, their appearances may be drawn over and perverted to favour any false principle whatever, and even evil itself. For the genuine truths of the Word are as a man; and the appearances of truth, of which the letter consists, are as the garments; from which alone no proper judgment can be formed concerning the man as to his nature and quality. If man were to be judged from these alone, a king might be called a servant, and a servant a king; likewise an evil man might be called a good man, and a good man an evil man, and so on. Thus they who arrogate to themselves dominion over all things of Heaven and the Church, might apply the literal sense of the Word, in a thousand ways, to favour such dominion. And this they do most easily, inasmuch as all things of the Church, which are called holy, they place above the reach of the human intellect; and when this is believed, and no genuine truth is taught, infernal falses may be called truths, and diabolical evils may be called goods. Yea, the simple may be persuaded that the edicts of the Pope are equally holy, yea, more holy than the precepts of the Word; when notwithstanding the latter are

from heaven, whereas the former, for the most part, are from hell. For every edict respecting the government, faith, and worship of the Church, which has for an end dominion in the world, however it may appear in the external form, and sound as if it were derived from the Word, is from hell. But every precept of the Word, inasmuch as the end therein regarded is the salvation of souls by the Lord, is from heaven.

From these considerations it may appear, that by sitting upon many waters, when predicated of Babylon as a harlot, is signified to rule over all things of the Word, and thence over the holy things of the Church.

1034. "With whom the kings of the earth have committed whoredom."—That hereby is signified that they have falsified all the truths of the Church, appears from the signification of committing whoredom, as denoting to falsify, concerning which see n. 141, 161, 817, 881; and from the signification of the kings of the earth, as denoting the truths of the Church —kings denoting truths, and earth denoting the Church. Kings are mentioned very frequently in the Word, and it is believed that kings or their kingdoms are thereby understood. Whereas all who are in truths from good, from the Lord, are thereby understood; and, in the abstract sense, in which consists the spiritual sense, truths from good. That these are understood by kings, may be seen above, n. 29, 31, 553, 621, 625; which may still further appear from the following passages in the Apocalypse:—*Jesus Christ, the Prince of the kings of the earth, who hath made us kings and priests* (i. 5, 6). Again:—*The Lamb hath made us kings and priests, that we might reign upon the earth* (v. 10: likewise chap. xvi. 12, 14).

Inasmuch as by kings are signified truths from good, they also signify, in the opposite sense, falses from evil. For most expressions in the Word have also an opposite sense. Such is the signification of kings in the following parts of this chapter:—*The seven heads of the beast are also seven kings, five have fallen, and one is, and the other is not yet come, and when he doth come he must abide but a short time* (verse 11). Likewise:—*The ten horns which thou sawest are ten kings* (verse 12). As also:—*The woman is the great city, having a kingdom over the kings of the earth* (verse 18). In like manner in the following passages, where it is said, *That the beast, the kings of the earth, and their army, made war with him that sat on the white horse* (Apoc. xix. 18). From these considerations it is evident, what is signified by *the kings of the earth committing whoredom with the harlot sitting upon many waters*, namely, the falsification of the truths of the Church by those who are of Babylon. In like manner in the following passages, where it is said, that *the kings of the earth committed fornication with*

that woman, and the merchants of the earth waxed rich, from the abundance of her delicacies. Likewise :—*The kings of the earth who have committed fornication, and lived deliciously with her, shall weep over her and bewail her* (Apoc. xviii. 3, 9, 10). Similar things are signified by the kings mentioned in Daniel :—*That the ten horns of the fourth beast are ten kings, which shall arise from that kingdom, and another after them, who shall be diverse from the former, who shall humble three kings* (vii. 24).

The reason why kings signify those who are in truths from good, and, abstractedly, truths from good, is, because the Lord is called king from Divine Truth, and priest from Divine Good ; and hence the heaven where Divine Truth reigns is called his throne. Hence also it is that angels in the heavens, and men on earth, who are in truths originating in good from the Lord, are called sons of the king, likewise sons of the kingdom, and heirs ; wherefore these are they who are understood by kings where the Lord is called KING OF KINGS, as in verse 14 of this chapter, also chapter xix. 16 ; and elsewhere.

1035. "And the inhabitants of the earth are made drunk with the wine of her whoredom."—That hereby is signified that they who are of that Church are insane from falsifications, appears from the signification of being made drunk, or as denoting to be insane in spiritual things ; concerning which see n. 376. And from the signification of wine, as denoting spiritual truth ; concerning which also see n. 376. From the signification of whoredom, as denoting the falsification of truth ; concerning which see just above. And from the signification of the inhabitants of the earth, as denoting those who are of the Church. That by the earth, in the Word, is signified the Church has been frequently shewn above. From these considerations it is now evident, that by the inhabitants of the earth being made drunk with the wine of her whoredom, is signified that they who are of that Church are insane from falsifications.

As to what further respects the insanity, which is signified by inebriation and by drunkenness in the Word, it is not from falses, but from truths falsified. The reason is, because truths from heaven act into the understanding, and at the same time the false from hell ; whence arises dissension in the mind and an insanity like that of a drunkard in the world. But this insanity only takes place with those who are in evil, and have confirmed the falses of evil by the Word. For all things of the Word are truths, and communicate with heaven, and falses of evil are from hell. But from the falses which are not from evil spiritual inebriation does not take place ; for those falses do not pervert and destroy spiritual truths, which lie inwardly concealed

in the truths of the literal sense, for they do not thence hatch evil, as do the falses which are derived from evil.

Falses not from evil may be compared to waters not pure, which being drunk do not induce drunkenness; but falses from evil may be compared to such wine and strong drinks as induce drunkenness. Wherefore, also, that insanity, in the Word, is said to be effected by wine, which is called the wine of whoredom, and the wine of Babel in Jeremiah:—*A cup of gold is Babel in the hand of Jehovah inebriating the whole earth; the nations have drunk of her wine, therefore the nations are insane* (li. 7).

1036. Verses 3, 4, 5. *And he brought me into a wilderness in the spirit: and I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads, and ten horns. And the woman was arrayed in purple and scarlet, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of the abominations and uncleanness of her whoredom. And upon her forehead was a name written, Mystery, Babylon the great, the mother of the whoredoms and abominations of the earth.*

"And he brought me into a wilderness in the spirit," signifies into a place appearing in vision, which corresponded to the state of that religious principle.

"And I saw a woman sitting upon a scarlet beast," signifies the dominion of that religious principle over the holy things of the Word.

"Full of names of blasphemy," signifies which are adulterated and falsified.

"Having seven heads," signifies, and profaned.

"And ten horns" signifies the power of the Word from truth.

"And the woman was arrayed in purple and scarlet," signifies the appearance of that religious principle in externals as if it were from celestial good and truth, when notwithstanding, in internals, it is from diabolical evil and the false.

"And decked with gold and precious stone," signifies the appearance of the religious principle in externals, as if it were from spiritual good and truth, when notwithstanding, in the internals, it is from infernal evil and the false.

"And pearls," signifies the appearance in externals, as if it were in the knowledges of good and truth.

"Having a golden cup in her hand full of the abominations and uncleanness of her whoredom," signifies doctrine from goods and truths profaned.

"And upon her forehead a name written, Mystery, Babylon the great," signifies in heart the love of dominion over the

world and Heaven, to which the holy things of the Word, of the Church, and of worship, are made to serve as means.

"The mother of the whoredoms and abominations of the earth," signifies the religious principle from which are the adulterations of good and truth, and profanations of the holy things of the Church.

1037. "And he brought me into a wilderness in the spirit."—That hereby is signified into a place appearing in vision which corresponded to the state of that religious principle; appears from the signification of a wilderness, as denoting a state of the Church in which there is no longer any good and truth; concerning which see n. 730. But whereas the Church in which there is no longer any good and truth is not a Church, therefore it is called a religious principle (*religiosum*). And from the signification of in the spirit, as denoting in vision; for what John saw in the spirit, he saw in vision. To see in vision is to see such things as exist with the angels in heaven, which are representative and thence significative of things spiritual. These, when they appear to man, do not appear before the sight of his body, but before the sight of his spirit. For the spirit of man has eyes equally as his body; but the eyes of his spirit see those things which are in the spiritual world, by reason that all things which appear there are from a spiritual origin; and the spiritual man sees with the understanding spiritual things, and with the eyes the same in a form like the natural. But the eyes of the body see those things which are in the material world, by reason that all things which appear there are from a natural origin, and the material man sees with the understanding natural things, and with the eyes the same in a material form. Wherefore when the eyes of their spirit were opened with the prophets, they then saw such things, as represented and thence signified the Divine celestial and Divine spiritual things of the Church, and likewise sometimes such things as represented and thence signified what was to take place in future in the Churches. These are the things which John saw.

The reason why he now saw a wilderness, is, because by a wilderness is signified the state of the Church devastated of all good and truth; and this state is correspondent to the Church which was become Babylon. Wherefore also Babel, in many passages of the Word, is described as a wilderness. As in the following:—*Art thou he who hath laid the world in a wilderness and destroyed the cities thereof* (Isaiah xiv. 17). *Babel shall be as the overthrowing of Sodom and Gomorrah, it shall not be inhabited for ever, it shall not be dwelt in even from generation to generation; so that the Arab shall not tarry there. The daughters of the owl shall dwell there, and the satyrs shall dance there* (Isaiah xiii. 19—22). And also in

Jeremiah (chap. l. 37—40; chap. li. 2, 25, 26, 37, 41, 42, 43); and elsewhere.

1038. "And I saw a woman sitting on a scarlet beast."—That hereby is signified the dominion of that religious principle over the holy things of the Word; appears from the signification of a woman, as denoting the Church; concerning which see n. 555, 707, 721, 730; but in this case as denoting Babylon, which is not a Church but a religious principle devastated of all the truth and good of the Church. That it is Babylon which is understood by this woman, is manifestly evident from verse 5 of this chapter. And from the signification of sitting, as denoting to bear rule; see above, n. 1033. And from the signification of the scarlet beast, as denoting the Word as to the holy things thereof, which the woman, which is Babylon, profaned by dominion over them.

That by the scarlet beast is signified the Word as to the holy things thereof, which are profaned by Babylon, may appear from the following parts of this chapter, where it is said:—*It was and is not, and is about to ascend out of the abyss, and to go into destruction* (verses 8 and 11). And afterwards:—*that the ten horns of the beast were ten kings who had hatred against the whore, and would make her devastated and naked, and devour her flesh, and burn her with fire, and would give the kingdom to the beast* (verses 16, 17). From these words, viewed in the spiritual sense, it is evident, that by the scarlet beast is signified the Word as to the holy things thereof.

The reason why the Divine Word can be signified by a beast, is, because several of the holy things of the Church are signified by beasts in the Word, as the cherubs which were seen as four beasts, in Ezekiel (chap. i. and chap. x.). And the four beasts or four animals, which also were cherubs, seen by John, sitting and standing before the throne in the Apocalypse (chap. iv. 6—10; chap. v. 6—12; chap. vii. 11; chap. xiv. 3). And by these, as cherubs, is signified providence and defence that the Lord may not be approached except by the good of love; and thence also they signify the Word in the letter; inasmuch as this is for a defence; concerning which see above, n. 277, 278, 717. And moreover, all the beasts which were used in sacrifices, as oxen, heifers, goats, she-goats, kids, rams, sheep, and lambs, signified holy things pertaining to the Church; as may appear from what has been shown respecting them above, n. 277, 283, 362, 552, 650, 781, 817. Hence it is, that men from charity are called sheep; yea, the Lord himself, from Divine innocence, is called a Lamb, and from Divine power a Lion.

These things are mentioned that it may not appear wonderful, that by the beast is here signified the Word; but the Word in the letter, wherein it is natural. Beast also, in a general sense,

in the Word, signifies the natural principle as to affection. The reason why the beast here seen was of a scarlet colour, is, because scarlet signifies truth from a celestial origin, such as is the truth of the Word in the literal or natural sense thereof, which is what is understood by its holy principle. Something nearly similar is signified by the whore being seen *sitting upon many waters* (verse 1 of this chapter; likewise, *upon many treasures* (in Jerem. chap. li. 13). For by many waters and many treasures are there signified the truths of the Word, and thence the holy things of the Church, which are adulterated: see above, n. 1033. The signification of scarlet will be seen more particularly in the explanation of the verse following.

1039. "Full of names of blasphemy."—That hereby is signified, which are adulterated and falsified, appears from the signification of name, as denoting the quality of a thing and of a state; concerning which see n. 102, 148, 676, 695, 841. Hence by full of names is signified the quality of the holy things of the Word. And from the signification of blasphemy, when predicated of the Word, as denoting the adulteration and falsification thereof; concerning which see n. 778.

1040. "Having seven heads,"—That hereby is signified, and profaned; appears from the signification of the head, as denoting intelligence and wisdom; and in the opposite sense, insanity and foolishness; and also cunning or craftiness; concerning which see n. 553, 715. And whereas those heads belonged to the scarlet beast, whereby is signified the Word as to its holy things, concerning which see above, n. 1038, and there were seven of them; therefore by the seven heads are signified the holy things of the Word profaned, for the number seven signifies what is holy, and, in the opposite sense, what is profane.

By the head of this beast, in the proximate sense, is signified the Word as to the understanding thereof, and thence as to the intelligence and wisdom in it and from it. But when the truths and goods thereof, from which intelligence and wisdom are derived, are falsified and adulterated, then by its heads when seven were seen, are signified the holy things of the Word profaned.

This signification of the seven heads, is manifest also from the 9th and 10th verses in this chapter, where it is said: *The seven heads are seven mountains, where the woman sitteth upon them, and they are seven kings;* whereby is signified the profanation of the good of love and of the truth of faith.

1041. "And ten horns."—That hereby is signified the power of the Word from truths, appears from the signification of horns,

as denoting the power of truth against the false; and, in the opposite sense, the power of the false against truth; concerning which see n. 316, 567, 776. In this case, the power of truth from the Word against the false; because it is afterwards said:—*The ten horns, which thou sawest, are ten kings; these have hatred against the whore, and shall make her devastated and naked, and shall devour her flesh and burn her with fire; and God hath given into their hearts to give their kingdom to the beast* (verses 12, 16, 17). From which it is manifest, that by the ten horns, which were seen on the scarlet beast, is signified the power of truth, thus of the Word, against falses; for it said that they will have hatred against the whore, and burn her with fire; and by the whore is signified the truth of the Word falsified, which in itself is the false, and which cannot be had in hatred and burned but by the truth of the Word in its power; thus by those who are in truths from the Word, and account the Word only as holy, and acknowledge it for Divine Truth, without respect to the dictates of the Pope. But upon this subject more will be said in what follows. The reason why there were seen ten horns, is, because by ten is signified much; thus by ten horns much power.

1042. "And the woman was arrayed in purple and scarlet."—That hereby is signified the appearance of that religious principle in externals, as if it were from celestial good and truth; when notwithstanding in internals it is from diabolical evil and the false; appears from the signification of the woman, as denoting the religious principle of the Papists. And from the signification of being arrayed or clothed, as denoting to be in externals, for garments denote things external which cover. Hence the being arrayed, denotes the appearance in externals. And from the signification of purple, as denoting good from a celestial origin, and also the evil opposite thereto, which is called diabolical evil; of which we shall speak presently. And from the signification of scarlet, as denoting truth from a celestial origin, and also the false opposite thereto, which is called the diabolical false. That those goods and truths differ from the goods and truths which are from a spiritual origin; and in like manner the evils and falses opposite to them, which are called infernal evils and falses, will be seen in the following article.

The reason why the woman, who is the whore and Babylon, is thus described is, because they who are in evils and falses thence derived, are described in the Word from their external appearance, thus such as they are in the eyes of the men who worship them. The reason why they are thus described, is, because the literal sense of the Word consists of appearances. But the spiritual sense puts off those appearances, and presents

interior things naked, without garments, which then appear quite in another form. As in the present case, the woman outwardly appearing clothed in purple and scarlet, is, in the internal form, called the mother of the whoredoms and abominations of the earth. In like manner as it is said concerning *the rich man clothed in purple and fine linen, who notwithstanding was cast into hell* (Luke xvi. 19); and also concerning the Assyrians, with whom Ohola and Oholibah, that is, Samaria and Jerusalem, committed whoredom; who are said to be *clothed in blue, officers and leaders, horsemen riding upon horses* (Ezek. xxiii. 6, 12); and so in other passages. Babylon is here described as a harlot appears in the world, clothed in splendid garments, but still abominable, because full of uncleanness.

Before it is confirmed from the Word that purple and scarlet signify goods and truths from a celestial origin, something shall first be said concerning these goods and truths. The Divine Good which proceeds from the Lord is united with his Divine Truth, as heat with light from the sun in the time of spring. But the angels who are recipients of Divine Good and Divine Truth proceeding from the Lord, are distinguished into celestial and spiritual. They who receive more the Divine Good than the Divine Truth of the Lord, are called celestial angels; because these constitute the kingdom of the Lord which is called the celestial kingdom. But the angels who receive more the Divine Truth of the Lord than his Divine Good, are called spiritual angels; because of them consists the spiritual kingdom. Hence it is evident, that goods and truths are of a twofold origin, namely, from a celestial origin and from a spiritual origin. Those goods and truths which are from a celestial origin, are the goods and truths of love to the Lord; whereas those goods and truths which are from a spiritual origin, are the goods and truths of love towards the neighbour. The difference, is like that which subsists between superior and inferior, or between interior and exterior; consequently as between those things which are in a superior or interior degree, and those which are in an inferior or exterior. This difference, as to its nature and quality, may be seen from what is said in the work on HEAVEN AND HELL, concerning the three degrees of the heavens, and thence of the angels; and concerning their intelligence and wisdom (n. 33, 34, 38, 39, 208, 209, 211, 425).

That purple, in the Word, signifies that good, and scarlet that truth, may appear from the passages in the Word where they are mentioned. As in Ezekiel:—*Fine linen of needlework from Egypt was thy expansion, blue and purple from the isles of Elisha was thy covering* (xxvii. 7); speaking of Tyre, whereby is signified the Church as to the knowledges of truth and good. Blue and purple denote those knowledges from

a celestial origin. By covering and expansion are signified the external things of that Church.

And in Luke:—*There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day* (xvi. 19). By the rich man is understood the Jewish nation, and the Church there, which was called rich from the knowledges of good and truth from the Word which was with them—purple having relation to the knowledges of good, and fine linen to the knowledges of truth; both from a celestial origin.

And in Lamentations:—*They who fed delicately are devastated in the streets; they who were brought up upon scarlet, embrace the dunghill* (iv. 5). To be brought up upon scarlet denotes to be instructed from infancy in truths from celestial good.

Inasmuch as the tent of the assembly represented heaven, and the garments of Aaron represented the holy things of heaven, and purple and scarlet signified the goods and truths of heaven; therefore, the curtains and vails of the tent, likewise the garments of Aaron, were wrought with blue, purple, scarlet double-dyed, and fine-twined linen. As, for example, upon the curtains of the tabernacle (Exod. xxvi. 1); upon the vail before the ark (Exod. xxvi. 8); upon the covering for the door of the tent (Exod. xxvi. 36); upon the covering at the gate of the outer court (Exod. xxvii. 16); upon the Ephod (Exod. xxviii. 6); upon the belt (Exod. xxviii. 8); upon the breast plate of judgment (Exod. xxviii. 15); upon the borders of the cloak of the Ephod (Exod. xxviii. 33).

On account of scarlet double-dyed signifying the truth of celestial good, *A cloth of scarlet double-dyed was spread over the table upon which was the bread of faces, and afterwards it was covered with a covering of badgers' skin* (Numb. iv. 8). For the inmost things of the celestial kingdom were signified by those things which were upon the table, which were the bread, but the exterior things by those which covered them; which have reference to truths from good.

Inasmuch as truth from celestial good, which is the truth of the literal sense of the Word, is signified by scarlet, therefore it was used for the sake of remembrance, as when it was ordered, *that the sons of Israel should make for themselves a fringe upon the wings of their garments, and should give upon the fringe of the wing a scarlet thread, that by it they might remember all the precepts of Jehovah and do them* (Numb. xv. 38, 39). For the same reason also it was a custom among the ancients, when significatives were in use, to tie a scarlet thread, in order to the remembrance or memory of a thing. As we read concerning Perez the son of Tamar, *that the midwife tied scarlet upon his hand* (Gen. xxxviii. 28, 30). And concerning the harlot Rahab, *that she tied in the window a scarlet thread, that the searchers might remember their promise* (Jos. ii. 18, 20).

Inasmuch as all purifications from evils are effected by truths from the Word, therefore *in the cleansings they made use of the wood of cedar, scarlet, and hyssop* (Levit. iv. 4—7, 49—52); and *the scarlet from a red cow for the waters of expiation and separation* (xix. 6). The cause of such significations of purple and scarlet, is from their colours. For there are colours in heaven far more brilliant than in the world, originating in the light there. And whereas the red colour derives its origin there from a fiery or flaming principle, and this is from the good of love; hence purple signifies good from a celestial origin. But scarlet, which derives its colour from the flaming and white together, and the white from light signifies truth; hence that colour signifies the truth of celestial good.

As most things in the Word have also an opposite sense, so likewise have purple and scarlet. And in that sense they signify the evils and falses opposite to those goods and truths. As in Isaiah:—*Though your sins were as scarlet, they shall be made white as snow, though they were red as purple, they shall be as wool* (i. 8).

Inasmuch as by scarlet is signified truth, and the same is signified by snow; and by purple is signified good, the same by wool; and that by scarlet and purple, in the opposite sense, is signified what is false and evil; therefore, because the false and truth, and the evil and good, have an opposite correspondence to each other, it is said, *though your sins were as scarlet, they shall be white as snow,* and *though they were red as purple, they shall be as wool.*

1043. "And decked with gold, and precious stone."—That hereby is signified the appearance of that religious principle in externals, as it were from spiritual good and truth, when notwithstanding, in internals, it is from infernal evil and the false; appears from the signification of gold, as denoting spiritual good, and the evil opposite thereto, which is called infernal evil. That gold signifies good, see n. 242. And from the signification of precious stone, as denoting truth from a spiritual origin, and also the false opposite thereto, which is called the infernal false. That a precious stone denotes truth from a spiritual origin, see n. 717.

Above some observations were made concerning good and truth from a celestial and from a spiritual origin. Something shall now be said concerning the evil and false which are opposite to them.

As the heavens are distinguished into two kingdoms, namely, into the celestial kingdom and the spiritual kingdom, so also are the hells distinguished into two dominions opposite to those kingdoms. The dominion opposite to the celestial kingdom is called diabolical, and the dominion opposite to the spiritual

kingdom is called infernal. And they are distinguished in the Word by the names Devil and Satan. The reason why there are two dominions in the hells, is, because the heavens and the hells are opposite to each other; and opposite must altogether correspond to opposite, in order to an equilibrium. For the existence and subsistence of all things, as well in the natural world as in the spiritual, depends upon a just equilibrium between two agents which are opposite; which, whilst they manifestly act against each other mutually, act by powers or forces, but when not manifestly, they act by conatus or efforts. By equilibriums all things are kept together in both worlds, and without it all things would perish. The equilibrium in the spiritual world is between good from heaven and evil from hell; and thence between truth from heaven and the false from hell. For so it is continually ordained by the Lord, that all the genera and species of good and truth in the heavens should have their opposites in evils and falses of correspondent kinds in the hells. Thus goods and truths from a celestial origin have for their opposites the evils and falses which are called diabolical; and in like manner goods and truths from a spiritual origin have for their opposites the evils and falses which are called infernal..

The equilibriums derive their cause from this circumstance, that the same Divine goods and Divine truths which the angels in the heavens receive from the Lord, are turned by the spirits in the hells into evils and falses. All angels, spirits, and men are held by the Lord in equilibrium between good and evil, and thence between truth and the false, in order that they may be in a state of liberty; and so be withdrawn from evil to good, and from the false to truth, easily, and as of themselves, whilst of the Lord. Hence it is, that they are also led in a state of liberty from good to evil, and from truth to the false; and this also as of themselves, although it is from hell.

1044. "And pearls."—That hereby is signified the appearance in externals as if they were in the knowledges of good and truth, when notwithstanding, in internals, they are in the science of evil and the false, appears, from the signification of pearls, as denoting the knowledges of good and truth, of which we shall speak presently. Hence in the opposite sense by pearls is signified the science of evil and the false, whence is derived their craftiness and malice.

That such is the nature of the Babylonian nation, namely, that they are desirous to appear in a state of holiness, and thence as if in all good and truth, and in the knowledges thereof; consequently in intelligence above all others in the world; when nevertheless they are rather in no good and truth, nor in the knowledges thereof; and thence not in any intelligence and wisdom in spiritual things; but are even insane as to those

things; is seen manifestly in the spiritual world, where the interiors of every man are opened and thence made manifest —which with the monks, and even with the Jesuits, who were reputed of deeper skill and intelligence than the rest, appeared so empty and void, that they were not acquainted with even one truth which leads to heaven. They have been explored, and were found such. The reason why they appear in externals to be in goods, in true knowledges, and in intelligence and wisdom, is, because they have subjected to their dominion all the holy things of the Word, of the Church, and of worship, and because they thence speak with the vulgar from above of dominion, persuading them that the arcana of heaven are with them, and that their Pope utters his edicts from inspiration equally as the Apostles and Prophets. And this, also, can be declared by them in a haughty and confident manner, inasmuch as they speak from the authority of dominion over souls, and over heaven and hell. And it can also be credited by the vulgar from a persuasion of their sanctity, without any repugnance of heart, inasmuch as they are kept for that end in gross darkness concerning spiritual things; in which darkness they inspire spurious goods, and unmeaning truths, which they call Divine and celestial. Yea in such darkness as that in which the common people are kept, they are able to inspire them with diabolical and infernal evils and falses, and to induce a faith in them as if they were celestial and spiritual goods and truths. For thus and no otherwise can they be worshipped as deities, and subject the earth and the possessions thereof to their rule and disposal. Such are the things which lie concealed inwardly with them, whilst outwardly they appear as clothed in purple and scarlet, and decked with gold, precious stone, and pearls.

That pearls signify the knowledges of good and truth, appears from the following passages. Thus in Matthew:—*The kingdom of heaven is like to a merchant-man seeking beautiful pearls, who, when he had found one preeious pearl, went and sold all that he had, and bought it* (xiii. 45, 46). By the kingdom of the heavens is understood both Heaven and the Church. By the merchant-man are understood those who procure to themselves the goods and truths, by which Heaven and the Church may be attained. By pearls are signified the knowledges of good and truth; for these are the truths of the natural man. By one precious pearl, is understood the knowledge concerning the Lord, and his Divine (principle). And by his going and selling all that he had, and buying it, is signified that he rejected the proprium to receive life from the Lord.

Again:—*Give not that which is holy to the dogs, neither cast ye your pearls before swine, lest they trample on them with their feet, and turn again and rend you* (vii. 6). By dogs are signified concupiscences and appetites. By swine are signi-

fied filthy loves, such as are in the hells of adulterers. These being in the infernal marriage, which is of the false and evil, altogether reject goods and truths, and the knowledges thereof, and moreover treat them with ignominy and contumelies. Wherefore it is said, cast not your pearls before swine, lest they trample on them with their feet, and turn and rend you. To trample with their feet, denotes the rejecting them altogether as dirt; and to turn and rend, denotes the treating them with contumelies and ignominy.

By pearls are signified the knowledges of good and truth also in the following passages in the Apocalypse:—*The merchants of the earth shall weep and wail over Babylon, that no one buyeth their merchandise any more, merchandise of gold and silver, and of precious stone and pearls* (Apoc. xviii. 11, 12); and again:—*The twelve gates of the wall of the New Jerusalem were twelve pearls, each gate was one pearl* (xxi. 21). Inasmuch as by the gates for the New Jerusalem, are signified such things as pertain to doctrine from the Word, which introduce man into the Church, and these are the knowledges of truth and good from the Word; therefore the gates were seen to be of pearls.

1045. "Having a golden cup in her hand, full of abominations and uncleanness of whoredoms."—That hereby is signified doctrine from profaned goods and truths; appears from the signification of a cup, as denoting the false from hell, for by a cup is signified the same as by wine; and by wine is signified truth from heaven, and, in the opposite sense, the false from hell; see n. 887, 960, 1022. And whereas a cup signifies truth or the false, and the doctrine of every Church is either of one or the other; for all the truth of the Church is contained in doctrine; therefore by a cup is also signified doctrine; and by a golden cup, the doctrine of the false from evil.

In like manner in Jeremiah:—*A golden cup is Babel in the hand of Jehovah, inebriating the whole earth* (li. 7). Where it is called a golden cup for the same reason that the woman is said to be clothed in purple and scarlet, and decked with gold and precious stone and pearls, namely, from appearance in externals; when, nevertheless, in internals, it is a cup full of abominations and uncleanness. For the case herein is like that of the scribes and pharisees, of whom the Lord says:—*Woe to you, scribes and pharisees, who make clean the outside of the cup and platter, but within they are full of rapine and intemperance. And ye make yourselves like to whitened sepulchres, which without indeed appear beautiful, but within are full of bones of the dead and all uncleanness* (Matt. xxiii. 25, 26, 27). And from the signification of abominations, as denoting the profanations of good, of which we shall speak pre-

sently. And from the signification of the uncleanness of whoredoms, as denoting the profanation of truth. For whoredom signifies the falsification of truth as above; hence the uncleanness thereof signifies profanation.

As to what concerns the profanations which are signified by abominations, they are the perversions of the holy things of the Church; thus conversions of the goods thereof into evils, and of the truths thereof into falses. They are called abominations, because the angels abominate them, for so far as they were the holy things of the Church, originating in goods and truths from the Word, they ascend into heaven; but so far as they were applied to evils, and thus profaned, they carry with them an infernal principle, which lies concealed within. Whence they are perceived as things dead, in which there had been a living soul; and therefore it is that heaven abominates and detests them.

That such things are understood by abominations in the Word, is evident from the account of the abominations in Jerusalem. Thus in Ezekiel:—*As that he took off the garments of her adorning which were given to her, and made herself variegated lofty places, and played the harlot upon them. That of the gold and silver given to her she made herself images of a male, with which she also committed whoredom. That the oil, the incense, the bread, fine flour, and honey, which were given to her, she made into an odour of rest. That they sacrificed their sons and their daughters. That she committed whoredom first in Egypt, and afterwards with the sons of Ashur, and lastly with the Chaldeans. Besides several other things which are there called abominations* (xvi. 2—63). By all these things are signified the profanations of the Word, of the Church, and of worship. In like manner in other passages where abominations are either recounted or spoken of, as in Isaiah vii. 9, 10; chap. xvi. 18; Jeremiah xxxii. 35; Ezekiel v. 11; chap. vii. 19, 20; chap. viii. 6—18; chap. xi. 21; chap. xiv. 6; chap. xx. 7, 8; Deut. vii. 25, 26; chap. xii. 31; chap. xviii. 9, 10; Matt. xxiv. 15; Mark xiii. 14; Dan. ix. 27; chap. xi. 31; and elsewhere.

1046. "And upon her forehead a name written, Mystery, Babylon the great."—That hereby is signified, in heart the love of dominion over the world and Heaven, to which the holy things of the Word, of the Church, and of worship, are made to serve as means; appears from the signification of a name written upon the forehead, as denoting her quality as to love. For by name is signified the quality of a thing or state, and by forehead is signified love. That name denotes the quality of a thing or state, may be seen n. 102, 148, 676, 695, 841, 892; and that the forehead corresponds to the good of love, n. 497,

852; and from the signification of mystery, as denoting that which lies hid in the heart, and does not appear before the vulgar. That this is the love of dominion over the world and over Heaven, to which the holy things of the Church are subservient as means; and that the cupidity and rule of that love is Babylon; has been shewn in the premises to this chapter, n. 1029. And whereas that love devastates the Church of all truths and goods, therefore this also is understood by Mystery, and Babylon the great.

1047. "Mother of the whoredoms and abominations of the earth."—That hereby is signified a religious principle from which are the adulterations of good and truth, and profanations of the holy things of the Church; appears from the signification of mother, as denoting the Church, but, in this case, the religious principle which in the general sense is understood by Babylon. And from the signification of whoredoms, as denoting the adulterations of good and falsifications of truth, concerning which see n. 141, 161, 817, 881. And from the signification of abominations, as denoting profanations, see n. 1044. And from the signification of the earth, as denoting the Church; in this case as to the holy things thereof. That earth in the Word signifies the Church, may be seen n. 29, 304, 413, 417, 697, 741, 742, 876.

With respect to profanations, they are of various kinds. The most grievous kind is that in which the truths and goods of the Word, of the Church, and of worship, are acknowledged, and the life regulated by them, and afterwards are denied, and the life contrary to them; or even when they are not denied, and yet the life is contrary. By this profanation is effected a conjunction and coherence of good with what is false, likewise of truth with evil. Whence it comes to pass, that man is in heaven and in hell at the same time; the consequence of which is, that whilst heaven wills to have its own, and hell to have its own, and yet they cohere, each is taken away. Hence the life proper to man perishes; and the man becomes like a brute animal, continually delirious; and is carried away, from phantasy, on this side and on that, like a dragon in the air; and also sees in phantasy mere flakes and chaff appearing as giants and crowds; and a little cup like a universe; and so on. Inasmuch as such have no longer any human life, therefore they are not called spirits, but a profane thing, nor are they named he or she, but *it*. And when they appear in the light of heaven they appear like burnt skeletons.

But this kind of profanation is rare, inasmuch as provision is made by the Lord to prevent man from entering into the faith of truth and into the life of good, unless he can be constantly kept therein even to the last period of his life. But con-

cerning this profanation, and afterwards concerning other kinds of profanations, more will be said in the following articles.

1048. Verse 6. *And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus: and I wondered when I saw her with great admiration.*

"And I saw the woman drunk with the blood of the saints," signifies a religious principle inducing insanity from the falses of evil; from which violence is offered to Divine truths.

"And with the blood of the witnesses of Jesus," signifies, violence offered to those truths of the Word which teach that the Lord alone is to be adored.

"And I wondered when I saw her with great admiration," signifies a stupendous vision, in which were arcana of heaven, which were unknown to him.

1049. "And I saw the woman drunk with the blood of the saints."—That hereby is signified a religious principle inducing insanity from the falses of evil, from which violence was offered to Divine truths; appears from the signification of the woman, as denoting the religious principle which, in a general sense, is understood by Babylon; as above, n. 1042. And from the signification of being drunk, as denoting to be insane in spiritual things from the falses of evil; concerning which see above, n. 376, 1035. And from the signification of the blood of the saints, as denoting Divine truths; in the present case, violence offered to them. Because it is implied, that the blood was shed. That blood signifies Divine Truth, may be seen n. 30, 328, 329, 476, 748. And that the shedding of blood signifies the offering of violence to Divine truths, n. 329. It is said, the blood of the saints, because the Divine truths of the Word are what are called holy; and because by saints, in the Word, in the spiritual sense, are not understood saints, but things holy. For the spiritual sense of the Word is without any idea of person, place, and time; otherwise than its natural sense.

How those two senses differ from each other may be manifestly seen in many passages of the Word, as in this, where it is said that the woman was seen drunk with the blood of the saints, and the blood of the witnesses of Jesus. By which words, in the natural sense, is understood that Babylon shed the blood of the saints, and the blood of those who testified concerning the Lord. Whereas by those words, in the spiritual sense, is understood that Babylon offered violence to Divine truths, and also to the testification of the Lord. That this sense is contained in those words, may also be seen or concluded from this consideration,

that modern Babylon has not killed the saints, nor the witnesses of the Lord; for it adores the saints even to idolatry, and the Lord with supreme sanctity, although this adoration is only external, whilst that of the Pope is internal.

Hence it is evident, that these are not the things which are here to be understood, but that somewhat more interior lies concealed in these words; which is, that they have offered violence to Divine truths, and also to the Divine Power of the Lord. For they have offered violence to Divine truths by falsifying, adulterating and profaning the Word; and that they have offered violence to the Divine Power of the Lord by transferring it to themselves, is well known.——*Continuation concerning profanation.* It was said, that the most grievous kind of profanation is, that in which the truths of the Word are acknowledged in faith and confirmed in the life, and man afterwards recedes from faith and lives an evil life; or if he does not recede from faith, yet still lives in evil. Howbeit he does not profane, who in childhood and even to adolescence is in faith and in a life according thereto, and afterwards in the age of manhood recedes from faith and from the life of faith. The reason is, because the faith of childhood is a faith of the memory; and the faith of another, as of a master or teacher. Whereas the faith of the age of manhood is the faith of the understanding, and thence the faith proper to man.

This faith may be profaned, if man recedes from it, and lives contrary to it; but not the former. For nothing enters the life of man, and affects it, but what comes into the understanding and thence into the will; and man does not think from his own understanding, and act from his own will, until he arrives at adult age. Before this he thought only from science, and acted only from obedience; and such thinking and acting cannot become of his life, nor, consequently, be profaned. In a word, whatsoever a man thinks, speaks, and does, from the understanding, the will favouring or assenting, this is of his life; or becomes of his life; and this, if it is holy, is profaned by his receding.

But the profanations of this kind are more grievous and more light according to the quality of the truth and of the faith thence derived, and according to the quality of the good and of the life thence derived, and according to the quality of the recession from them. Wherefore there are several specific differences of this profanation.

1050. "And with the blood of the witnesses of Jesus."—That hereby is signified, violence offered to those truths of the Word which teach that the Lord alone is to be adored; appears from the signification of blood, as denoting the Divine Truth of the Word, and the violence thereto offered, as was said above. And

from the signification of the witnesses of Jesus, as denoting those who in heart acknowledge the Lord, and worship and adore him alone. That to bear witness is to acknowledge in heart, and that the testimony of Jesus is the acknowledgment of the Lord's Divinity in his Humanity, and that he alone is to be worshipped and adored; may be seen n. 10, 27, 228, 392, 635, 649, 749.

That violence is offered by the Babylonians to the truths of the Word which teach concerning the Lord, manifestly appears from this consideration, that they have transferred the Divine Power of the Lord to the Pope, as his vicar; and together with it worship and adoration. And that for this end they have separated the Lord's Divinity from his Humanity, in order that they might say that they have not taken his Divine Power, but his human; not being willing to know that the Divine Power consists principally in the power of saving the human race; which power the Babylonians, nevertheless, appropriate to themselves. But upon this subject more will be said elsewhere.——*Continuation concerning profanation.* The cause of this so horrible state of profanation after death shall also be disclosed. Man has two minds, a natural and a spiritual. The natural mind is opened to him by the sciences and knowledges of truth and good; and the spiritual mind is opened by a life according to them. And this is effected with those who know, acknowledge, and believe the truths of the Word, and live according to them. The latter mind is not opened with any others. When the spiritual mind is opened, then the light of heaven, which is Divine Truth, flows in thereby into the natural mind, and there disposes truth to correspondences. When therefore a man departs into what is contrary, and either in faith or life denies the truth of the Word, which before he had acknowledged, then the things which are in the natural mind no longer correspond with those which are in the spiritual mind. Hence heaven from its light flows in by or through the spiritual mind into things not corresponding; and into things opposite thereto, in the natural man; from which exists a phantasy so direful, that they seem to themselves to fly in the air like dragons, whilst flakes of snow and chaff appear to them like giants and troops, and a little ball as the whole globe; with other things of a like nature.

The cause of such a state therefore is, that they have heaven in the spiritual mind and hell in the natural mind. And when heaven, which is in the spiritual mind, acts into hell, which is the natural mind, then such things appear. Inasmuch as the understanding is hereby destroyed as to all things pertaining to it—and with the understanding also the will—hence the man becomes no longer a man. From this circumstance it is, that such a profane person is no longer called a man, nor *he* or *she*, but *it*. For it is a brute.

1051. "And I wondered when I saw her with great admiration."—That hereby is signified a stupendous vision, in which were contained arcana of heaven, which were unknown to him, appears from the signification of wondering at those things which he saw with great admiration; as denoting to be in astonishment concerning the vision, in which lay concealed arcana unknown to him. Wherefore the angel said to him, I will declare to thee the mystery of the woman, and of the beast that carrieth her.——*Continuation concerning profanation.* This kind of profanation exists especially with those who acknowledge the Lord and his Divinity, also the Word and its sanctity. The reason is, because the Lord alone, by truths from the Word, opens heaven to the man who lives according thereto; and if heaven be not thus opened, this profanation cannot exist.

Hence it is manifest, that the Gentiles, who are ignorant of the Lord, and know nothing concerning the Word, cannot be the subjects of such profanation. As neither can the Jews. For they deny the Lord from their infancy. Neither is heaven opened to them by the Word. As, also, neither can the impious, who have been such from their childhood. For, as was said, they only profane who believe well and live well, and afterwards believe and live in an evil way. Besides this kind of profanation, there are several others, of which we shall treat in the articles following.

1052. "Verses 7, 8. *And the angel said unto me, wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast which carrieth her, which hath seven heads and ten horns. The beast which thou sawest, was, and is not, and is about to ascend out of the abyss, and to go into perdition: and they that dwell upon the earth shall wonder (whose names were not written in the book of life from the foundation of the world), when they see the beast, which was, and is not, but yet is.*

"And the angel said unto me, wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast which carrieth her, which hath seven heads and ten horns," signifies manifestation of all things.

"The beast, which thou sawest, was, and is not," signifies the Word, which in the beginning was received in the Church and read; afterwards was taken away from the people and not read.

"And is about to ascend out of the abyss, and go into perdition," signifies its being acknowledged as Divine but still rejected.

"And they that dwell upon the earth shall wonder," signifies those of that religious principle who reject the Word.

"Whose names were not written in the book of life from the foundation of the world," signifies, being those who do not acknowledge the Lord's Divine Power over heaven and earth, but as being transferred to some vicar; and from him to his vicars.

"When they see the beast which was and is not," signifies, when they know that the Word was received, but still rejected.

"But yet is," signifies, that still it is, because it is Divine; and not rejected, except by the profane.

1053. "And the angel said unto me, wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast which carrieth her, which hath seven heads and ten horns."—That hereby is signified, manifestation of all things, appears without explanation. But what is signified by each particular, as by wondering, and by the mystery of the woman, by the scarlet beast, by the seven heads, and by the ten horns, has been stated in the previous pages, and will be further explained in those which follow.——*Concerning the second kind of profanation.* There is another kind of profanation of things holy, which has place with those who have domination for their end, and use the holy things of the Word, of the Church, and of worship, as means.

It is according to Divine Order, that Heaven and the Church should be the end, consequently the holy things thereto pertaining, and domination should be a means to promote this end. For when such holy things are the end, and domination the means, then the Lord is worshipped and adored; but when domination is the end, and holy thing the means, then, instead of the Lord, man is worshipped and adored. For the means regard the end as servants regard their Lord; and the end regards the means as a lord his servants. Wherefore as a lord esteems and loves his servants according to their obsequiousness in performing his will, so also the man who has domination for an end, esteems and loves the holy things of the Word, of the Church, and of worship, according as they are made obsequious to his end, which is domination. And, on the other hand, as a lord lightly esteems and rejects his servants, and takes others in their place if they do not serve at command, so also the man, who has domination for an end, lightly esteems and rejects the holy things of the Church, and, if they are not subservient to his end, takes other things in the place thereof.

Hence it is evident, that things holy, with those who have domination for an end, are of no account unless so far as they are subservient thereto. And, also, that when they are so subservient with them, they are not holy but profane. The reason is, because the end, which is domination, is the man himself. And whereas it is the love of self, it is his proprium; and

man's proprium, viewed in itself, is nothing but evil; yea, is profane. And the end conjoins the means to itself, that they may be as one.

In this kind of profanation are all those who are in sacred ministries, and by the holy things of the Church seek their own honour and glory, from which they rejoice in heart; and not from use, which is the salvation of souls.

1054. "The beast, which thou sawest, was, and is not."—That hereby is signified the Word, which in the beginning was received in the Church and read, and afterwards taken away from the people and not read; appears from the signification of the scarlet beast, as denoting the Word in the letter as to its holy things; concerning which see n. 1038. And from the signification of, was, as denoting that in the beginning it was received in the Church and read. And from the signification of, is not, as denoting that afterwards it was taken away and not read.

That such things are understood by these words is evident from this consideration, that this was really the case with the Word, namely, that in the beginning it was acknowledged as Divine, taught from, and read before the people; and afterwards, as they extended dominion over Heaven and over the Church, they acknowledged it indeed to be Divine, but ceased to teach from it as before. For they forbade the people to read it. And instead of doctrine from it, they delivered their doctrine from the Papal chair as Divine; and instituted Divine worship in masses not understood by the common people. They also preached the adoration of the Pope and of dead men, whom they call saints; instead of the Lord, whom before they had preached. Hence it may appear, that it is the Word, which is understood by the scarlet beast, which was, and is not, and is about to ascend out of the abyss, and go into perdition.

That Babylon in the beginning was a Church which adored the Lord, and preached concerning Divine Truth from the Word; and afterwards indeed retained the adoration of the Lord, but only in an external manner, which is formal; whilst the internal, which is essential, they transferred to the Pope as his vicar, and to those that minister as vicars under him, may be seen above, n. 1029.——*Continuation concerning the second kind of profanation.* They who are in this kind of profanation, cannot do otherwise than adulterate the goods of the Word, and falsify the truths thereof, and so pervert the holy things of the Church. For they do not agree with the end, which is the domination of man over them. For they are things Divine, which cannot so serve. Hence it is, that from necessity, in order that the means may agree with the end, goods are turned into evils, truths into falses, and thereby holy things into profane; and this is in an

increasing degree, as the dominion, which is the end, becomes enlarged.

That this is the case, may manifestly appear from the Babylon of the present times, to which the holy things of the Word, of the Church, and of worship, are means, and domination the end. For in proportion as they have enlarged their domination, they have weakened the sanctity of the Word, and exalted the sanctity of the Pope's dictates actually above it. They have claimed to themselves power over Heaven, yea, over the Lord himself; and have instituted the idolatrous worship of men, both living and dead; and this, until they have caused that nothing of Divine Good and Divine Truth is left remaining.

That the holy things of the Word, of the Church, and of worship, are so changed, is of the Lord's Divine Providence. Not that it is of his Providence that it should so come to pass, but it is of his providence that, because man wills to bear rule by the holy things of the Church, and also does rule, they should therefore adopt what is false in the place of truth, and what is evil in the place of good. Otherwise they would have defiled the holy things themselves, and have rendered them abominable before the angels; which is not the case when they no longer know them.

As, for example, with the Holy Supper instituted by the Lord, in their separating the bread and the wine, and giving the bread to the people, and drinking the wine themselves. For bread signifies the good of love to the Lord, and wine the truth of faith in him; and good separated from truth is not good, nor is truth separated from good truth. For truth is truth from good, and good is good in truth. And so in other cases.

1055. "And is about to ascend out of the abyss, and go into perdition."—That hereby is signified its being acknowledged as divine for the sake of form, but nevertheless rejected; appears from the signification of ascending out of the abyss, when predicated of the Word with those who are of Babylon, as denoting to be received and acknowledged as Divine for the sake of form; of which we shall speak presently. And from the signification of going into perdition, as denoting not to be acknowledged but rejected.

That this is the case with the Word with those who are of Babylon, is a known thing. For it is acknowledged as Divine on account of the Lord's words to Peter concerning the keys; on account of the histories concerning the passion; concerning Mary, and the Apostles; besides some passages which they can pervert to favour their own dominion. For since all those things are from the Word, and their Religion is founded upon them, therefore if the Word were not acknowledged as Divine, the Religion itself would fall, and they could no longer exercise dominion

over the sanctities of the Church, nor even be called Christians. But that the Word is, notwithstanding, rejected by them is also a known thing. For it is not read by the common people, and but little by the monks, who are not teachers. Many also invalidate its sanctity, as is evident from their writings and discourses, by reason that the things therein contained do not agree with the dictates and bulls of the Pope, and because Babel is there described to the life, and condemned to hell. These are the causes of the rejection thereof; from which considerations it is evident, that the Word is only acknowledged as Divine for the sake of form.

That such things are signified by the above words may manifestly appear, when by the scarlet beast is understood the Word; and by the whore or woman sitting thereon is understood the religious principle which regards dominion for an end; and the holy things of the Word, of the Church, and of worship, for means.——*Continuation concerning the second kind of profanation.* They who are in the love of self, and thence in the love of ruling, and who acquire and afterwards exercise domination by the holy things of the Word, of the Church, and of worship, are those who profane. For the delight of the love of ruling for the sake of themselves, that is, for the sake of eminence, and thence of veneration, and as it were adoration of themselves, is an infernal delight, which also reigns in hell. For in hell every one wills to be the greatest; whereas in heaven every one wills to be the least. And to rule over things sacred from an infernal delight, is to profane them.

But this other kind of profanation of the holy things of the Church, is not like the former kind described above. The former or first kind is with those, with whom communication with heaven has been effected by the opening of their spiritual mind. But this other kind of profanation pertains to those with whom the spiritual mind has not been opened, and with whom communication has not been thereby effected with heaven. For so long as the delight of the love of ruling resides in man, so long that mind cannot be opened; nor communication with heaven be given him. The lot of these profaners, after death, also differs from the lot of the former. The former, as was said, are in a perpetual delirium of phantasy; but these are in hatred against the Lord, against Heaven, against the Word, against the Church, and against all the holy things pertaining thereto; into which hatred they come in consequence of their dominion being taken away from them, whereby their state is changed into the contrary.

They appear as it were fiery, and their hell as it were in flames; for infernal fire is nothing else but the cupidity of ruling from the love of self. They are amongst the worst, and are called devils; whereas the rest are called satans.

1056. "And they that dwell upon the earth shall wonder."—That hereby are signified those of that Religion who reject the Word; appears from the signification of them that dwell upon the earth, as denoting those who are of that Religion. For by the earth is signified the Church; but, in this case, that Religion, because the Church is not with them. For the Church is there only when the Lord is adored, and the Word is read.

That they who reject the Word are understood, is evident from what follows. For they are those whose names are not written in the Book of Life from the foundation of the world; and who saw the beast, which was, and is not, but yet is. For by the beast is signified the Word, as was said above. Wherefore their wonder is, that the Word still is, although it was, and is not.——*Concerning the second kind of profanation.* The love of ruling by the holy things of the Church as a means, altogether closes the interiors of the human mind from the inmost principles towards the extreme, according to the quality and quantity of that love. But in order that it may be known that this is the case, something shall be said concerning the interiors, which are of the human mind.

There is given to man a spiritual mind, a rational mind, a natural mind, and a sensual mind. By the spiritual mind, man is in heaven, and is a heaven in its least form. By the natural mind he is in the world, and is a world in its least form. And heaven with man communicates with the world in him by the rational mind; and with the body by the sensual mind. After man's birth in the world the sensual mind is first opened with him; afterwards the natural mind; and, as he studies to become intelligent, the rational mind; and as he studies wisdom, the spiritual mind. But afterwards, as man becomes wise, the spiritual mind becomes to him as the head, and the natural mind as the body, to which the rational serves for conjunction as the neck to the head, and then the sensual mind is as the soles of the feet. All these minds are disposed by the Lord, in the state of infancy, by an influx of innocence from heaven, in such a manner, that they can afterwards be opened. But with those who from their childhood begin to be inflamed with the lust of ruling by the holy things of the Church, as means, the spiritual mind is altogether shut; likewise also the rational mind; and, lastly, the natural mind; even to the sensual mind; as it is said in heaven, even to the nose. And thus they become merely sensual, being of all others the most stupid in things spiritual and thence in things rational; whilst they are the most cunning of all in things of a worldly and thence in those of a civil nature. That they are so stupid in spiritual things, they themselves do not know; because in heart they do not believe those things; and because they believe cunning to be prudence, and malice to be wisdom.

All of this kind, however, differ according to the quality and quantity of the lust of ruling and of the exercise thereof; likewise according to the quality and quantity of persuasion that they are holy; and according to the quality of the good and truth from the Word, which they profane.

1057. "Whose names are not written in the Book of Life from the foundation of the world."—That hereby is signified, that they are those who do not acknowledge the Divine Power of the Lord over heaven and earth, but as transferred to some vicar, and from him to his vicars; appears from the signification of names not written in the Book of Life, as denoting those who are not received in heaven; concerning which see n. 199, 222, 299. And whereas they are not received in heaven who do not acknowledge the Divine Power of the Lord over heaven and earth, therefore these are they who are understood. And from the signification of the foundation of the world, as denoting from the establishment of the Church. By the foundation of the world, in the literal or natural sense, is understood the creation of the world; but in the internal spiritual sense the establishment of the Church is understood. For the spiritual sense treats concerning spiritual things; and the natural sense concerning natural things, which pertain to the world. Hence it is that by the creation of heaven and earth, in the first chapter of Genesis, in the spiritual sense, is described the new creation or establishment of the first and Most Ancient Church on this earth, as may be seen in the explanation thereof in the ARCANA CŒLESTIA. Moreover by creating, in the Word, is signified to reform; and by Creator, the Lord as Reformer and Saviour. That to create signifies to reform, and that by the creation of heaven and earth, in the first chapter of Genesis, is described, in the spiritual sense, the establishment of the Most Ancient Church, may be seen above, n. 294, 739.

The establishment of the Church is also understood by the foundation of the world in the following passages:—*The king shall say to them who are on the right hand, come and possess as a heritage the kingdom prepared for you from the foundation of the world* (Matt. xxv. 34). *Jesus praying said, Father, because thou hast loved me before the foundation of the world* (John xvii. 24). *Jesus said, the blood of all the prophets shed from the foundation of the world shall be required of this generation* (Luke xi. 50). That the establishment of the Church is understood by the foundation of the world, appears from the passages in the Word where mention is made of founding the earth, of the founding of the earth, and of the foundation of the earth; whereby is not meant the foundation or creation of the earth, but the establishment or creation of the Church upon the earth. As in Zechariah:—*Jehovah who stretcheth out the*

heavens, and layeth the foundations of the earth, and formeth the spirit of man in the midst of him (xii. 1). Where by stretching out the heavens, and laying the foundations of the earth, is not understood the stretching out the visible heaven, and founding the habitable earth; but the Church as to its internals, which are called spiritual, and as to its externals, which are called natural. To found the latter and stretch out the former is to establish; wherefore it is also said, forming the spirit of man in the midst of him, whereby is signified his reformation and regeneration.

And in Isaiah:—*Attend to me, O Jacob and Israel, my hand hath laid the foundations of the earth, and my right hand hath spanned the heavens* (xlviii. 12, 13). Where by laying the foundation of the earth with the hand, and spanning the heavens with the right hand, are signified similar things to those explained just above; as may appear from the preceding and following parts of the chapter, where the establishment of the New Church by the Lord is treated of.

Again in the same prophet:—*And hath forgotten Jehovah thy Maker, who stretcheth out the heavens, and layeth the foundation of the earth* (li. 13). Where also by the heavens and the earth is signified the Church as to its internal or spiritual things, and as to its external or natural things; and by stretching out and laying the foundation thereof is signified to establish them.

Again:—*I will put my words into thy mouth, and with the shadow of my hand will I cover thee, to plant the heavens, and to lay the foundation of the earth, and to say unto Zion, thou art my people: Awake, Awake, arise, O Jerusalem* (li. 16, 17). Here by planting the heavens and laying the foundation of the earth, is manifestly meant to establish the Church; for this is said unto the prophet, that the word should be put into his mouth, and that he shall be covered with the shadow of the hand to plant the heavens and to lay the foundation of the earth. Whereas the foundation of the earth cannot be laid by a prophet, but that of the Church may. Wherefore also it is added, to say unto Zion, thou art my people; likewise, Awake, Awake, arise, O Jerusalem. For by Zion and by Jerusalem, in the Word, is understood the Church.

And in David:—*The heaven is thine, the earth also is thine, the world and the fulness thereof thou hast founded them* (Psalm lxxxix. 12). Here in like manner by heaven and the earth is signified the Church, by the world the Church as to good, and by the fulness thereof are signified all the goods and truths of the Church.

Again:—*The earth and the world are Jehovah's, he hath founded it upon the seas and established it upon the rivers. Who shall ascend into the mountain of Jehovah, and who shall*

stand in the place of his holiness (Psalm xxiv. 2, 3). That the establishment of the Church is described by founding the earth and the world upon the seas, and establishing them upon the rivers, may be seen above, n. 304, 518, 741. The same is also manifest from what follows, namely, who shall ascend into the mountain of Jehovah, and who shall stand in the place of his holiness. By the mountain of Jehovah is understood Zion; whereby is signified, where the Lord reigns by means of Divine Truth; and by the place of his holiness, is understood Jerusalem, where the temple was; whereby is signified the Church as to doctrine. From these considerations it is evident, that by the foundation of the world is signified the establishment of the Church. For the same is understood by the world as by heaven and the earth. And it is said, to lay the foundation of the earth; because by the earth is signified the Church on earth; and upon this heaven is founded as to its holy things.

Hence, also, it is manifest what is signified by the foundation of the earth in the following passages:—*Have ye not known, have ye not heard, hath it not been declared to you from the beginning, have ye not understood the foundation of the earth* (Isaiah xl. 21). Again:—*The foundations of the earth are corrupted* (xxiv. 18). Likewise in Isaiah lviii. 12; Jerem. xxxi. 37; Micah vi. 2; Psalm xviii. 8, 16; Psalm lxxxii. 5, and elsewhere.——*Continuation concerning the second kind of profanation.* The reason why the profaners of this kind are stupid and infatuated in spiritual things, but cunning and ingenious in worldly things is, because they make one with the devils in hell.

And because, as was said above, they are merely sensual, and thence are in their own proprium, which draws its delight of life from the unclean effluvia which exhale from things decayed in the body, and which are exhaled from dunghills; from these also arises the swelling of their breast, whilst they are in the haughtiness of their pride, and the delight felt from their titillation.

That their delights are from such sources, is evident from them after death, when they live as spirits; for then they prefer to the most fragrant odours the rank stenches that arise from the air discharged from the belly, and from privy-houses, which smell to them more fragrant than thyme. By such things the interiors of the mind are closed, and the exteriors of the body are opened, whence arises their alacrity in worldly things, and their dulness in spiritual things. In a word, the love of domination by the holy things of the Church corresponds to filth, and the delight thereof to a stench inexpressible by words, and which to the angels is most horrible. Such is the exhalation from their hells when they are opened, but on account of the oppression and occasional swooning thence derived, they are kept shut.

1058. "When they see the beast which was and is not."—That hereby is signified being aware that the Word was received but still rejected; appears from the signification of seeing, as denoting to know and take cognizance of a thing, concerning which see n. 260, 529. And from the signification of the beast, as denoting the Word; see n. 1038. And from the signification of which was and is not, as denoting that it was received and yet rejected; concerning which see n. 1054, 1055, 1056.——*Concerning the third kind of profanation.* In this kind of profanation are they who adore Divine things with devout gestures and pious lips, and yet in heart and spirit deny them; thus who outwardly and before the world venerate the holy things of the Word, of the Church, and of worship, and yet at home, and in secret, deride them. Such persons, when they are in a holy external, whether they teach in the temple or speak in common, do not know otherwise than that what they say is so, but as soon as they return into themselves they think the contrary; and such being their state, they can counterfeit angels of light, although they are angels of darkness. Hence it is evident, that this kind of profanation is an hypocritical kind. They are not unlike to images of dirt finely decked, to fruits inwardly putrified but beautiful in the skin, or to nuts inwardly eaten by worms, but whole in the shell. From which it is evident, that their internal is diabolical, and consequently their holy external profane.

Such are many of the rulers in modern Babylon, and many of a certain society therein, as they themselves know; who claim to themselves dominion over the souls of men, and over heaven itself. For to believe, as they do, that power is given to them of saving and introducing into heaven, and to acknowledge in heart the existence of God, are two opposites. The reason is, because man, in order that he may be saved, and introduced into heaven, must look to the Lord, and supplicate him. But he who believes that power to be given to himself, looks to himself, and believes those things which pertain to the Lord to be in himself. And to believe this, and at the same time to believe that God is, or that God is in him, is not possible. To believe that God is in himself, whilst he regards himself above the holy things of the Church, and heaven in his power, is to be like Lucifer. For he who is inflamed with the fire of ruling over all things, if he should think that God is in himself, cannot think this otherwise than from himself; and to think from himself that God is in himself, is to think that God is not in himself, but that he himself is God; as it is also said of Lucifer in Isaiah xiv. 13, 14, by whom is there understood Babylon; as is manifest from verses 4 and 22 of the same chapter. Such a man also manifests, of himself, what he is. For he breaks out when power is given him, and this according to the degree of

his elevation. Hence it is evident, that such persons are atheists, some manifestly, some clandestinely, and some ignorantly. They have regard to dominion as an end, and the holy things of Heaven and the Church as means; they counterfeit angels of light in their faces, gestures, and discourse, and thus profane holy things.

1059. "But yet is."—That hereby is signified, that still it is, because it is Divine, and is not rejected except by the profane; appears from the signification of the beast, of which this is said, as denoting the Word. That this still is, and that it is commonly acknowledged for Divine, and its sanctity equal to that of the dictates and bulls of the Pope, is well known, but, nevertheless, that it is rejected by those who, in heart, deny Divine truths, thus by those who profane the holy things of the Church, has been shewn above.

The reason why it is said, *but yet is*, is an arcanum which has respect to those who acknowledge the Word for Divine, of whom we shall speak in the explication of the sixteenth and seventeenth verses of this chapter.——*Continuation concerning the third kind of profanation.* They who are in this kind of profanation, which is hypocritical, differ in degree; some being more, and some less, able to conceal the interiors of their mind, lest they should be manifested; and to dispose the exteriors, which are of the face and lips, to the appearance of sanctity.

These after death, when they become spirits, appear encompassed with a lucid cloud, in the midst whereof is a black appearance, like an Egyptian mummy. But as they are elevated into the light of heaven, that lucid cloud becomes diabolically dusky, not from transparence, but from transpiration and the infection thence derived.

Such therefore, in hell, are black devils; and the differences of this kind of profanation are known from the degree of the blackness as it is more or less dismal and horrible.

1060. Verses 9, 10, 11. *This is the mind which hath wisdom: the seven heads are seven mountains, where the woman sitteth upon them; and they are seven kings, five have fallen, and one is, the other is not come, and when he shall come, he must continue but a short time: and the beast which was, and is not, is itself the eighth, and is of the seven, and goeth into perdition.*

"This is the mind which hath wisdom," signifies the understanding of these things in the natural sense from the spiritual.

"The seven heads are seven mountains, where the woman sitteth upon them," signifies the goods of the Word adulterated

and profaned by those who from that religious principle are in dominion.

"And they are seven kings," signifies also the truths of the Word falsified and profaned by them.

"Five have fallen," signifies that of the rest of the truths which are profaned this is not said, but only of the two which are the heads of religion.

"And one is," signifies the adulterated truth that the Lord's power over heaven and over earth, thus over men to save them, is transferred to their Supreme Ruler, and thence to the rest who are under him.

"The other is not yet come, and when it shall come, it must continue but a short time," signifies the profaned truth of the Lord's power over heaven and over earth assumed by them, in that it is said not to be Divine, when nevertheless it is Divine.

"And the beast which was and is not, is itself the eighth, and is of the seven, and goeth into destruction," signifies that the truth is also profaned, that the Word is Divine, and yet is rejected.

1061. "This is the mind which hath wisdom."—That hereby is signified the understanding of those things in the natural sense from the spiritual; appears from the signification of this is the mind, as denoting the understanding of those things; and from the signification of having wisdom, as denoting, which can perceive what is represented, and thence signified, by the vision—especially by the scarlet beast and its seven heads and ten horns. But in the sense abstracted from person, by having wisdom is understood the explication of the thing represented in the natural sense from the spiritual; thus the explication of what is denoted by the seven mountains and seven kings, which are signified by the seven heads. For the explication given by the angel, that the seven heads are seven mountains upon which the woman sitteth, and that they are seven kings, five of whom are fallen, and one is, and the other not yet come, with the rest of the things which follow, is not an explication in the natural sense from the spiritual; but in a sense merely natural, in which the spiritual sense lies concealed, which is to be unfolded; and it is unfolded, when it is explained what is signified by the seven mountains, what by the seven kings, also what by the five which have fallen, and by the one which is, and so on. This, therefore, is understood by having wisdom. As also above:—*Here is wisdom, let him that hath intelligence compute the number of the beast* (chap. xiii. 18).

The reason why the angel did not explain the vision in the natural sense from the spiritual, is, because the explication also makes the Word in the letter; and the Word in the letter must be natural, in every particular whereof must be stored up the

spiritual sense; otherwise the Word would not serve to the heavens for a basis; nor to the Church for conjunction thereof with heaven. Hence it is that in other parts also of the Word, as in Daniel, and the rest of the prophets, where the angels explain visions, they explain them in a sense merely natural, and not at all in the natural sense from the spiritual. The natural sense from the spiritual is here given, when it is explained, concerning the seven mountains, the seven kings, and the rest, namely, that the mountains signify the goods of the Word, and seven mountains those goods profaned; and that the kings signify the truths of the Word, and the seven kings those truths profaned. This is the natural sense from the spiritual, which is called the internal sense, likewise also the spiritual natural sense.——*Concerning the fourth kind of profanation.* The fourth kind of profanation is to lead a life of piety, by frequenting churches, hearkening devoutly to preachings, attending the Sacrament of the Supper, and other things of worship as appointed; by reading the Word at home, and sometimes books of devotion; and by praying customarily morning and evening, and yet to make no account of the precepts of life, which are in the Word, and especially of those in the Decalogue; by acting insincerely and unjustly in trade, and in judgments for the sake of gain or friendship; committing whoredom and adultery when lust enkindles and allows; burning with hatred and revenge against those who do not indulge their honour or gain; lying and speaking evil of the good, and good of the evil, and so on. When man is in these things, and not yet purified from them by aversion and detestation, and still worships God devoutly, as was said above, then he profanes; for he mixes his internals which are impure with the externals which are pious, and so defiles the latter.

For there can be nothing external which does not proceed and exist from the internals; the actions and speech of man being his externals; and the thoughts and volitions his internals. For man cannot speak except from thought, nor act except from the will. When the life of the thought and will is imbued with cunning, malice, and violence, it cannot be otherwise than that those things, as interior crimes of life, will flow into the speech and actions which are of worship and piety, and defile them as waters are defiled by mire.

This worship is what is understood by Gog and Magog (Apoc. xx. 8), and is thus described in Isaiah:—*What is to me the multitude of sacrifices, the meat offerings, the incense, the sabbaths, the new moons, the stated feasts, and prayers, when your hands are full of blood. Wash ye, purify ye, remove the wickedness of your works, cease to do evil* (i. 11—19).

This kind of profanation is not hypocritical like the former; because the man who is in it believes that he shall be saved by

external worship separate from internal; and knows not that the worship which is saving is external from internal.

1062. "The seven heads are seven mountains where the woman sitteth upon them."—That hereby is signified the goods of the Word adulterated and profaned by those that are in dominion from that religious principle; appears from the signification of the seven heads of the beast, as denoting the holy things of the Word profaned; concerning which see n. 1040. And from the signification of seven mountains, as denoting the goods of the Word adulterated and profaned. That by mountains are signified the goods of love, and, in the opposite sense, the evils which are of the love, may be seen n. 405, 510, 850, 1025. And that seven is predicated of what is holy, and, in the opposite sense, of what is profane, n. 1040. Hence by the seven mountains are signified the goods of love, which also are the goods of the Word, adulterated and profaned. And from the signification of where the woman sitteth upon them, as denoting where there is dominion from that religious principle.

That by the woman is signified the religious principle belonging to those who are of Babylon, may be seen above, n. 1038. And that to sit signifies to rule, may be seen above, n. 1033, 1038; where it is explained what is meant by *the woman sitteth upon many waters, and upon the scarlet beast.*

The reason why it is dominion from that religious principle which is here understood, is, because they who are in dominion over the holy things of the Church, and exercise that dominion, are the persons understood by this woman, who is called a harlot and the mother of the whoredoms and abominations of the earth; and not they who are in worship according to that religious principle, and not in dominion. For these, whilst they live according to the statutes of the Pope, and acknowledge him for the Lord's vicar, and attend the institutions of sacred worship, are in a somewhat similar state to that of the upright pagans; knowing no other than that the truths which their ministers and monks teach them are holy and good. And this is the more readily admitted, because they do not read the Word; some, because it is taken away from them; and some, because they are persuaded to depend entirely upon the teaching of the monks, and believe that these alone understand the Word, and no others.

Howbeit, those of the people, who look to the Lord, and to the Pope only as to the head of the Church, and are in some degree of affection for truth, though they are indeed *in* Babylon, yet they are not *of* it. For such after death can be withdrawn from the vanities and idolatries of that religious principle, and be brought to worship and adore the Lord, and also to receive truths from the Lord through the Word, or by means

of those who teach it. Wherefore also several societies, which are so many Churches, were instituted from them by the Lord after the last judgment, of which we shall speak in the following part of this work.

As to what respects the seven mountains upon which the woman was seen to sit, it is supposed that they are the seven mountains of Rome, where the Papal chair is. But admitting that Rome also is understood; still by the seven mountains are signified the goods of the Word adulterated and profaned. For the Word is spiritual in every part, and this is its spiritual principle. That by the seven mountains are signified the goods of the Word adulterated and profaned, is evident also from what presently follows, where it is said, that by the seven heads of the beast are also signified seven kings; and by seven kings, in the spiritual sense, are signified the truths of the Word falsified and profaned.——*Concerning the fourth kind of profanation.*

They who give up themselves wholly to a life of piety, are continually occupied as they go along in pious meditations, pray frequently upon their knees, and are discoursing at all times and in all places concerning salvation, faith, and love; and yet do not shun frauds, adulteries, hatreds, blasphemies, and the like, as sins against God, nor fight against them, are those who are most guilty of this kind of profanation. For by the impurities of their minds they defile the piety of their lips, especially if they abdicate the world and lead solitary lives.

Of this kind of profaners, they are still worse who are such as excuse and defend their vices—for example, as, adulteries and the concupiscences to which they are most prone by nature, and in which they find the greatest pleasure—by reasonings, and by the Word falsely interpreted. Such persons make themselves first secure, afterwards blameless, and at length saints; and so under the veil of sanctity cast themselves into uncleannesses, with which they pollute both themselves and their garments.

1063. "And they are seven kings."—That hereby are signified, also the truths of the Word falsified and profaned by them; appears from the signification of kings, as denoting the truths of the Word, see n. 29, 31, 625, 1034. And from the predication of seven, as relating to what is holy, and in the opposite sense to what is profane. Whence it follows, that by seven kings are signified the truths of the Word falsified and profaned. The reason why they are signified by seven kings, is, because by the seven mountains mentioned just above are signified the goods of the Word adulterated and profaned. For in the Word where good is treated of, truth is also treated of, on account of the celestial marriage, which is the marriage of good and truth in every part thereof; concerning which see above, n. 238, 660, 775.

They who do not know that by kings, in the Word, are signified truths, can never know what is understood in many parts of the Word where they are mentioned. As in Daniel, where it is also said that the heads and horns of the beasts are kings or kingdoms. As also in the Apocalypse, chap. xvi. 12, 14; chap. xviii. 3; chap. xix. 19; chap. xxi. 24, and elsewhere. And in this chapter:—*The seven heads are seven kings, five have fallen, and one is, and the other is not yet come: and the beast which was and is not, is the eighth king, and is of the seven, and goeth into perdition. And the ten horns are ten kings, which have not yet received a kingdom;* and several things which follow. For if kings were here meant, it could not by any conjecture be divined what is to be understood by the passage. But when it is known that by kings are signified the truths of the Word and the truths of the Church thence derived, it manifestly appears what is understood. But in this case, also, by the numbers are not to be understood so many truths, but such truths as are signified by the number in the spiritual sense. For if seven truths were signified by seven kings, and five truths by the five kings who fell, likewise ten truths by the ten kings and as many horns, there never could result from them any spiritual sense. Wherefore in all cases it is to be observed, that all numbers, in the Word, signify the qualities of the things which are described.——*Continuation concerning the fourth kind of profanation.* Of this kind of profaners are those especially who read the Word, and have knowledge concerning the Lord; because from the Lord by the Word are derived all the holy things which can be profaned. Other things which are not from that source, cannot be profaned. For that is called profane which is opposed to what is holy, and which offers violence to it, and destroys it. Hence it follows, that they are not in this kind of profanation who do not read the Word, and do not approach the Lord, as is the case with the Roman Catholics. Still less can it be predicated of those who know nothing of the Lord, nor of the Word, as is the case with the Gentiles.

They who are in this kind of profanation after death, appear at first with a face of human colour, around which are several wandering stars floating about. And they of this kind, who were Prelates, sometimes appear shining about the mouth. But as they are brought to the light of heaven, the stars and the shining of the mouth disappear, and the colour of the face is changed into black; in like manner, also, their garments. But the blackness of these profaners partakes of blue; whereas the blackness of the former kind of profaners partakes of red. The reason whereof is, because the one kind of profaners profane the goods of the Word and of the Church, but the other profane the truths thereof. For red, as being derived from the

sun, signifies good; and blue, as being derived from the sky, signifies truth.

1064. "Five have fallen."—That hereby is signified, that what is here said is not concerning the rest of the truths which are profaned, but only concerning the two which are the heads of religion; appears from the signification of five have fallen, as denoting that the rest are not here treated of. For by the number five, in the Word, when it follows after ten, is signified some or some things; likewise the rest, or things remaining; and also few or few things. But when it does not follow after ten, it signifies many or many things, concerning which signification, see n. 548.

That by five have fallen, is signified, that what is here said is not concerning the rest, is evident also from these words which immediately follow:—*One is, the other is not yet come, and when he shall come he must continue but a short space.* Whereby is signified, that what is here said is concerning the two truths profaned which are the heads of the rest. And moreover concerning the other in the verse following, in these words:—*And the beast which was and is not, and is itself the eighth, and is of the seven;* from which it is evident, that both by these and the former words is signified that it is to be said of those profaned truths alone, and not of the rest.

Wherefore now by the five which have fallen, are signified the rest of the truths of that religion which are profaned. For thereby are understood five kings of the seven. And by seven kings are signified all the truths of the Word falsified and profaned by them; as may be seen just above, n. 1063. The two profaned truths, therefore, which are the heads of the rest, and are here treated of, are, that they have transferred to themselves the Lord's Divine power, and that they have rejected the Word. The transferring of the Lord's Divine power to themselves, is signified by the one king who is, and by the other who is to come; and their having rejected the Word, is signified by the beast being the eighth king, and yet among the seven.——*Concerning the fifth kind of profanation.* This kind is not similar to the rest which have been before treated of. For it consists in jesting from the Word, and concerning the Word. For they who jest from the Word do not account it holy; and they who jest concerning the Word, account it as vile. When, notwithstanding, the Word is the very Divine Truth of the Lord with men; and the Lord is present in the Word, and so also is heaven. For each single thing in the Word communicates with heaven, and by heaven with the Lord. Wherefore to jest from the Word, and concerning the Word, is to sprinkle the holy things of heaven with dust of the earth.

1065. "And one is."—That hereby is signified the truth adulterated and profaned, by the Lord's Divine power over heaven and over earth, thus over men to save them, being transferred to him who is their Head; and from him to the rest who are under him; appears from the series of things viewed in the internal sense. For when by seven kings are signified all the truths of the Word profaned, and when by five have fallen, is signified that it is not here predicated of the rest of the truths; or that they are passed by; but only of the two which are of the heads of the rest, namely, concerning the Lord's power over heaven and earth, and concerning the Word; it follows, that by one king who is, and by the other who is to come, is signified translation of the Lord's power to their supreme head; and that by the beast, which is the eighth king, is signified the acknowledgment of the Word for Divine, and its rejection notwithstanding.

As to what respects the thing itself, namely, that they have transferred the Lord's power over heaven and over earth—thus the power of the Lord over men to save them—to their supreme Head, and from him to the rest who are under him, is a known thing. From which it appears that with the whole heart and mind they affect to be as gods over the earth; consequently, to be adored with Divine worship. That their supreme Head is adored as a god in the place of the Lord, is evident from their veneration of him upon the knees, from the holy kissing of his shoes, and even of his very footsteps. And this veneration, or rather adoration, is a consequence of a belief, that he can open heaven by the keys of Peter, and thus grant heaven to whomsoever he pleases; and, also, that by the same means he can shut heaven, and thus cast whomsoever he pleases into hell. Nor is this enough. They also affect dominion over the earth, for which end they scrape together and bring into their monasteries, which are so many treasuries, the wealth of the kingdoms of the world under various pretences of sanctity, and thereby not only subject the souls of men, but also their property to themselves; consequently, not only the things which are of heaven, appertaining to men, but also those which are of the world. For they know that he who possesses the souls of men, and their wealth besides, may possess men themselves as a god, and transfer to himself a sort of Divine worship.

Hence it is evident, that they who belong to modern Babylon affect with all the heart and mind to be gods, and to be adored with Divine worship. But although they affect this, yet they deny having transferred any thing Divine to themselves; upon which we shall speak in the following article.——In the way of Appendix to the articles which now follow, something shall be said, *concerning the Word and its sanctity.*

It has been usual to say, that the Word is from God,

Divinely inspired, and thence holy, but still it has been hitherto unknown wherein its Divinity consists. For the Word in the letter appears like a common writing, in a strange style, not so sublime nor so lucid as appears in the writings of the present age. From this circumstance it is, that the man who worships nature for God, or above God, and thence thinks from himself and his own proprium and not from the Lord out of heaven, may easily fall into error concerning the Word, and into a contempt of it, saying in his heart when he reads it, What is this? What is that? Can this be Divine? can God who has infinite wisdom speak in this manner? Where and whence is its sanctity, except from Religion so called, to the ministers of which it is useful? With other suggestions of a similar nature.

But in order that they may know that the Word is Divine, not only as to every sense, but also as to every expression, the internal sense thereof is revealed, which is spiritual; and is contained in the external sense, which is natural; as the soul in its body. This sense is able to testify concerning the Divinity, and consequent holiness, of the Word; so as to convince even the natural man that the Word is Divine, if he is willing to be convinced.

1066. "The other is not yet come, and when he shall come, he must continue but a short time."—That hereby is signified the truth profaned by the Lord's power over heaven and over earth, assumed by them, being said not to be Divine; when notwithstanding it is Divine. This appears from the signification of the other king of the two that were remaining after five of the seven were fallen, as denoting this other truth profaned; but still one with the former; with this difference, that the Lord's power over heaven and earth, which they have transferred to themselves, is not Divine, when nevertheless it is Divine. And because it is Divine, and yet is denied to be so, it is said, that that king, that is, that truth profaned, is not yet come; and that when it shall come it must continue but a short time; whereby is signified, that that power is Divine, although it is said, that it is not Divine. The reason why this is signified by that other king, is, because he acts as one with the former king; only with the difference, whether that power is Divine or not. This is evident from the verse following, in which the beast is said to be the eighth king, and yet of the seven. Wherefore when the beast is said to be a king of the seven, it follows, that those two who remain after the five of the seven who are fallen, and who are called the one and the other, have respect to one thing, or to one truth profaned; and that the other truth profaned is what is signified by the beast, so far as that is said to be one king of the seven.

As to what respects the thing itself, it is well known that

they say, that the power over heaven, and over the souls of men to save them, is not Divine, because it was the power of the Lord's Humanity transferred to him from God the Father, and from him to Peter. But these things they say for fear the common people should recede from them. That still that power is Divine, manifestly appears from this consideration, that after the creation of the universe by God, it becomes the primary object of Divine Power, to liberate men from hell, and to save them. For man is not saved in one moment; inasmuch as he is reformed and regenerated of the Lord by successive degrees, from infancy even to the last period of his life in the world, and afterwards to eternity; and no human power can at all contribute to this.

That man is thus reformed and regenerated by the Lord, they do not know, because they are not willing to know. Wherefore they persuade themselves that salvation is momentaneous; and only an admission into heaven; which however is enormously false. But upon this subject more will be said elsewhere.——

Continuation concerning the Word. In fine, the Word is the very Divine Truth itself, which gives wisdom to angels and enlightens men. Inasmuch as Divine Truth proceeds from the Lord, and what proceeds is he himself out of himself, as light and heat proceed from the sun, and are the sun, or *of* the sun *out of* it; and inasmuch as the Word is Divine Truth, it is also the Lord; as it is called in John (chap. i. verses 1, 2, 3, 14). Inasmuch as the Divine Truth, which is the Word, in its descent into the world from the Lord has passed through the three heavens, therefore it is become accommodated to every heaven, and lastly to men in the world. From this circumstance it is, that in the Word there are four senses, one without or out of the other from the supreme heaven even to the world; or one within the other from the world even to the supreme heaven. Those four senses are called the celestial, the spiritual, the natural from the celestial and spiritual, and the merely natural. This latter being for the world, the next for the ultimate heaven, the spiritual for the second heaven, and the celestial for the third.

These four senses differ so much from each other, that when one is exhibited beside the other they are not distinguished as the same Word; but still they make one, when one follows the other. For one follows from the other as the effect from the cause, and as what is posterior from what is prior. Wherefore, as the effect represents the cause and corresponds to the cause, so the posterior sense corresponds to the prior. Hence it is, that all four senses make one by correspondences.

From these considerations it follows; that the ultimate sense of the Word, which is the sense of the letter, and the fourth in order, contains in itself three interior senses, which are for the

three heavens. That these three senses are unfolded and exhibited in the heavens, whilst man upon earth reads the Word with a feeling of holiness. That hence it is the literal sense of the Word, from which and by which, communication is effected with the heavens. Likewise, from which and by which, man has conjunction with the heavens.

That the literal sense of the Word is the basis of the Divine Truth in the heavens, and that Divine Truth, without such a basis, would be as a house without a foundation; and that the wisdom of the angels without that foundation would be like a house in the air; that it is the literal sense of the Word in which the power of Divine Truth consists; that it is the literal sense of the Word by which man receives illustration from the Lord, and by which answers are made when man desires illustration; that it is the literal sense of the Word from which the all of doctrine in the earth is to be confirmed; that Divine Truth in the literal sense of the Word is in its fulness.

1067. "And the beast which was and is not, is also itself the eighth, and is of the seven, and goes into perdition."—That hereby is signified, that this truth, also, is profaned, namely, that the Word is Divine, by its being nevertheless rejected; appears from the signification of the beast, as denoting the Word; concerning which see above, n. 1038. And from the signification of which was and is not, as denoting that the Word in the beginning was received and read, but afterwards was taken away, and not read; concerning which also see above, n. 1054. And from the signification of itself is the eighth, and is of the seven, as denoting that the good and truth is profaned, that the Word to them is Divine; of which we shall speak presently. And from the signification of going into perdition, as denoting to be acknowledged for the sake of form, and still to be rejected; concerning which see above, n. 1055. From these considerations it may appear, that by those words is signified, that the truth of good is profaned, that the Word is Divine, when notwithstanding it is rejected.

That it is received and acknowledged as Divine, is chiefly owing to their Religion being founded on the circumstance of the keys given to Peter, of which the Word treats. But that it is nevertheless rejected, is a known thing, for it is taken away from the common people, is not read in the temples, and an equal degree of sanctity and inspiration is attributed to the edicts of the Pope as to it. But whereas these disagree with the Word, it is in general weakened, yea, blasphemed, by making it allowable to change and alter it according to the state of the Church. Hence it is evident that the truth which relates to the Word being Divine, is profaned by them.

That these things are signified by these words, may appear

from this consideration, that by the beast treated of in this chapter, is signified the Word; and it is called the eighth king, and still is said to be of the seven. The reason why it is called the eighth king, is, because by king is signified truth, and by the number eight good, and by seven the truth of good profaned. For the Word is truth conjoined with good; wherefore in every particular of it there is a marriage of good and truth.

When these things are signified by those words, then their sense is evident. Otherwise no one could perceive, nor indeed conjecture, what was to be understood by the beast being the eighth king, and yet of the seven, and by going into perdition; for to be the eighth, and yet of the seven, would be a contradiction. Neither likewise could any one perceive or conjecture what was to be understood by the seven kings, of whom five have fallen, and one is, and the other cometh. Also what is signified by what is said of the beast, namely, that it was, and is not, but yet is. And afterwards, that the ten kings shall deliver up their power to the beast, and shall devastate the whore. These things would continue for ever to be arcana deeply hid from mankind, if it had not been revealed, that by the things recorded in this chapter is described the quality of Babylon as to the Word.——*Continuation concerning the Word.* That the Word is essential Divine Truth, which gives wisdom to angels and enlightens men, cannot be apperceived, nor seen, except by a man enlightened. For the Word in its literal sense appears before a worldly man, whose mind is not elevated above the sensual sphere, so simple, that scarce anything can be more so. But still Divine Truth, such as is in the heavens, and from which angels derive their wisdom, lies concealed therein as in its sanctuary. For the Word in the letter is like an adytum or secret place in the midst of a temple covered with a veil; within which lie reposited arcana of celestial wisdom, such as the ear has not heard. For in the Word and in every particular thereof is contained a spiritual sense, and in this a Divine celestial sense, which, viewed in itself, is the very Divine Truth which is in the heavens, and gives wisdom to angels and illustration to men. Divine Truth which is in the heavens is light proceeding from the Lord as a Sun, which is Divine Love. And inasmuch as Divine Truth proceeding from the Lord is the light of heaven, it is also Divine Wisdom. This is what illuminates both the minds and the eyes of angels, and the same also is what illustrates the minds of men—but not their eyes; and gives them to understand truth, and also to perceive good; as is the case when man reads the Word from the Lord, and not from himself. For he is then in consort with the angels, and inwardly in a perception like the spiritual perception of angels; and that spiritual perception which is enjoyed by a man-angel, flows into his natural perception, which is proper to him in the world, and illustrates this

also. Hence the man who reads the Word from the affection of truth, has illustration by means of heaven from the Lord.

1068. Verses 12, 13, 14. *And the ten horns, which thou sawest, are ten kings, who have receeived no kingdom as yet, but receeive power as kings one hour with the beast. These have one opinion, and shall deliver up their potency and power to the beast. These shall fight with the Lamb, and the Lamb shall overcome them, because he is Lord of lords, and King of kings: and they who are with him are called, and chosen, and faithful.*

"And the ten horns, which thou sawest, are ten kings," signifies the truths of the Word, as to power.

"Who have received no kingdom as yet, but receive power as kings one hour with the beast," signifies with those who have not acknowledged the Lord's power over heaven and earth as transferred to man; and who have attributed Divine sanctity to the Word, and not so to the edicts of the Pope.

"These have one opinion, and shall deliver up their potency and power to the beast," signifies, unanimity that the Word is Divine Truth, from which the Church as to its doctrine must depend.

"These shall fight with the Lamb, and the Lamb shall overcome them," signifies that they shall have a contest with those who are understood by the whore, concerning the sanctity of the Word, and concerning the power of the Lord to save men; and that the Lord has rescued those who are willing to be led of him by the Word, and not by the woman the whore.

"Because he is the Lord of lords and King of kings," signifies because the Lord is good itself and truth itself, and thence Almighty.

"And they who are with him are called, and chosen, and faithful," signifies that they who are in love to the Lord, in love towards the neighbour, and in the faith of charity, are in the truth concerning the Divine power of the Lord, and concerning the Divine sanctity of the Word.

1069. "And the ten horns, which thou sawest, are ten kings." —That hereby are signified the truths of the Word as to power; appears from the signification of horns, as denoting the power of truth; concerning which see n. 316, 567, 776, 1041. The reason why there were ten horns, is, because ten signifies many, and also many things, likewise also all, and all things; as may be seen above, n. 675. Hence by ten horns, when predicated of the truths of the Word, is signified all power. And from the signification of ten kings, as denoting the truths of the Word and thence of the Church; of which we have spoken frequently above.

In these three verses, and also in verses 16 and 17, is explained what is signified by the ten horns of the beast, namely, those Divine truths which the Babylonish nation has profaned, the chief of which are, that the Lord has power over heaven and over earth, and that the Word alone is holy and Divine. For these two truths make the real Church of the Lord on earth; the Church being a Church from the adoration of the Lord and the reading of the Word. For the Lord reforms man, and the Word teaches how man is to live in order that he may be reformed by the Lord. Wherefore if those two truths are not acknowledged and received, the Church itself must perish, inasmuch as it is founded upon them.

From hence it is, that it came to pass, of the Divine Providence of the Lord, that some Churches separated themselves from the Babylonish, which acknowledge the Lord's Divine power over heaven and earth to be equal to that of God the Father, and also attribute Divine sanctity to the Word alone. This was provided by the Lord, lest the Christian Church in the European world should utterly fall. That these things are what are signified by the ten horns which are ten kings, will appear from what follows.——*Continuation concerning the Word.* Inasmuch as the Word is Divine Truth, and this proceeds from the very Divine being (*esse*) of the Lord, as light from the sun, it follows of consequence that the Lord is the Word, because he is Divine Truth. The reason why the Lord is the Word, because he is Divine Truth, and that this proceeds from his very Divine being (*esse*), which is Divine Love, is, because the Divine Love was in him whilst in the world, as the soul in the body. And whereas from Divine Love proceeds Divine Truth like light from the sun, as was said, therefore the Lord's Humanity in the Word was Divine Truth, proceeding from Divine Love, which was in him.

That the Divinity itself, which is called Jehovah, and the Father—which is Divine Love—was in the Lord from conception, is evident in the evangelists Matthew and Luke. In Matthew from these words:—*When Mary the mother of Jesus was espoused to Joseph, before they came together,* SHE WAS FOUND WITH CHILD OF THE HOLY SPIRIT. *And the angel said to Joseph in a dream, fear not to take unto thee Mary thy spouse, for* THAT WHICH IS BORN IN HER IS OF THE HOLY SPIRIT. *This was done that it might be fulfilled, which was said of the Lord by the prophet;* BEHOLD A VIRGIN SHALL CONCEIVE, AND SHALL BRING FORTH A SON. And JOSEPH KNEW HER NOT, UNTIL SHE HAD BROUGHT FORTH HER FIRST BORN SON, AND HE CALLED HIS NAME JESUS (chap. i. 18—25). And in Luke in these words:—*The angel said to Mary, behold,* THOU SHALT CONCEIVE IN THE WOMB, AND SHALT BRING FORTH A SON, AND THOU SHALT CALL HIS NAME JESUS; *he shall*

be great, and SHALL BE CALLED THE SON OF THE HIGHEST. *But Mary said unto the angel, how shall this be, seeing I know not a man. To whom the angel answered,* THE HOLY SPIRIT SHALL COME UPON THEE, AND THE POWER OF THE HIGHEST SHALL OVERSHADOW THEE, WHENCE ALSO, THE HOLY THING WHICH SHALL BE BORN OF THEE, SHALL BE CALLED THE SON OF GOD (chap. i. 30—55). Because he was conceived of Jehovah, therefore in the Word he is so often called the Son of God, and Jehovah is called his Father. And Jehovah as to his being (*esse*), is Divine Love, and as to his mode of existing (*existere*), Divine Good united with Divine Truth.

From these considerations it may be seen, what is understood by the *Word which was with God, and which was God, and also which was the light which enlighteneth every man* (John chap. i. 1—10), namely, that it was Divine Truth proceeding from the Lord; thus the Lord, as to mode of existing (*existere*). That the Lord as to *existere* was Divine Truth, and that this was his Divine Humanity, inasmuch as this existed from his Divine being (*esse*), as the body from the soul, is openly testified in these words in John:—*The Word was made flesh and dwelt among us, and we saw his glory, the glory as of the only begotten of the Father* (verse 14 of the same chapter). The WORD is the Divine Truth, which also is glory. Flesh is the Divine Humanity. The only begotten of the Father is the Existing or Proceeding principle from the Divine Esse in him.

1070. "And have received no kingdom as yet, but receive power as kings one hour with the beast."—That hereby is signified, with those who have not thus acknowledged the Lord's power over heaven and earth to be transferred to man, and who have attributed Divine sanctity to the Word, and not so to the edicts of the Pope, appears from the signification of kings, as denoting the truths of the Word; in this case, those two primary truths which are treated of in the preceding verses. And from the signification of kingdom, as denoting the Church, in this case the Church which is called Babylon, where those two truths are profaned: and yet by those who are here signified by the kings who have not yet received a kingdom they are not profaned, but received. And from the signification of one hour, as denoting some part. For by hour, in the Word, as by times in general and in particular, is signified a thing as to the quality of its state. Here, therefore, by one hour is signified some part; consequently, that they reigned in some small degree with the woman, the whore. From these observations therefore, this sense results, that these two primary truths of the Church, namely, that the Lord's power over Heaven and over the Church, consequently over the souls of men to save them, is transferred to some man, and that the edicts of the Pope are

of equal power and sanctity with the Word, are not acknowledged, thus not profaned. That this sense is contained in those words, may clearly be seen from what follows, namely, that they shall deliver up their power to the beast; whereby is signified that they shall attribute Divine sanctity to the Word. Likewise that the Lamb shall fight with them and shall overcome them; whereby is signified that they will acknowledge that the Lord has the power of saving; thus that dominion over Heaven, the Church, and the souls of men, belongs to the Lord, and not to the Pope.

It has been observed above, that there are two things which make the Church, namely, the acknowledgment and faith that the Lord has the power of saving, and that the Word is Divine; and that where those two are not acknowledged and believed, there the Church is not. The reason is, because the Lord forms man, and gives him faith and love; and the Word teaches the way whereby man is to go to the Lord, in order that he may receive faith and love from him. Unless these two truths therefore are acknowledged in the Church, it is not a Church. But lest the Church in the Christian world should altogether perish, it was provided by the Lord, that not only within the kingdom of Babylon, but also out of it, there should be societies, which, being in those two primary truths, which are the pillars and the foundations of the Church itself, should not make one with the Babylonians. Within Babylon are those in the kingdom of France, and several in Holland, England, Scotland, and Ireland, who have not taken away from the Lord the power of saving men, nor Divine sanctity from the Word, and attributed both the former and the latter to some vicar; as may appear from the contest which has so long continued, and still continues [*anno* 1762], between the Gallican Church and the Roman. These are the things principally treated of in the contents of the 12, 13 and 14 verses of this chapter.

Inasmuch as out of the kingdoms of Babylon there are Churches which give all the power of saving to the Lord, and none to the Pope; and acknowledge the Word alone to be Divine; and have altogether receded from the papal dominion, and are thence called Protestants and Reformed; therefore these are also treated of in this chapter. For they are those of whom it is said, that they shall hate the whore, and devastate and make her naked, and also shall devour her flesh, and burn her with fire, and who shall give their kingdom to the beast (Verses 16 and 17). But of those we shall speak presently.——*Continuation concerning the Word.* But whereas the world is ignorant how it is to be understood that the Lord is the Word (John i. 1, 2, 14), it is to be further explained.

It is a known thing in the Church, that God is good itself and truth itself, and hence that all the good which pertains to

angel and to man is from God; and in like manner all truth. Now inasmuch as the Lord is God, he is also Divine Good and Divine Truth; and this is what is understood by the Word which was with God, and which was God; and also which was the light enlightening every man; likewise which was made flesh, that is, man in the world.

That the Lord was Divine Truth which is the Word, whilst in the world, he himself teaches in many passages where he calls himself the LIGHT; likewise where he calls himself the Way, the TRUTH, and the Life; and where he says, that the SPIRIT OF TRUTH proceeds from him. The spirit of truth is Divine Truth. When the Lord was transformed, he represented the Word, by his face, which shone like the sun—the Divine Good thereof; and by his garments, which were bright as the light and white as snow, the Divine Truth. Moses and Elias, who then spake with the Lord, also signified the Word; Moses the historical Word, and Elias the prophetical Word. Moreover, by all things relating to the passion of the Lord was represented the nature of the violence offered to the Word by the Jewish nation.

The Lord also from Divine Truth, which he is, is called God, King, and Angel; and is also understood by the rock in Horeb, and by the rock or stone predicated concerning Peter. From these considerations it may appear, that the Lord is the Word, because he is Divine Truth. The Word in the letter, which is with us, is the Divine Truth in ultimates.

1071. "These have one opinion, and shall give up their potency and power to the beast."—That hereby is signified unanimity that the Word is Divine Truth, from which the Church as to its doctrine must depend; appears from the signification of having one opinion, as denoting unanimity. And from the signification of giving up their potency and power to the beast, as denoting acknowledgment that the Word is Divine Truth, from which the Church as to its doctrine must depend. For by the beast is signified the Word, as may be seen above, n. 1038; and by giving up to it potency and power, is signified to acknowledge it for Divine Truth, from which the doctrine of the Church is derived.

It was observed above, that the Gallican church acknowledges the Word for Divine Truth, and attributes Divine inspiration to all and every part thereof; but to the edicts of the Pope not an equal Divine inspiration with respect to those things which are the means of salvation. And that this is the case likewise with others in the European world; and that this has come to pass from the Lord's Divine Providence, lest the Christian Church should be altogether destroyed. The reason whereof is, because by the Word man has communication and also conjunction with heaven; and by heaven with the Lord; and because no com-

munication and conjunction with heaven, and with the Lord, can possibly be given by the enunciations and dictates of the Pope, inasmuch as they have not for their end the salvation of souls, but domination. And all edicts and statutes which have domination for their end, especially if it be a domination over those things which are of Heaven and the Church, have communication and cause conjunction with hell. From these considerations it is evident what is signified by the ten kings, who gave up their potency and power to the beast.——*Continuation concerning the Word.* But inasmuch as it cannot but transcend the apprehension, that the Lord, as to his Humanity, assumed in the world, was the Word, that is, Divine Truth, according to these words in John, *And the Word was made flesh, and dwelt among us, and we saw his glory, the glory as of the only begotten of the Father* (chap. i. 14); therefore, as far as possible, it shall be again explained to the apprehension. Of every regenerate man it may be said, that he is his own truth and his own good; inasmuch as the thought which is of his understanding is derived from truth, and the affection which is of his will is derived from good. Wherefore, whether it be said that man is his own understanding and his own will, or that he is his own truth, and his own good, it amounts to the same; the body being only obedience. For it speaks that which man thinks from the understanding, and does that which man wills from affection. Thus the body and these principles mutually correspond to each other, and make one, as the effect and its efficient cause; and, taken together, they constitute the humanity. In like manner as it may be said of the regenerate man that he is his own truth and his own good, so it may be said of the Lord, as Man, that he is Truth itself, or Divine Truth, and Good itself, or Divine Good.

From these considerations, then, the truth becomes apparent, that the Lord as to his Humanity, in the world was Divine Truth, that is the Word; and that, consequently, all that he spake was Divine Truth, which is the Word; and that afterwards when he went to the Father, that is, when he was made one with the Father, the Divine Truth proceeding from him is the Spirit of Truth, which goes forth and proceeds from him, and at the same time from the Father in him.

1072. "These shall fight with the Lamb, and the Lamb shall overcome them."—That hereby is signified that they shall have contention with those who are understood by the whore concerning the sanctity of the Word, and the power of the Lord to save men; and that the Lord will rescue those who are willing to be led by him through the Word, and not by the woman the whore. This appears from the signification of fighting with the Lamb, as denoting to have contention concerning the

sanctity of the Word, and concerning the power of the Lord to save men. For they who contend concerning those things, fight with the Lord, but not against the Lord; for the Lord is the Word, and the Lord is salvation. And from the signification of the Lamb shall overcome them, as denoting that he shall rescue those who are willing to be instructed, and led of him by the Word. That these are they whom the Lord conquers, is manifest from what follows in this verse, where it is said, that they who are with him are called, and chosen, and faithful.

These are all in the kingdoms subject to the papal dominion who only call the Pope the Head of the Church; and not in such a sense a vicar as to put him in the place of the Lord in the world, with the power of opening and shutting heaven at his own will; inasmuch as this power is a Divine power, which cannot possibly be transferred to any man. They also do not allow it to be lawful for the Pope to change the holy things of the Word, and make new edicts not in agreement with the Word.——*Continuation concerning the Word.* That the Word is holy and Divine from its inmost to its extreme (parts or principles), is not manifest to the man who leads himself, but to the man whom the Lord leads. For the man who leads himself, sees only the external of the Word, and judges of it from its style; whereas the man whom the Lord leads judges of the external of the Word from the holy principle therein contained.

The Word is like a garden, which may be called a celestial paradise, in which are dainties and delicacies of every kind; dainties by virtue of fruits, and delicacies by virtue of flowers; in the midst of which are trees of life, and near them fountains of living water. But round about the garden are trees of the forest, and near them streams or rivers. The man who leads himself, judges of that paradise, which is the Word, from its circumference, where are the trees of the forest; but the man whom the Lord leads, judges of it from the midst thereof, where are the trees of life. The man whom the Lord leads is also actually in that midst, and looks upwards to the Lord; but the man who leads himself actually sits down in the circumference, and looks outward to the world. The Word is also like a fruit in which, inwardly, there is nutritious pulp, and in the midst thereof seed-pods, containing in their inmost part a prolific principle which in good earth germinates. It is also as a most beautiful infant wrapped up in swaddling clothes upon swaddling clothes, in every part except the face, the infant being itself in the inmost heaven, the swaddling clothes in the inferior heavens, and the common covering thereof in the earth. Inasmuch as the Word is of such a quality, it is holy and Divine from its inmost to its outermost constituents.

1073. "Because he is Lord of lords and King of kings."—That hereby is signified because the Lord is Good Itself and Truth Itself, and thence Almighty; appears from this consideration, that the Lord is called Lord from Divine Good and King from Divine Truth.

There are two things which proceed from the Lord, namely, Divine Good and Divine Truth. These two proceed united from the Lord, but are received by the angels in heaven not so united. In the supreme or third heaven, Divine Good is more received than Divine Truth; in the middle or second heaven Divine Truth is received more than Divine Good. Wherefore the third heaven is called the dominion of the Lord, and the second heaven is called his kingdom; and hence also the angels who are in the third heaven are called sons of the Lord, thus also lords, and the angels in the second heaven are called sons of the kingdom, and sons of the king, thus also kings. The latter and the former angels are understood by lords and by kings, when the Lord is called Lord of lords and King of kings. As also, when he is called God of gods, the Lord is understood by God, and the angels by gods. But in general, by lords, in the spiritual sense, are understood all who are in the good of love to the Lord from the Lord; and by kings those who are in the doctrine of truth from that love, whether they be in the heavens or on the earth.

Now inasmuch as all the good of love and of charity thence derived, and all the truth of doctrine and of faith thence derived, is given to man from the Lord by the Word; and this is known by those who attribute the Divine power of saving men to the Lord, and Divine sanctity to the Word, therefore it is here said that the Lamb shall overcome them, because he is Lord of lords, and King of kings; that is, because the Lord alone is Divine Good and Divine Truth; and thence also the Word.

Inasmuch as the Lord performs all things from Divine Good by Divine Truth, therefore also by Lord of lords and King of kings is understood the Lord as Almighty.——*Continuation concerning the Word.* The reason why the Word is of such a quality, is, because in its origin it is the Divinity. Itself proceeding from the Lord, which is called Divine Truth; and this in its descent to men in the world has passed through the heavens, in order, according to the degrees thereof, which are three. And in every heaven it is written in accommodation to the wisdom and intelligence of the angels there, and lastly, is brought down from the Lord through the heavens to men; and is there written and promulgated in a manner accommodated to their understanding and apprehension. This therefore is the sense of the letter, in which Divine Truth lies reposited in distinct order, such as it is in the three

heavens. From which it is evident, that all the wisdom of the angels, who are in the three heavens, is included in our Word from the Lord; and in the inmost thereof the wisdom of the angels of the third heaven, which is incomprehensible and ineffable to man, because full of arcana and treasures of divine verities. These lie stored up in all and every part of our Word. And whereas Divine Truth is the Lord in the heavens, therefore also the Lord himself is present, and may be said to dwell in all and every part of his Word, as in his heavens. In like manner as he himself said concerning the ark of the covenant, in which only the Ten Precepts inscribed on two tables—the first fruits of the Word—were reposited. For he said that there he should speak with Moses and Aaron; that there he should be present, that he would dwell there; and that it was his Holy of Holies, and also his dwelling place, as in heaven.

1074. "And they who are with him are called, and chosen, and faithful."—That hereby are signified that they who are in love to the Lord, in love towards the neighbour, and in the faith of charity, are in truth concerning the Divine power of the Lord, and concerning the Divine sanctity of the Word. This appears from the signification of being called, when by the Lord, as denoting those who are in love to the Lord. And from the signification of chosen or the elect, as denoting those who are in love towards the neighbour; and from the signification of faithful, as denoting those who are in the faith of charity. That these are understood by the called, chosen, and faithful, is evident from other parts of the Word, where they are mentioned: and from this consideration, that the angels of the third heaven, who are in love towards the Lord, are denominated the called; the angels of the second heaven, who are in love towards the neighbour, the chosen or elect; and the angels of the first heaven, who are in the faith of charity, the faithful.

Now inasmuch as in the Church of the Lord in the earth there are those who are of the third, of the second, and of the first heaven, and who therefore after death become angels of those heavens; hence it is, that by the called, the elect, and the faithful, are understood all those in the kingdoms under the dominion of the Pope who attribute to the Lord the power of saving men, and to the Word alone divine sanctity and inspiration; and in these two essentials recede from the vicarious authority of the Pope.——*Continuation concerning the Word.* Inasmuch as the Divine Truth, in passing from the Lord himself through the three heavens even to men in the world, is written, and so made the Word, in every heaven; therefore the Word is the union of the heavens with each other, and of the heavens with the Church in the world. For the Word is the

same every where, differing only in perfection of glory and wisdom, according to the degrees in which the heavens are. Hence it is, that a holy Divine principle from the Lord through the heavens flows in with the man in the world who acknowledges the Divinity of the Lord, and the sanctity of the Word, whilst he reads it. And that such a man can be instructed and imbibe wisdom from the Word, as from the Lord himself, or from heaven itself, in proportion to his love thereof, and thus be nourished with the same food with which the angels themselves are nourished, and in which there is life, according to these words of the Lord:—*The words that I speak unto you, are spirit and life* (John vi. 63). *The water which I will give you, shall become a fountain of water, springing up to eternal life* (John iv. 14). *Man doth not live from bread alone, but from every word which proceedeth out of the mouth of God* (Matt. iv. 4). *Labour for the meat which endureth to eternal life, which the Son of Man shall give unto you* (John vi. 27). Such is the Word.

1075. Verse 15. *And he saith unto me, the waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.*

"And he saith unto me, the waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues," signifies the doctrinal tenets issuing from the Papal Consistory in general—thus all other doctrinals—that they are falses and evils interior and exterior.

1076. "And he saith unto me, the waters which thou sawest, where the whore sitteth."—That hereby are signified the doctrinal tenets from the Papal Consistory in general, thus all other doctrinals; appears from the signification of waters, as denoting the truths of the Word, and thence of the Church, consequently doctrinals; concerning which see n. 71, 483, 518, 854. In this case, truths falsified and profaned, because they are those upon which the whore sitteth; by whom is signified Babylon, where all the holy things of the Church are profaned. And from the signification of where the whore sitteth, as denoting where the dominion of Babylon is. For by the woman, the whore, is signified the Church which was made Babylon by the profanation of all things of good and truth; concerning which see above, n. 1032; and by sitting is signified to rule; see also above, n. 1033, 1038, 1062. And whereas by the waters are signified the doctrinals which are in Babylon, and these are issued from the Papal Consistory, therefore by the waters where the whore sitteth are signified the doctrinal tenets which are from the Papal Consistory; in this case all other doctrinals, except the two which were treated of above. For this is the series of

things from the 12th to the 17th verses. In verses 12, 13, 14, the subject treated of is concerning the two truths profaned, which are the primary truths of the Church, namely, concerning the Divine power of the Lord over heaven and the Church, and concerning the Divine sanctity of the Word; and that within the kingdom of Babylon there are many who have not profaned them. But in verse 15, the subject treated of is concerning goods and truths profaned in general, thus concerning all other truths. But in verses 16 and 17, they are treated of who are out of Babylon, and are called the Reformed, who have acknowledged the Divine power of the Lord over the holy things of the Church, and also the Divine sanctity of the Word. This is the series of things contained in the internal sense from verses 12 to 17.——*Continuation concerning the Word.* It was said, that Divine Truth proceeds from the Lord, and that thence is the Word; and, by the Word, wisdom to angels and men. But so long as it is unknown how Divine Truth proceeds from the Lord, such a thing may indeed be said, but not understood. Divine Truth, which is the same with Divine Wisdom, proceeds from the Lord like light and heat from the sun. The Lord is Divine Love itself; and love in the heavens from correspondence appears as fire; and the Divine Love of the Lord as a Sun, ruddy and shining like the sun of the world. From that Sun, which is high above the heavens where the angels are, and which is Divine Love, proceeds heat and light; and the heat thence proceeding is Divine Good, and the light thence proceeding is Divine Truth. The reason why the heat is Divine Good, is, because all the heat of life proceeding from love is felt as good, for it is spiritual heat. And the reason why the light is Divine Truth, is, because all light proceeding from love is felt as truth, for it is spiritual light. Wherefore the understanding by virtue of that light sees truths, and the will by virtue of that heat feels goods. Hence it is that, in the Word, by heavenly fire is understood love, and by heavenly light wisdom.

The case is similar with man and with angel. Every angel and every man is his own love; and is encompassed with a sphere flowing out from his love, which sphere thus consists of the good of his love and of the truth thereof; for the love produces both, as fire does heat and light. Thus from the will of man and angel it produces good, and from their understanding truth. This sphere has an extension into the heavens every way according to the quality and quantity of the love, if the man or angel is good; but into the hells every way, if the man or angel is evil.

But the sphere of the love of man and angel has only a finite extension, thus only into a few societies of heaven or of hell; whereas the sphere of the Lord's love, inasmuch as it is Divine, has an infinite extension, and creates the heavens themselves.

1077. "Are peoples, and multitudes, and nations, and tongues."—That hereby is signified, which are falses and evils interior and exterior; appears from the signification of peoples, as denoting those who are in truths, and, in the opposite sense, those who are in falses, see n. 175, 331, 625. And from the signification of multitudes or crowds, as also denoting those who are in truths or in falses; for multitudes or crowds are people of the inferior sort. And from the signification of nations, as denoting those who are in goods, and, in the opposite sense, those who are in evils, see n. 175, 331, 452, 455, 625. And from the signification of tongues, as denoting those who are in a varied confession and perception of good, concerning which see n. 455, 625, 657, 990.

The reason why peoples, multitudes, nations, and tongues, signify falses and evils interior and exterior, is, because the sense truly spiritual comprehends things abstractedly from persons. Wherefore when from peoples, by whom are understood those who are in truths or falses, is abstracted all idea of person, then in place of them are signified truths or falses. So likewise with respect to multitudes, nations, and tongues.

The reason why falses and evils are signified, is, because by the earth is signified the Church. Whence by peoples, multitudes, nations, and tongues, are signified those things of which the Church consists, which are either truths and goods, or falses and evils. And whereas every Church is internal and external, by reason that truths and goods, or falses and evils, are interior and exterior, therefore these are the things which are signified by those words. This also follows from this consideration, that by the waters, upon which the whore sitteth, by which it is here said are signified peoples, multitudes, nations, and tongues, are signified the holy things of the Church, which are profaned; as may be seen above, n. 1033. And the holy things of the Church profaned are falses and evils; for they are the truths of the Word falsified and the goods thereof adulterated.——*Continuation concerning the Word.* The Word of the Lord is wonderful in this respect, that in every the least part thereof there is a reciprocal unition of good and truth, which testifies that the Word is the Divine proceeding from the Lord, which is Divine Good and Divine Truth reciprocally united. And it also testifies, that in the Word there is the marriage of the Lord with Heaven and the Church, which also is reciprocal. The reason of the marriage of good and truth, and of truth and good, in each part of the Word, is, in order that wisdom might be thence derived to angels, and intelligence to men. For from good alone there cannot be born any wisdom or intelligence, neither from truth alone; but from their marriage, whilst the love is reciprocal. This reciprocal love the Lord teaches in John:—*He who eateth my flesh and drinketh my blood, dwelleth in me, and I in him*

(vi. 56). *In that day ye shall know, that ye are in me and I in you: he who hath my precepts, and doeth them, he it is who loveth me, and I will love him* (xiv. 20, 21). The reciprocality is described by their being in the Lord and the Lord in them; likewise by their loving the Lord and the Lord loving them. To have his precepts is to be in truths; and to do them is to be in good. The same reciprocality is also described by the Lord in his union with the Father in these words:—*Philip, how sayest thou, shew us the Father, believest thou not that I am in the Father, and the Father in me? believe me that I am in the Father and the Father in me* (John xiv. 9, 10, 11). From this reciprocal union of the Divine and the Human in the Lord, proceeds the reciprocal union of Divine Good and Divine Truth, which proceeds from the Divine Love of the Lord; likewise the reciprocal union of the Lord with Heaven and the Church; and, in general, the reciprocal union of good and truth with the angels of heaven, and with the man of the Church. And, whereas, good is of charity and truth is of faith, and charity and faith make the Church; it follows that the Church is in man when the reciprocal union of charity and faith is in him. And whereas, likewise, good is of the will and truth is of the understanding, and the will and understanding make man; it follows that man is man according to the union of the will and all things appertaining thereto, with the understanding and all things appertaining to it; and this reciprocally.

This union is what is called marriage, which from creation is implanted in each single thing of heaven and of the world; whence comes the generation and production of all things. That such is the marriage in each individual portion of the Word, that good loves truth, and truth good, thus mutually and interchangeably, the spiritual sense of the Word reveals. From this marriage also it is, that good and truth are not two, but one; and are then one, when good is of truth, and truth is of good.

1078. Verses 16, 17, 18. *And the ten horns, which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. Because God hath given into their hearts to execute his sentence, and to execute one sentence, and to give their kingdom to the beast, until the words of God shall be consummated. And the woman whom thou sawest is the great city, which hath a kingdom over the kings of the earth.*

"And the ten horns which thou sawest upon the beast," signifies the truths of the Church from the Word with the Reformed; especially concerning the Lord's Divine power, and concerning the Divine sanctity of the Word.

"These shall hate the whore," signifies the total rejection of the dogmas by which the Papal Consistory has falsified the truths and adulterated the goods of the Word, and thereby profaned the holy things of the Church.

"And shall make her desolate and naked," signifies the rejection of the falses thereof, which are falsified truths: and in such case manifestation that they were destitute of all truth.

"And shall eat her flesh," signifies the rejection of the evils thereof, which are adulterated goods; and in such case manifestation that they were destitute of all good.

"And shall burn her with fire," signifies rejection of the whole of that Religion which has profaned the holy things of the Church by the love of domination over them and over heaven.

"Because God hath given into their heart to execute his sentence," signifies these things from the Lord, that they should altogether recede.

"And to execute one sentence," signifies unanimously.

"And to give their kingdom to the beast," signifies the acknowledgment of the Word for Divine, and the foundation of the Church upon it.

"Until the words of God shall be consummated," signifies even to the last state of the Church, when judgment takes place, and afterwards a New State.

"And the woman, whom thou sawest, is the great city," signifies the wicked doctrine of the Church.

"Which hath a kingdom over the kings of the earth," signifies the domination thereof over the truths of the Church.

1079. "And the ten horns which thou sawest upon the beast."—That hereby are signified the truths of the Church from the Word with the Reformed, especially concerning the Lord's Divine power, and concerning the Divine sanctity of the Word; appears from the signification of the ten horns upon the beast, as denoting the truths of the Church from the Word, concerning which see above, n. 1069. That horns denote truths as to their power, see n. 316, 567, 776, 1041. And that the beast is the Word, 1038. That the ten horns of the beast here signify the truths of the Word, as to power, with the Reformed, appears from what is further said in those two verses, namely that they shall hate the whore, shall make her desolate and naked, eat her flesh, and burn her with fire; whereby is signified the total rejection of all the statutes and edicts of the Pope; thus of the falsifications and profanations of which they consist; especially the two which are treated of above, namely, concerning the power over the holy things of the Church, and over the souls of men to save them; which is called the power of opening and shutting heaven; likewise concerning the power of interpreting the Word, and of altering it to favour their own

dominion; these being the two heads of their religion which the Reformed have altogether rejected and burned with fire.

That this secession is described in this and the following verse, may appear from the series of things in the internal sense. For in verses 12, 13, 14, the subject treated of is concerning those within Babylon who have rejected those two profane dogmas. And in these two verses concerning those who have rejected them out of Babylon; and concerning the rest of their profane principles in verse 15.

That this is so, appears very manifest, whilst the Word is understood by the beast, the truths thereof by the horns of the beast, and the profane Babylonish principles by the whore.——*Continuation concerning the Word.* The Word in the literal sense appears for the most part simple, but still the wisdom of the three heavens is stored up in it; for in each individual part of it is an interior sense, and senses still more interior. There is an interior such as it is in the first heaven, a still more interior such as it is in the second heaven, and an inmost such as it is in the third. These senses are contained in the sense of the letter, one within another; and are thence unfolded one after the other, each from its own heaven, whilst it is read by a man who is under the leading and guidance of the Lord. These interior senses differ in degrees of light and wisdom according to the heavens; notwithstanding they make one by influx, and thence by correspondences. But how they thus make one shall be explained hereafter.

From these considerations it is evident, how the Word is inspired by the Divine Being, and that by virtue of such inspiration it is a writing distinguished from all others, and to which no other can in anywise be compared. The arcana of wisdom of the three heavens which are therein contained, are the mystical things spoken of by various authors.

1080. "These shall hate the whore."—That hereby is signified the total rejection of the dogmas by which the Papal Consistory has falsified the truths and adulterated the goods of the Word, and thereby profaned the holy things of the Church; appears from the signification of hating, as denoting to reject altogether. And from the signification of the whore, as denoting Babylon, which is called a whore from the falsification and adulteration of the Word, and consequent profanation of the holy things of the Church. That such things are signified by whore, and whoredoms, in the Word, may be seen n. 141, 817, 881, 1032. By those who hate the whore, are here understood the Reformed, who have entirely rejected the dogmas which have proceeded from the Papal Consistory; which, inasmuch as they had for an end the amplification of dominion, and not the salvation of men, could not be otherwise than against the truths and goods of the

Word, and therefore must falsify and adulterate them.——*Continuation concerning the Word.* It was said that in every heaven there is a Word, and that these Words, in their order, are contained in our Word; and that they thus make one by influx, and thence by correspondences. Here, therefore, it shall be explained what is the nature of correspondences; likewise of influx; otherwise it cannot be comprehended what the quality of the Word is inwardly in its bosom, thus as to its life from the Lord, which is its soul. But what correspondence is, and what influx is, shall be illustrated by examples.

The variations of the face which are called the countenance or features, correspond to the affections of the mind; wherefore the face is varied with respect to its features just as the affections of the mind are as to their states. These variations in the face are correspondences; consequently also so is the face itself; and the action of the mind into it, in order that the correspondences may be exhibited, is called influx. The sight of man's thought, which is called the understanding, corresponds to the sight of the eyes; wherefore also from the light and flame of the eyes appears the quality of the thought from the understanding. The sight of the eye is correspondence; consequently also so is the eye itself; and the action of the understanding into the eye, whereby the correspondence is exhibited, is influx. The active thought which is of the understanding corresponds to the speech which is of the mouth. The speech is correspondence, as also is the mouth and everything belonging to it; and the action of thought into speech, and into the organs of speech, is influx. The perception of the mind corresponds to the smell of the nostrils. The smell and the nostrils are correspondences, and the action is influx. Hence it is that a man who has interior perception is said to be of an acute nostril, or quick scent; and the perception of a thing is expressed by scenting or smelling it out. Hearkening, which denotes obedience, corresponds to the hearing of the ears. Wherefore both the hearing and the ears are correspondences; and the action of obedience into the hearing, in order that man may raise the ears or listen and attend, is influx. Hence it is that hearkening and hearing are both significative. To hearken and to give ear to any one denotes to obey; and to hearken and hear any one denotes to hear with the ears. The action of the body corresponds to the will. The action of the heart corresponds to the life of the love. The action of the lungs, which is called respiration, corresponds to the life of the faith. And the whole body as to all its members, viscera, and organs, corresponds to the soul, as to all the functions and power of its life.

From these few observations it may be seen what is meant by correspondence and by influx; and that while the spiritual principle, which is the life of man's will and understanding, flows into the acts which are of his body, and exhibits itself in a natural

effigy, there is correspondence ; and that thus the spiritual and natural by correspondences act as one, like interior and exterior, or like prior and posterior, or like the efficient cause and the effect, or like the principal cause which is of man's thought and will, and the instrumental cause which is of his speech and action.

Such a correspondence of natural things and spiritual exists not only in all and each of the things pertaining to man, but also in all and everything in the world ; and the correspondences are exhibited by the influx of the spiritual world, and all things pertaining to that world, into the natural world, and all things pertaining to it. From these observations it may in some small degree be seen, how our Word, as to the sense of the letter, which is natural, makes one with the Words in the heavens, the senses whereof are spiritual, by influx and correspondences.

1081. "And shall make her desolate and naked."—That hereby is signified rejection of the falses thereof, which are falsified truths, and in such case manifestation that they are destitute of all truth ; appears from the signification of making desolate and naked, as denoting to reject the falses thereof, which are truths falsified. And, whereas, when these are rejected it is manifested that they are without any truth, therefore this also is signified. By being desolate and naked is signified to be destitute of all truth, for it is spiritual desolation and nakedness which is signified. And a state of spiritual desolation or wasteness is like that of a wilderness, where there is neither corn nor fruit-trees ; and a state of spiritual nakedness is like that of a man who is destitute of garments. Corn and fruit-trees also signify the knowledges of truth and good ; and garments signify truth's clothing. Wherefore to be without the latter and the former is to be without any truth. That nakedness denotes the deprivation of truth, may be seen n. 240, 1008 ; and that desolation or wasteness, such as is the state of a wilderness, denotes where there is no truth, may be seen, n. 730.——*Continuation concerning the Word.* What is the nature and quality of the Word as to influx and as to correspondences, can now be illustrated. It is said in John :—*He hath blinded their eyes and hardened their heart, that they may not see with the eyes, and understand with the heart, and convert themselves, and I should heal them* (xii. 40). By the eyes which are blinded are signified the understanding and faith of truth ; by the heart which is hardened is signified the will and love of good ; and by being healed is signified to be reformed. The reason of their not being converted and healed, was, lest they should profane ; for the wicked who is healed, and returns to his own evil and false, profanes ; and thus it would have been with the Jewish nation.

And in Matthew :—*Blessed are your eyes for they see, and your ears for they hear* (xiii. 16). By the eyes here also are signified the understanding and faith of truth ; thus by seeing is signified to understand and believe, and by the ears is signified obedience, thus a life according to the truths of faith ; wherefore to hear signifies to obey and live. For no one is blessed because he sees and hears, but because he understands, believes, obeys, and lives.

Again :—*The lamp of the body is the eye ; if the eye be entire, the whole body is lucid, if the eye be evil the whole body is darkened, if therefore the light be darkness, how great is the darkness* (vi. 22, 23). Here also by the eye is signified the understanding and faith of truth, which is called a lamp from the light of truth, which man has from understanding and faith. And, whereas, from the understanding and faith of truth man becomes wise, it is said, if the eye be entire the whole body is lucid. The body is the man, and to be lucid is to be wise. But the case is opposite with the evil eye, that is, the understanding and faith of the false. Darkness denotes the false. If the light be darkness, signifies if the truth be false or falsified. And because truth falsified is worse than every other false, it is said, if the light be darkness, how great is the darkness.

From these few examples it is evident what correspondence and influx are, namely, that the eye is a correspondence of the understanding and faith ; the heart a correspondence of the will and love ; the ears a correspondence of obedience ; the lamp and light correspondences of truth ; and darkness a correspondence of the false ; and so on. And whereas the one is spiritual, and the other is natural, and the spiritual acts into the natural, and forms it to a likeness of itself that it may appear before the eyes, or before the world, therefore that action is influx. Such is the Word in all and each of its parts.

1082. "And shall eat her flesh."—That hereby is signified rejection of the evils thereof, which are goods adulterated, and the manifestation in such case that they were destitute of all good ; appears from the signification of flesh, as denoting the good of the Word and of the Church ; and, in the opposite sense, the evil thereof. In the present case flesh denotes evils, which are goods adulterated. And from the signification of eating, as denoting to consume ; but in this case to reject altogether, because treating of the Reformed, who have rejected the works or goods of Babylon, which chiefly consist in gifts offered to the idols of their saints, to their sepulchres, likewise to monasteries and to the monks themselves, for expiations of various kinds.

That by the same words is also understood manifestation that they were destitute of all good, follows as a consequence ;

for when spurious and meritorious goods are rejected, which are signified by the flesh which they should eat, then it is manifested that they are destitute of all good. Flesh, in the Word, has various significations. It signifies man's proprium; thus either his good or evil, and thence also the whole man. But in the supreme sense, it signifies the Divine Humanity of the Lord; specifically the Divine Good of Divine Love which proceeds from him.

That flesh signifies the Divine Humanity as to the good of love, appears in John:—*Jesus said, I am the living bread, which cometh down from heaven; if any one eat of this bread, he shall live for ever. The bread which I will give is my flesh, which I will give for the life of the world. The Jews, therefore, strove amongst themselves, saying, how can this man give his flesh to eat? Jesus therefore said unto them, verily, verily, I say unto you, unless ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you: he who eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day; for my flesh is meat indeed and my blood is drink indeed: he who eateth my flesh and drinketh my blood, dwelleth in me and I in him. This is the bread which cometh down from heaven,* (vi. 51—58). That by flesh is here meant the proprium of the Lord's Divine Humanity, which is the Divine Good of Divine Love, is manifestly evident; and it is that which in the Holy Supper is called his body. That the body or flesh in the Holy Supper is Divine Good, and the blood Divine Truth, may be seen above, n. 329. And whereas bread and wine signify the same with flesh and blood; bread, Divine Good; and wine Divine Truth, therefore these were commanded in their place.

Divine Good from the Lord was also signified by the flesh of the sacrifices, which Aaron and his sons might eat; as also they who sacrificed, and others who were clean. And that it was holy, may be seen in Exodus xii. 7, 8, 9; chap. xxix. 30—34; Levit. vii. 15—21: chap. viii. 31: Deut. xii. 27; chap. xvi. 4. Wherefore if an unclean person ate of that flesh, he was to be cut off from his people (Levit. vii. 21). That these things were called bread, may be seen in Levit. xxii. 6, 7, and other places. That that flesh was called the flesh of holiness (Jerem. xi. 15; Haggai ii. 12); and the flesh of the offering, which was to be upon the tables in the Lord's kingdom (Ezek. xl. 43).

The Lord's Divine Humanity is also called flesh in John:—*The Word was made flesh, and dwelt amongst us; and we saw his glory, the glory as of the only begotten of the Father* (i. 14). That flesh also signified good with man, may appear from the following passages. Thus in Ezekiel:—*I will give them one heart, and I will give a new spirit in the midst of you, and I will remove the heart of stone out of their flesh, and will give*

them a heart of flesh (xi. 19; chap. xxxvi. 26). The heart of flesh is the will and love of good. And in David:—*God, thou art my God, in the morning I seek thee, my soul thirsteth for thee, my flesh desireth thee, in a land of drought, and I am weary without waters* (Psalm lxiii. 2). Again:—*My soul longeth towards the courts of Jehovah, my heart and my flesh crieth out towards the living God* (Psalm lxxxiv. 2). By the flesh which longeth for Jehovah, and which crieth out towards the living God, is signified man as to the good of the will-principle. For the flesh of man corresponds to the good or evil of his will, and the blood to the truth or the false of his understanding; in the present case the good of the will is denoted by flesh, because it longeth for Jehovah, and crieth out unto God.

So in Job:—*I have known my Redeemer, he liveth, and at the last shall arise upon the dust, and afterwards these things shall be encompassed with my skin, and from my flesh I shall see God* (xix. 25, 26, 27). To see God from his flesh signifies from his voluntary proprium made new from the Lord, thus from good. And in Ezekiel:—*I will give upon the bones, which were seen in the midst of the valley, nerves, and I will cause flesh to come up upon them, and I will cover them with skin, and I will give spirit in them, that they may live* (xxxvii. 6, 8). Where also by flesh is signified the proprium of the will made new from the Lord, consequently good. What is there signified by the bones and by the rest, may be seen above, n. 418, 419, 665.

And in the Apocalypse:—*Come and gather yourselves together to the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of the mighty, and the flesh of horses, and of them that sit upon them, and the flesh of all, free and bond, small and great* (Apoc. xix. 17, 18; Ezek. xxxix. 17, 18, 19). That flesh here does not mean flesh, but goods of every kind, is manifest.

But on the other hand, that by flesh is signified the voluntary proprium of man, which, viewed in itself, is evil, appears from the following passages. Thus in Isaiah:—*A man shall eat the flesh of his own arm* (ix. 19). Again:—*I will feed thine oppressors with their own flesh* (xlix. 26). And in Jeremiah:—*I will feed you with the flesh of their sons, and with the flesh of their daughters, and they shall devour every man the flesh of his companion* (xix. 9). And in Zechariah:—*The rest shall eat every one the flesh of another* (ix. 9). And in Moses:—*I will chastise you seven fold on account of your sins, and ye shall eat the flesh of your sons, and the flesh of your daughters* (Levit. xxvi. 28, 29). Again in Jeremiah:—*Cursed is the man who confideth in man, and maketh flesh his arm* (xvii. 5). Where by flesh is signified the proprium of man, which in itself is evil, the appropriation whereof is signified by eating and feeding upon it.

The same is likewise signified by flesh in Matthew:—*Jesus said, blessed art thou, Simon, because flesh and blood hath not revealed this unto thee* (xvi. 17). And in John:—*As many as received him to them gave he power to become the sons of God, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God* (i. 12, 13). And in Ezekiel:—*Jerusalem hath committed whoredom with the sons of Egypt her neighbours, great in flesh* (xvi. 26). And in Isaiah:—*Egypt is man and not God, and his horses are flesh and not spirit* (xxxi. 3). And in John:—*It is the spirit that quickeneth; the flesh profiteth nothing* (vi. 63). *That which is born of the flesh is flesh, that which is born of the spirit is spirit* (iii. 6). And in David:—*God remembered that they were flesh, a breath that passeth away and returneth not again* (Psalm lxxviii. 39). The evil of man's will, which is his proprium from nativity, is signified in these passages by flesh; likewise by the flesh *which the children of Israel lusted after in the wilderness, and on account of which they were smitten with a great plague, and from which the place was called a sepulchre of concupiscences* (Numb. xi. 4—33). Moreover, in the Word throughout, mention is made of all flesh, and thereby is understood every man, as in Gen. vi. 12, 13, 17, 19; Isaiah xl. 5, 6; chap. xlix. 26; chap. lxvi. 16, 23, 24; Jerem. xxv. 31; chap. xxxii. 27; chap. xlv. 5; Ezek. xx. 48; chap. xxi. 4, 5, and elsewhere.

——*Continuation concerning the Word.* The reason why the spiritual principle by influx presents what is correspondent to itself in the natural is, in order that the end may become the cause, and the cause become the effect; and thus that the end, by the cause, in the effect, may exhibit itself as visible and sensible. This trine, namely end, cause, and effect, is given from creation in every heaven. The end is the good of love, the cause is truth from that good, and the effect is use. Thus love is the producing principle, whence the product is of love from good by truth. The ultimate products, which are in our world, are various; as many as are the subjects in the three kingdoms of nature, the animal, the vegetable, and the mineral. All products are correspondences. Inasmuch as this trine, namely, end, cause, and effect, is given in every heaven; therefore also in every heaven are given products, which are correspondences; and which, as to form and aspect, are, like the subjects in the three kingdoms of our earth. From this, it is evident, that each heaven, as to outward appearance, is similar to our earth, with a difference as to excellence and beauty, according to degrees.

Now inasmuch as the Word cannot be made to appear unless from correspondences, in order that it may be full, that is to say, may consist of effects, in which the cause and the end are contained; or of uses, in which truth is the cause, and good is the

end, and love is that which produces, it follows that the Word in each heaven is similar to the Word in our world, with a difference as to excellence and beauty according to degrees. The nature and quality of this difference, shall be explained elsewhere.

1083. "And shall burn her with fire."—That hereby is signified rejection of the whole of that Religion so called, which has profaned the holy things of the Church by the love of ruling over them and over heaven; appears from the signification of burning with fire, as denoting to destroy those things of the Church which are profaned by the love of ruling. For the punishment of the profanation of the holy things of the Church, was, to be burned with fire, by reason that that fire represented the fire of hell; and to be burned signified to perish thereby; and the fire of hell is the love of ruling.

The reason why the punishment of such profanation is here signified by being burned with fire, is evident, inasmuch as it is predicated of Babylon as a whore; whereby is signified the profanation of the holy things of the Church by the diabolical love of ruling over them. Similar to this is what is signified by Tophet in the valley of Hinnom, where they burnt their sons and daughters; whereby, in the spiritual sense, is also signified the profanation of the truths and goods of the Church; by sons the truths thereof, and by daughters the goods thereof. Nearly similar also is what is signified by the valley of Achor, where Achan, who took of the cursed things, after being stoned, was burnt with fire.

From these considerations it may appear, that by burning the whore with fire, is signified the rejection of the whole of that Religion, so called, which has profaned the holy things of the Church, by the love of ruling over them and over heaven. The rejection by the Reformed is understood, according to what was said above.——*Continuation concerning the Word.* Inasmuch as a trine, or threefold principle, is in every part of the Word, one within the other, and this trine is like that of effect, cause, and end, it follows that there are three senses in the Word, one within the other, namely, a natural, a spiritual, and a celestial; a natural sense for the world, a spiritual sense for the heavens of the Lord's spiritual kingdom, and a celestial sense for the heavens of his celestial kingdom. That all the heavens are distinguished into two kingdoms, the spiritual and the celestial, may be seen in the work concerning HEAVEN AND HELL, n. 20—28.

Now whereas one sense is within the other, the first which is the sense of the letter for the natural world, the second which is the internal for the spiritual kingdom, and the third which is the inmost for the celestial kingdom; it follows that the natural

man draws thence his sense, the spiritual angel his, and the celestial angel his; thus every one what is analogous and agreeable to his own essence and nature. This takes place when the Word is read by a man whom the Lord leads.

But this shall be illustrated by examples. When this precept of the Decalogue is read, *Thou shalt honour thy father and thy mother*, man in the world by father and mother understands the father and mother on earth, as also all who are or can be in the place of a father or mother; and by honouring, he understands to have them in honour. Whereas an angel of the Lord's spiritual kingdom by father understands the Divine Good, and by mother the Divine Truth; and by honouring, he understands to love. But an angel of the celestial kingdom by Father understands the Lord, and by mother, Heaven and the Church; and by honouring, he understands doing or acting.

When the fifth precept of the Decalogue is read, *Thou shalt not steal*, man by stealing understands to steal and defraud, by taking away under any pretence his neighbour's goods. Whereas an angel of the spiritual kingdom for stealing understands the depriving another of his truths and goods by his falses and evils. But an angel of the celestial kingdom by not stealing understands the not attributing to himself the things which are the Lord's, as the good of love and the truth of faith; whereby good becomes not good, and truth not truth, because from man.

When the sixth precept is read, *Thou shalt not commit adultery*, man understands thereby the committing adultery and whoredom, likewise filthy thoughts, lascivious discourse, and obscene actions. Whereas an angel of the spiritual kingdom for committing adultery understands the falsifying the truths of the Word, and adulterating the goods thereof; but an angel of the celestial kingdom understands thereby blasphemy against the Lord, Heaven, and the Church.

When the seventh precept is read, *Thou shalt not kill*, man by killing understands also to bear hatred and desire revenge, even to murder. Whereas the angel of the spiritual kingdom thereby understands the killing of man's soul by scandal against the life and by reasonings, whereby man becomes spiritually dead. But the angel of the celestial kingdom by killing understands the inducing man to believe that there is no God, likewise no heaven nor hell. For thereby man perishes as to his eternal life.

When the eighth precept is read, *Thou shalt not bear false witness*, man by false witness understands also lying and defamation. Whereas an angel of the spiritual kingdom by false witnessing understands the saying, confirming, and persuading, that what is false is true and that what is evil is good; or on the other hand, that truth is false, and good is evil; but the

angel of the celestial kingdom, by false witnessing, understands every thing false against the Lord, and against heaven in favour of hell.

From these examples it is evident, how man from the Word in the letter draws and calls forth a natural sense, the spiritual angel a spiritual sense, and the celestial angel a celestial sense; nearly in the same manner as the wood of a tree extracts its own juice, the leaves their own, and the fruit its own, from the same earth. And what is wonderful, this is effected in an instant, without the angel knowing what man thinks, or man what the angel thinks; and yet notwithstanding their thoughts make one by correspondences, like end, cause, and effect. Ends are also actually in the celestial kingdom, causes in the spiritual kingdom, and effects in the natural world.

1084. "Because God hath given into their heart to execute his sentence."—That hereby is signified these things from the Lord, that they should altogether recede (from the profanities of Babylon); appears from the signification of giving into their hearts, as denoting to inspire affection. For by the heart is signified the will and love, thus affection; which is the will and love in its continuity. By God, of whom this is said, is understood the Lord, because there is no other God of heaven and earth. And from the signification of executing his sentence, namely, upon the whore, as denoting those things which are said in the preceding verse; that they should make her desolate and naked, eat her flesh, and burn her with fire, whereby is summarily signified, that they should altogether reject the profane things of Babylon, and recede from them; as also was done by the Reformed.——*Continuation concerning the Word.* As it is established from creation that the end, cause, and effect, should together make one, so also it is established from creation that the heavens with the Church in the earths should make one; but this by the Word, whilst it is read by man from the love of truth and good. For this is the end for which the Word was given by the Lord, in order that there might be a perpetual conjunction of the angels of heaven with men of the earth, and also perpetual communication according to conjunction. Without this medium there would not be any conjunction and communication with heaven in this earth. The conjunction and communication is instantaneous; the reason whereof is, because all things of the Word in its literal sense are as effects, in which the cause and the end are together; and the effects which are in the Word are called uses, the causes thereof truths, and the ends thereof goods. And the Divine Love, which is the Lord, unites together these three with the man who is in the affection of uses from the Word. In what manner the natural sense is drawn and called forth by man from the letter of the Word, the

spiritual sense by the spiritual angel, and the celestial sense by the celestial angel, and this in the same instant—whence comes communication and conjunction—shall be illustrated by comparisons; first by something in the animal kingdom, afterwards by something in the vegetable kingdom, and lastly by something in the mineral kingdom.

(1.) From the Animal Kingdom, the comparison shall be made with food, from which, whilst it is converted into chyle, the vessels draw and call forth their blood, the fibres of the nerves their juice, and the substances which are the origins of fibres their spirit; which is called the animal spirit; and this by the vital heat, which in its essence is love. The vessels, the fibres, and the substances which are their origins, are distinct from each other, and yet act as one, in the body throughout, and thus together in the same instant.

(2.) From the Vegetable Kingdom. The tree with its trunk and branches, leaves and fruits, stand upon its root; and from the ground, where its root is, extracts and calls forth juice of a grosser kind for the trunk and branches, of a purer kind for the leaves, and of the purest kind, which is also more noble, for the fruits and for the seeds therein contained; and this is effected by the heat from the sun. In this case the branches, the leaves, and the fruit, although they are distinct from each other, still act together, and in an instant extract from the same ground aliments of such different purity and nobleness.

(3.) From the Mineral Kingdom. In the bosom of the earth, in certain places, are minerals impregnated with gold, silver, copper, and iron. From the vapours stored up in the earth the gold attracts its element, the silver its element, the copper and iron theirs, and this by a certain principle of unknown heat, distinctly, together, and in an instant.

As by comparisons from natural things it is allowable to illustrate things spiritual, therefore these are adduced by way of illustrating how from the Word and its ultimates, which is the sense of the letter, can be drawn, called forth, extracted, and sublimated, things interior, which are things spiritual and celestial; whereby the man of the Church has communication and conjunction with the heavens. Such comparisons also may justly be made, inasmuch as all things which are in the three kingdoms of nature, the animal, the vegetable, and the mineral, correspond to the spiritual things which are in the three heavens; as the food of the body, with which comparison is made, corresponds to the food of the soul, which is science, intelligence, and wisdom.

A tree, by which also comparison is made, corresponds to man; the tree to man himself, the wood to his good, the leaves to his truths, and the fruits to his uses. In like manner gold, silver, copper, and iron, correspond to goods and truths; gold to

celestial good, silver to spiritual truth, copper to natural good, and iron to natural truth. For the same reason also these things have similar significations where they are mentioned in the Word. And what is wonderful, the purer things or principles are contained in what is grosser, and are thence extracted, as the animal spirit and nervous juices are contained in the blood, from which the original substances and nervous fibres draw and extract their allotted portions. In like manner, fruits and leaves extract theirs from the gross fluid which is brought up from the ground by the wood and its bark, and so on; thus, comparatively, as from the literal sense of the Word are drawn and called forth the purer senses, according to what has been said above.

1085. "And to execute one sentence."—That hereby is signified unanimously, appears from the signification of executing one sentence, as denoting unanimously. For when by its being given into their heart to execute the sentence of the whore, is signified that they should altogether recede from the profane things of Babylon, then by executing one sentence is signified unanimity therein.

This unanimity appears in the case of the Reformed, who are divided into three churches, one of which has embraced the doctrine of Luther, another that of Calvin, and the third that of Melancthon; but still all three have altogether receded from the profanities of Babylon. This therefore is what is signified by executing one sentence, as may be seen just above, n. 1084. ——*Continuation concerning the Word.* Inasmuch as there are three senses in the Word, a natural, a spiritual, and a celestial, and inasmuch as the natural sense thereof, which is the sense of the letter, is the continent of the two other senses, the spiritual and the celestial sense, it follows that the literal sense of the Word is the basis of those senses. And inasmuch as the angels of the three heavens receive their wisdom from the Lord by the Word with them, and their Words make one with our Word by correspondences, it also follows, that the literal sense of our Word is the basis, support, and firmament, of the wisdom of the angels of heaven. For the heavens subsist upon the human race, as a house upon its foundation, hence the wisdom of the angels of heaven, in like manner, subsists upon the science, intelligence, and wisdom of men, derived from the literal sense of the Word. For, as was said above, by the literal sense communication and conjunction with the heavens is effected.

Hence it is that it has been so ordered of the Divine Providence of the Lord, that the Word as to the literal sense, from its first revelation, should not be mutilated, not even as to a word or even a letter in the original text; for every word is a

support, and, in some degree, even a letter. From these considerations it may appear how profane it is to falsify the truths and adulterate the goods of the Word, and how infernal it is to deny or weaken the sanctity thereof. As soon as this is done by the man of the Church, heaven becomes shut against him. The blasphemy against the Holy Spirit which cannot be remitted, is the blasphemy of the Word by those who deny its sanctity.

Inasmuch as the Word is the basis of the heavens, and it was altogether adulterated and falsified by the Jewish nation by traditions and applications of the sense of the letter to favour their evil loves, therefore, lest the heavens should be endangered, and the wisdom of the angels there be infatuated, it pleased the Lord to descend from heaven and to put on the Humanity, and to become the Word, as is evident from John chap. i. verse 14; and thus to restore the state of Heaven.

1086. "And to give their kingdom to the beast." — That hereby is signified, acknowledgment of the Word for Divine, and the foundation of the Church thereupon, appears from the signification of giving a kingdom, as denoting the Church. For by a kingdom, in the Word, is signified the Church as to truth, and by dominion the Church as to good; and from the signification of the beast, as denoting the Word, concerning which see above, n. 1038. Hence to give a kingdom to the beast signifies to give the Church to the Word, or, what is the same, to acknowledge the Word, and to establish and found the Church upon it. From the things related in this verse, likewise from those in verses 11, 12, 13, 16, concerning the beast, it is manifest, that by the beast is signified the Word, received and yet rejected by those who are signified by the whore; and nevertheless vindicated by others both within Babylon and without it.

The reason why the Word may be meant by a beast, is, because both a lion and a lamb are beasts, and yet the Lord is constantly understood by them where they are mentioned in the Word. Likewise, because sheep, kids, rams, goats, and heifers, also are beasts, and yet they are used continually in the Word to denote the holy things of Heaven and the Church. In a former part of this book, also, by the beast which ascended out of the earth are signified confirmations from the Word in favour of faith separated, as may be seen, n. 815. The signification of the beast here mentioned is also evident from the circumstances related concerning it, as in verse 13, that the ten kings gave their power to the beast, and in the verses now being explained (16, 17), that they should give their kingdom to the beast; who, notwithstanding, were those who made the whore desolate, ate her flesh, and burnt her in the fire.

The reason why the whore was seen sitting upon it, was, be-

cause Babylon founded her domination upon some passages in the Word; as upon the words of the Lord to Peter concerning the keys, and others. The like is also signified where it is said of the whore, that she sat upon many waters; and in another place upon treasures; likewise where she is described as clothed in purple and scarlet, and decked with gold and precious stones and pearls, also having in her hand a golden cup, verses 1—4 of this chapter. Likewise, Jeremiah li. 13.——*Continuation concerning the Word.* There is successive order and there is simultaneous order. In successive order things pure and perfect appear above, and those which are less pure and perfect appear below. The three heavens are in successive order, one above another, and in the superior heavens all things are pure and perfect, and in the inferior less pure and less perfect. Simultaneous order exists in inferior things, and more fully in the lowest, for things superior let themselves down and repose themselves in the order which is called simultaneous; in which the pure and perfect things, which were superior, are in the midst or centre, and the less pure and perfect things, which were inferior, are in the circumferences. Hence it is that in the ultimates are all things together in simultaneous order, which existed in successive order.

Now inasmuch as all superior things repose themselves in those which are the lowest in simultaneous order, it follows, that in the ultimates of the Word, which are the literal sense thereof, are contained all things of Divine Truth and of Divine Good, even from their first principles. And whereas all things of Divine Good and Divine Truth, in their ultimate, which is the literal sense of the Word, are together; it is evident that *there* is the power of Divine Truth, yea, the omnipotence of the Lord, in saving man. For the Lord, when he operates, does not operate from first principles by mediates into ultimates, but from first principles by ultimates, and so into mediates. Whence it is that in the Word he is called the First and the Last. And hence it is that the Lord assumed the Humanity, which in the world was Divine Truth or the Word; and that he glorified it even to the ultimates, which are the flesh and bones; in order that he might operate from first principles by ultimates from himself, and not, as before, from man. This power in ultimates was represented by the hair with the Nazarites, as with Samson; for the hair corresponds to the ultimates of Divine Truth. This also was the reason that, in ancient times, it was disgraceful to induce baldness. The reason why the boys, who called Elisha bald-head, were torn in pieces by bears, was, because Elisha and Elias represented the Word; and the Word without the literal sense, which is a head without hair, is without all power, and thus is no longer the Word. Bears signify those who are in strength from the ultimates of truth.

The power in the Word in the sense of the letter, is the power of opening heaven, by virtue whereof communication and conjunction is effected, and also the power of fighting against falses and evils, thus against the hells. A man who is in genuine truths from the literal sense of the Word, can cast down and dissipate all the diabolical crew; and also their arts, in which they place their power, which are innumerable; and this in a moment, by intuition alone, and by an effort of the will. In fine, in the spiritual world nothing can resist the power of genuine truth, confirmed from the literal sense of the Word.

1087. "Until the words of God shall be consummated."—That hereby is signified, even to the last state of the Church, when judgment takes place, and afterwards a new state; appears from the signification of being consummated, as denoting to have an end; specifically, when there is no longer any good and truth of doctrine and life remaining; thus when it is the last state of the Church. That consummation signifies the last state of the Church, may be seen, n. 624, 911. And whereas when it is the last state of the Church, there comes a last judgment, and after it a New Church is established by the Lord, therefore by being consummated is signified the last state of the Church, when the last judgment takes place, and afterwards a new state. And from the signification of the words of God, as denoting predictions in the Word. Wherefore by the words of God being consummated, is signified when the predictions are fulfilled. The reason why it is said, that they who are signified by the ten horns of the beast shall devastate or make desolate the whore, eat her flesh, and burn her with fire, and that they shall give their kingdom to the beast, until the words of God shall be consummated, is, because they who have altogether receded from Babylon and rejected her profanities, are also then devastated as to all the goods and truths of heaven; or because they have equally falsified the word, not from a principle of domination over the holy things of the Church and over Heaven, but from a principle of separation of works from faith; after which separation it is no longer given to live from the Lord, but from self and from the world; which is a life of evil from the false. Wherefore by *until the words of God shall be consummated* is also understood, when they also are devastated. ——*Continuation concerning the Word.* Now inasmuch as in the ultimate sense of the Word, which is called the sense of the letter, are contained all interior things, that is to say, the spiritual and celestial things which are in the Words of the three heavens together: for therein are those things which are in the Word appertaining to the angels of the third heaven, in its inmost contents; and those which are in the Word of the angels

of the inferior heavens, in its middle or mediate contents; and these are encompassed with and included in such things as exist in the nature of our world; therefore from both the latter and the former exists the literal sense of our Word. Hence it may appear, that the Divine Truth in the literal sense of our Word is in its fulness.

That is called full which contains in itself all prior principles, even from the first, or all superior principles even from the supreme, the ultimate being what includes and contains them. This fulness of the Word may be compared with a common vessel of marble, in which are innumerable lesser vessels of crystal, and in these still more innumerable, of precious stones, in which and about which are the most exquisite delicacies of heaven; which are for those who from the Word perform noble uses. That the Word is of such a quality does not appear to man whilst he is in the world; but it appears to him most clearly when he becomes an angel.

Inasmuch as the Word in ultimates is such, it follows, that it is not fully the Word before it is in that ultimate, thus before it is in the sense of the letter; for without this it would be as a temple in the air and not on the earth, or as a man in flesh, and not at the same times in bones. And whereas Divine Truth in its ultimates is in its fulness, and also in its power, for whilst it is therein it is together in all, therefore the Lord never operates unless from first principles by ultimates, consequently in fulness. For he does not reform and regenerate man otherwise than by truths in ultimates, which are natural truths. And from this circumstance it is, that such as is the quality of man in the world, such he remains after his departure out of the world to eternity. It is from the same circumstance also, that heaven and hell are from the human race, and that angels are not immediately created; for man in the world is in his fulness, wherefore he can there be conceived, and born, and afterwards be imbued with science, intelligence, and wisdom, and become an angel. To create angels otherwise is not possible.

Inasmuch as the Lord operates all things from first principles by ultimates, and that in ultimates he is in his power and in his fulness; therefore it pleased the Lord to take upon him the Humanity, and to be made Divine Truth, that is, the Word; and thereby from himself to reduce into order all things of heaven, and all things of hell; that is, to execute a Last Judgment. This the Lord could accomplish from the Divinity in himself, which is in first principles, by his Humanity, which was in ultimates; and not from his presence or abode in the men of the Church, as formerly; for these had altogether fallen away from the truths and goods of the Word, in which the Lord had before his habitation with man. This was the primary cause of the Lord's advent into the world; and also that he might make

his Humanity Divine. For thereby he put himself into the power of keeping all things of heaven and all things of hell for ever in order. This is what is understood by *sitting at the right hand of God* (Mark xvi. 19). The right hand of God is the Divine Omnipotence. And to sit at the right hand denotes the being in that Omnipotence ; and to sit at the right hand of God, denotes the being in that Omnipotence by the Humanity.

That the Lord ascended into heaven with the Humanity glorified even to the ultimates, he himself witnesses in Luke :— *Jesus said unto his disciples, see my hands and my feet, that I myself am, feel me and see, for a spirit hath not flesh and bones as ye see me have* (xxiv. 39). These things the Lord said just after his resurrection. Flesh and bones are the ultimates of the human body, on which the strength thereof depends.

1088. "And the woman which thou sawest is the great city." —That hereby is signified the wicked doctrine of the Church, appears from the signification of the woman, as denoting the Church ; in this case, the Church in which the truths and goods of the Word are profaned ; and which is no longer a Church but a Religion called Babel. And from the signification of a city, as denoting doctrine of the Church, see n. 223, in this case the doctrine of Babylon ; which is a wicked doctrine. Because it is derived from the goods and truths of the Word, which are the holy things of the Church, profaned.

The woman, by whom the Church is signified, is called a great city, which signifies doctrine ; because the Church exists from doctrine, and such as the doctrine is such is the Church ; in the present case such a Religion. It is Babylon which is here understood by the city ; and by Babylon as a metropolis is signified the same as by Babylonia, which is a kingdom ; as also in Daniel, where it is called Babel. The same is also signified by other metropolitan cities as by kingdoms ; as the Jewish kingdom by Jerusalem, the Israelitish kingdom by Samaria, the kingdom of Syria by Damascus. And by kingdom is signified the Church ; but by a metropolitan city the Church as to doctrine.——*Continuation concerning the Word.* Divine Truth is what is called holy. But it is not holy before it is in its ultimate ; which is the Word in the sense of the letter. Wherefore, the Divine Truth there is holy, and may be called the sanctuary. The reason is, because that sense contains and includes all the sanctities of Heaven and the Church.

It appears as if the Divine truths in the heavens, which are called spiritual and celestial, were holy above the Divine truths in the literal sense of the Word, which are natural. But the Divine truths in the heavens, which are called spiritual and celestial, are comparatively as the lungs and heart in man, which, unless they were encompassed by ribs, and included in

the pleura and diaphragm, would not make the breast; for without those integuments they could not perform their vital functions, nay, unless they were connected with them by bonds or ligaments. The spiritual things of the Word are as the breath of the lungs; the celestial things are as the systole and diastole of the heart; and the natural things thereof are as the pleura, the diaphragm, and the ribs, with the moving fibres annexed, whereby the motions are reciprocated.

Moreover the spiritual and celestial things of the Word are comparatively as the holy things of the tabernacle, which were the table upon which was the bread of proposition, or shew bread; the golden altar upon which was the incense; the perfumes; and the censer; likewise the candlestick with the lamps; and still more inwardly the cherubs, the propitiatory, and the ark; all which were the holy things of the Jewish and Israelitish Church. But still they could not be called holy, and the sanctuary, until they were covered over by curtains and veils. For without those coverings they would have stood exposed, under the naked sky, to showers and storms, to the birds of heaven and the wild beasts of the earth, and also to robbers, whereby they would be violated, plundered, and dispersed. Thus also it would be with the Divine truths in the heavens, which are called spiritual and celestial, unless they were included in natural truths, such as are the truths of the literal sense of the Word.

Natural truths, which are those of the literal sense of the Word, are not the real truths of heaven, but they are appearances thereof; and appearances of truth encompass, include, and contain, the truths of heaven, which are genuine truths; and cause them to be in connexion and order; and to cohere, as the cardiac and pulmonary organs with their integuments, and ribs, as was said above. And when they are in connexion and in order, then first they are holy, and not before. Such is the effect of the literal sense of our Word by the appearances of truth, of which the ultimate thereof consists; and hence it is that this sense is essentially holy and Divine, and may be called the sanctuary.

But he who separates the appearances of truths from genuine truths, and calls them holy, by and of themselves; and not by virtue of and together with the genuine, is much deceived. This is done by him who sees only the sense of the letter, and does not explore its meaning; as is the case with those who do not read the Word from doctrine.

By the cherubs, mentioned in the Word, is understood guard and defence, lest the holy things of heaven should be violated; and lest the Lord should be approached otherwise than by love. And hence the literal sense of the Word is also signified by them; for that sense guards and defends. It guards and defends in this

manner, that man may think and speak according to the appearances of truth, whilst he is upright, simple, and as it were an infant; but he must beware lest he confirm appearances even to the destruction of genuine truth in the heavens.

1089. "Having a kingdom over the kings of the earth."—That hereby is signified domination over the truths of the Church, appears from the signification of having a kingdom, as denoting domination, and from being predicated of truths or falses. That kingdom denotes the Church as to truths or falses, may be seen n. 48, 684, 685. And from the signification of the kings of the earth, as denoting truths, see n. 31, 625, 1034, 1063, 1073. And from the signification of the earth, as denoting the Church, of which we have frequently spoken above. Hence it is evident, that by having a kingdom over the kings of the earth, is signified domination over the truths of the Church.

That such domination exists with those called Babel, is evident; inasmuch as their chief, who is called Pope and Pontiff, makes his own edicts to be of equal sanctity, and of like inspiration, with the truths of the Word. It is likewise agreeable to their doctrine, that it is lawful to alter the truths of the Word according to the changes of the state of the Church, and thereby to convert them into such things as are the means of domination, which are falses. For all things which look to domination are falses, or truths falsified. For the end chooses and applies to itself the means; and the means which are applied to the end of domination over the souls of men, over all things of the Church, and over heaven, cannot be truths. And even if they are truths, still the end falsifies them; but this only in the case of those who are in the lust of dominion.——*Continuation concerning the Word.* It is a clear and immutable truth, that no one can understand the Word without doctrine; for he may be led away into errors of any kind whatever, to which he may incline from some particular love, or to which he may be drawn by any assumed principle. And by this means the mind becomes vague and uncertain, so that at length it is as it were without truth. But he who reads the Word from doctrine sees all things which confirm that doctrine, and also many things which lie concealed before the eye of others. Nor doth he suffer himself to be drawn into strange doctrines. Hence it is that his mind becomes determinate; and he sees in a way of certainty.

The reason why the Word may be drawn over to confirm any heresies, unless it be read from doctrine, is, because the literal sense thereof consists of mere correspondences, and these, for the most part, are appearances of truth; and in part, also, genuine truths; which cannot be distinguished and seen unless by doctrine as by a lamp. Howbeit, doctrine cannot be procured

otherwise than from the Word itself. Nor by any others than those who are in illustration from the Lord. They are in illustration who love truths because they are truths, and make them part of their life. Moreover, all things of doctrine are to be confirmed by the literal sense of the Word; because therein Divine Truth is in its fulness and in its power; and thereby man is in conjunction with the Lord, and in consociation with the angels.

In fine, he who loves truth because it is truth, may, as it were, interrogate the Lord in matters of faith which are doubtful, and receive answers from him; but not elsewhere than in the Word; and this by reason that the Lord is the Word.

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